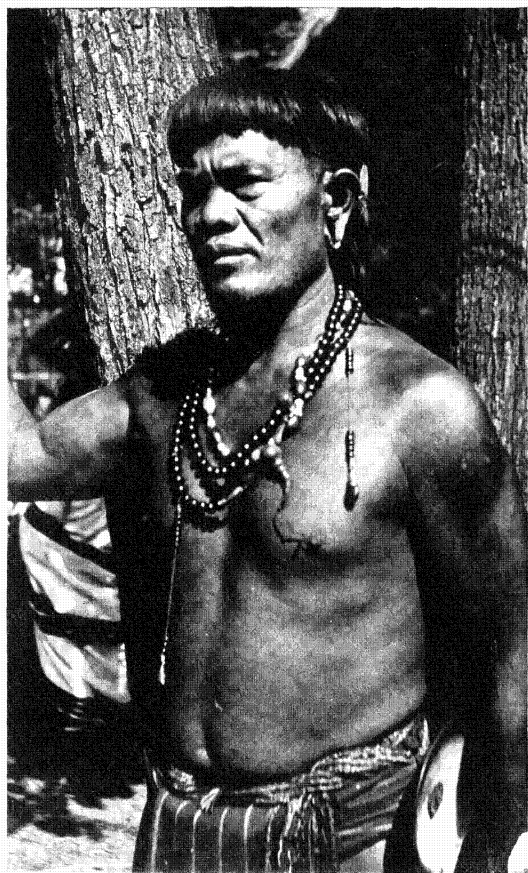
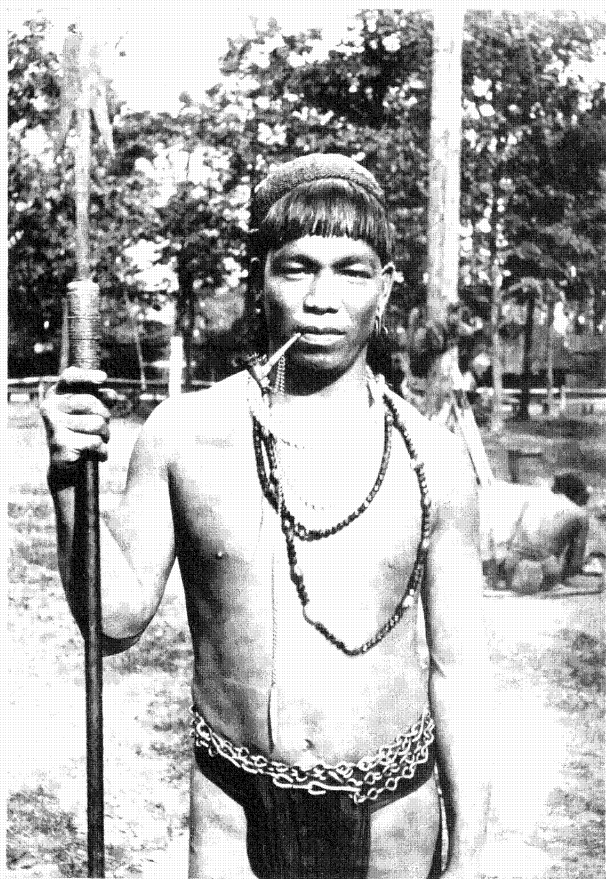


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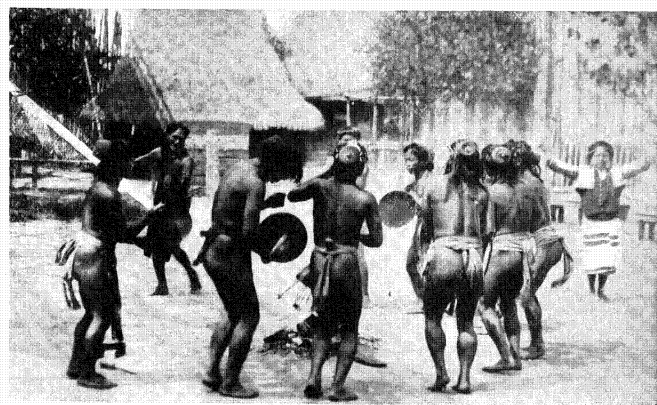
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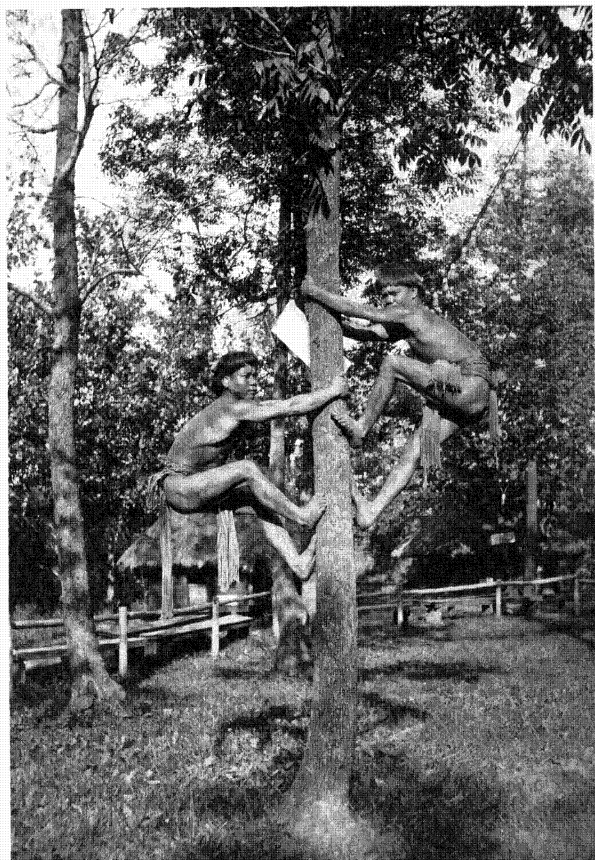
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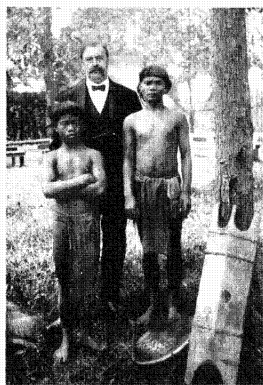
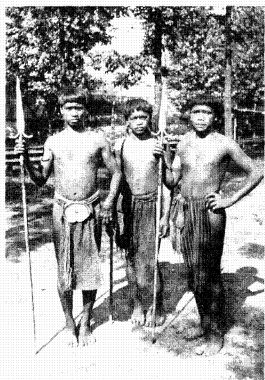




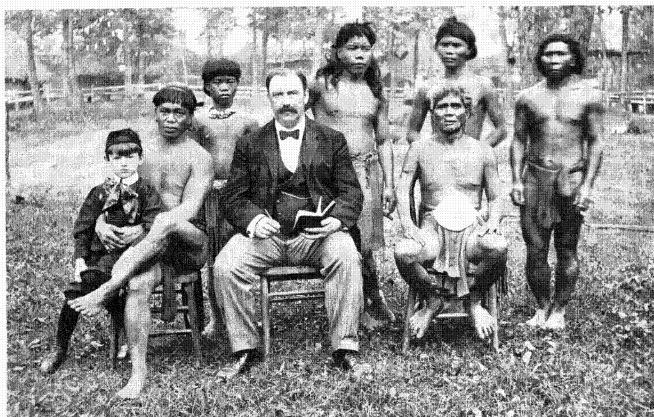


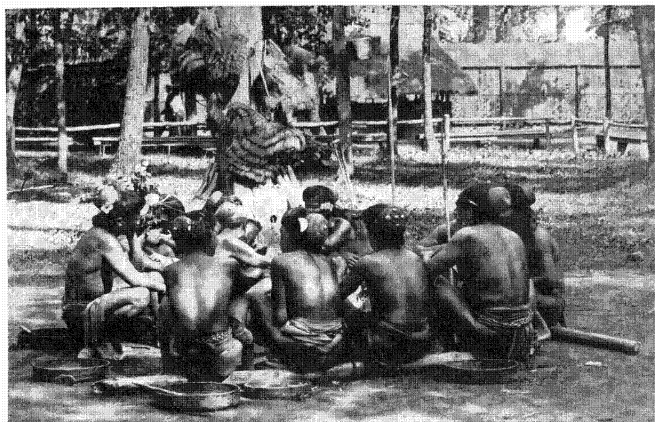


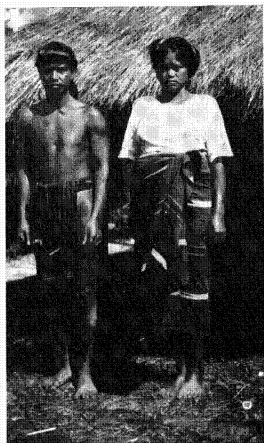
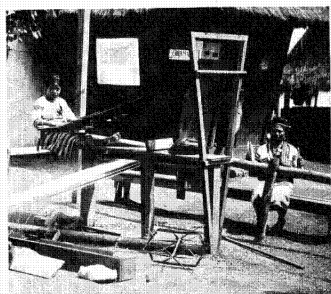


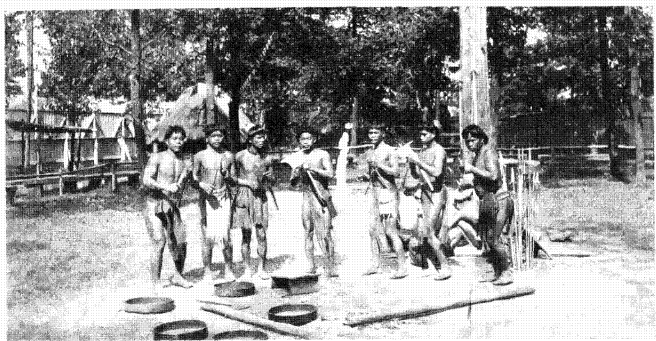


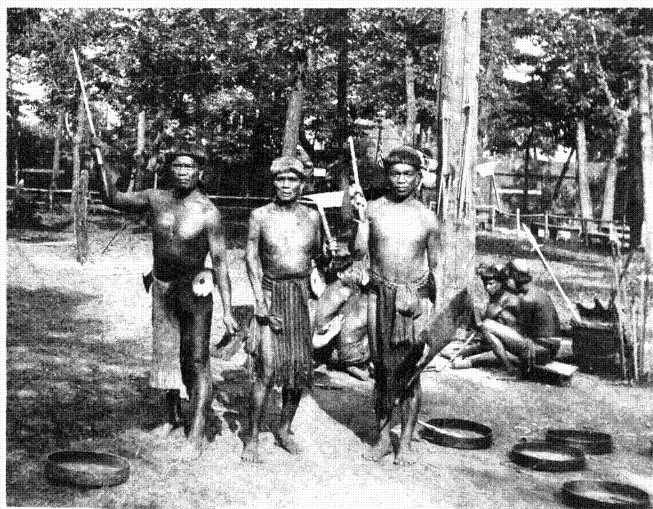




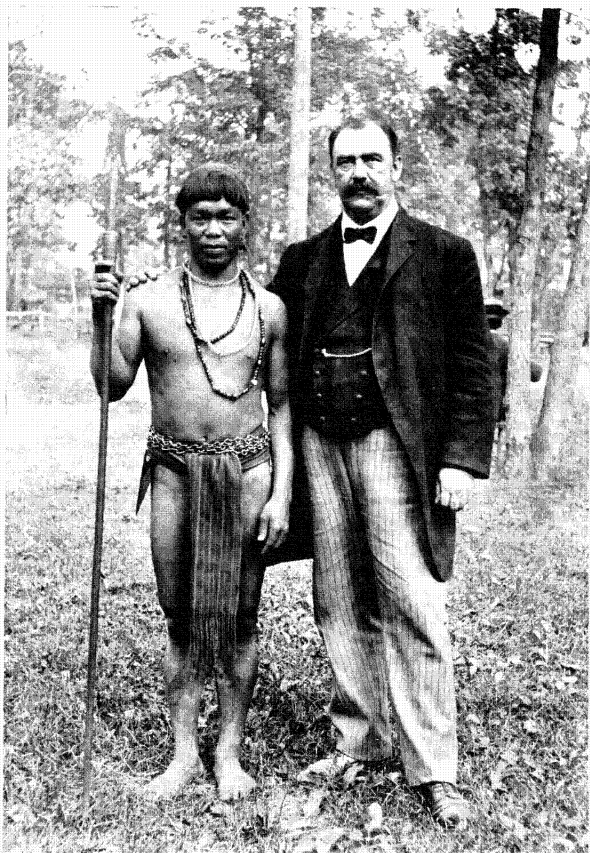








THE FIRST GRAMMAR
OF THE LANGUAGE SPOKEN
BY THE
BONTOC IGOROT
WITH A
VOCABULARY AND TEXTS



TO MY FRIEND ANAUWASAL OF TUCUCAN

THE FIRST GRAMMAR

OF THE LANGUAGE SPOKEN
BY THE

BONTOC IGOROT

WITH

A VOCABULARY AND TEXTS

MYTHOLOGY FOLK-LORE HISTORICAL EPISODES
SONGS

BY

DR. CARL WILHELM SEIDENADEL

CHICAGO

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PREFACE

This book, the first part of which contains the First Grammar of the hitherto unwritten and unexplored Language of the Bontoc Igórot, is based exclusively on the material which the Author has obtained personally from the lips of several groups of Igórot who were on exhibition in Chicago during the Summer and Autumn of 1906 till October 9, and in 1907 from May 28. to August 20. They were under the management of Messrs. Felder, Krider and Schneidewind, altogether some ninety men and women, having been conducted to the United States by Mr. Schneidewind from their homes at Bontoc in the very heart of North Luzon and from several other towns in the valley of the Rio Chico de Cagayán.

In the Autumn of 1906 the first group was joined by another contingent of about thirty men and women who had been scattered at different places over this country. By a decision of a Federal Court they were ordered to be reunited and transferred to Chicago, there to await the day for their return to Bontoc. On the spacious field at the Riverview Park this unfortunate second group found well built houses and humane treatment, after sad experience to the contrary; their intelligence and keen sense of justice persuaded them that the manifold wrongs had been inflicted upon them, at their first contact with our civilization, by one individual only, their former manager, and not by the Government. When these Igórot who were kept

away from their homes since their departure for the St. Louis World's Exposition had been permitted to return—penniless but rich in experience—to their country, five members of their group had to remain about two months in Riverview Park and several months longer in various cities and towns as witnesses in behalf of the United States in some apparently endless lawsuits against their unscrupulous former manager. Several of these natives also helped the Author greatly in collecting material from the spoken language. And so did Agpauwan, a young man from Alab, who remained in Chicago under the care of Mr. George E. Ellis, Civil Engineer of the Federal Signal Company, in order to attend school at different places.

Considerable difficulties were encountered during the first time which the Author spent with the Igórot at their campfire, their forge, under the roofs of their huts, observing them throwing spears, contesting in sham-battles, singing, dancing, thrashing, preparing their meals, constructing rice-terraces, making spears, plaiting hats, moulding pottery, forming pipes, weaving, etc. The difficulties seemed at first even unsurmountable, for none of those whom the Author met at first understood English sufficiently well to comprehend questions or to give explanations. (Nor do the Igórot employ any method or possess any knowledge of committing their language or thoughts to any kind of writing whatsoever). Thus it became necessary to force the way into their idiom by their idiom. But what had appeared, in the beginning, to be almost a misfortune, proved afterwards to be a blessing: the necessity of using in the research almost exclusively their vernacular, through which the investigator succeeded in gaining genuine and correct material, such as in many other Malayo-Polynesian idioms is collected from unreliable translations of the Bible, from prayerbooks, manuals for priests, reports of unphilological officials, traders, missionaries and similar sources. No book of this kind exists as yet in the Bontoc Igórot vernacular.

Only during the last four days of the Igórot's sojourn in 1906 a young Bontocman of surprising intelligence and a quickly acquired, remarkable knowledge of English, Falónglong, called "Antero Cabrera," returned from other states to Chicago and furthered essentially the revision of the material previously gained. Thus the Author became convinced that the treasure he had gathered, thanks to the assistance of Anauwasal, Bugti, Julio Balinag

(an Ilocano settler at Bontoc, knowing Spanish and Bontoc Igórot), Moleng, Liblib, Domingo, Agpauwan, Falengno, Fumnak, Taynan and many others, stood the test and could be relied upon.

His investigation, pioneer-work throughout, produced furthermore ample evidence that any attempt to apply to this idiom the rules of the much simpler constructions of the Malay Language would be futile. The truth of a passage in Prof. Dr. Renward Brandstetter's book "*Malaio-polyne-sische Forschungen*," 2. Reihe, III, p. 23, was thus virtually proven. As it is refreshing to see time-honored dogmas shattered by better knowledge, this passage from one of the excellent books of that great scholar shall be quoted here:

"Ein Hauptgrund, dass immer noch so viele schiefe Anschauungen über die malaio-polynesischen Spracherscheinungen im Umlauf sind, liegt darin, dass die betreffenden Forscher das Malaiische als Basis verwenden, um sich ihre Ansichten vom MP Sprachbau zu bilden, während dieses von allen MP Idiomen vielleicht am unfruchtbarsten für solche Studien ist."

While the material was taken down during the first few weeks without any definite plan, the fascinating success soon induced the Author to proceed systematically. Henceforth it was his aim to elicit from the Igórot as many examples as possible, illustrative of grammatical rules already sketched, and to collect an extensive Vocabulary of genuine Bontoc Igórot words. But, as a matter of no less importance, he never neglected to take down also from the Igórot's mutual conversation as many phrases as he could obtain, although the significance of most of them was quite obscure, at that first period of his research. This practice furnished excellent training for the ear; several months later the revision of this material, found by the wayside, but conscientiously committed to writing, proved it to be of greater value than had been expected.

When eight months later, on May 28. 1907, a large group of different Igórot came to Chicago (among them only Falonglong and a woman, Suyu from Basao, had been here before), the entire harvest of the former year was gone over, especially with Falonglong's clever assistance, and that of Matyu, Oloshan, Langagan, Tjumigyay, Kalangad, Abakid and Angay, Akunay, Tongay, Bumegda, Kodsoo, Fanged and others. Several chapters of the Grammar were completed, new sections were added, the Vocabulary

was increased, and the extremely important third part of this book, the Texts — the only Texts existing of that language — were dictated by Matyu, Fanged and Falonglong. As the Author had meanwhile memorized his Vocabulary and practiced his grammatical rules, he was able to converse without difficulty with these most sympathetic people, men of astonishing intelligence, inborn independence and frankness, strong principles of honesty, kind disposition, a vivid desire for learning, and blessed with the divine gift of healthy humor; men so different from the crowd that visited their village at the "White City." They readily comprehended the advantages of what we are accustomed to call civilization. Several Igórot were wise enough not to wish a great deal of it in exchange for their strenuous and poor life and their desirable qualities and simple but deep religious feelings. . .

And how kindly did they promise, on their own accord, to furnish still more information concerning their customs and ceremonies, their legends and traditions, prayers, songs, their "old language" (said to be preserved in one distant settlement), when the Author would come to their country to live among them! Thus confidence created confidence.

The use of their vernacular from the very outset did not only yield an enormous quantity of linguistic material, nearly twice as much as is contained in the Grammar and Vocabulary (thanks to the Igórot's far-going patience!), but it enabled the investigator also to gain a more intimate knowledge of the intellectual capacity and the mode of life of the Igórot. Many a statement of travelers in the Bontoc region that was held out to them for verification, met with an ironical smile, or with general shaking of their heads. It may also be said that the attempts at conversing of several visitors in their village at Chicago who claimed to have acquired a knowledge of their idiom at the Igórot's home in the Philippines, were a complete failure, in each single instance.

Students of the Bontoc Igórot Language who wish to read about this tribe and their home will find no little information in a number of articles and in books treating of the Philippines in general and of the Bontoc region in particular. Nothing of this kind should be sought in this work, written with the intention of furnishing material for further philological studies. A few sources for information shall be mentioned; but the Author by no means intends to give a complete bibliographical list, as, for instance, an extract

from Retana's "Biblioteca Filipina," or from the book with the same title by the eminent scholar T. H. Pardo de Tavera, published in 1903 at Washington, under the Direction of the Library of Congress and the Bureau of Insular Affairs.

The numerous articles and "Abhandlungen" by Prof. Dr. Ferd. Blumentritt, especially his "Versuch einer Ethnographie der Philippinen, mit einer Karte der Philippinen; Gotha, J. Perthes, 1882" (page 25-31), based on obsolete material, compiled with praiseworthy endurance from doubtful sources, will not give reliable information concerning our people, however interesting the various theories of the Author may be. Also Prof. Semper's article in Vol. 13 of the "Erdkunde," p. 90-96, contains peculiar errors. More reliable seems to be Dr. Hans Meyer's lecture on the Igórot in the "Zeitschrift für Ethnologie," Vol. 15, 1883, Pag. 377-390. (Dr. Meyer has visited the Igórot in their country).

The Eighth Volume of the "Publicationen aus dem Kgl. Ethnographischen Museum zu Dresden: Die Philippinen. I. Nord-Luzon, von A. B. Meyer und A. Schadenberg. 1890" shows on 18 tables with excellent illustrations some implements and arms of the Igórot among those of other tribes. In the introduction preceding these tables wherever the "Igórot"-names for several objects are given, they are almost unexceptionally wrong, i. e., they are not the names under which the Bontocmen know these objects.

In his report in the "Zeitschrift für Ethnologie," Vol. 20, 1888, p. 34 ff. Dr. Alexander Schadenberg gives a concise, interesting account of the Igórot. As the Igórot admitted, this report contains many correct statements; it appears to be more truthful than other articles published before. He describes their bodily and mental characteristics, family life, childbirth, couvade, naming, the "pabafungan" and "olog," trial-marriages and permanent marriages, tattoo, dress, ornaments, weapons, household utensils and implements, agriculture, domestic animals, hunting and fishing, food, dwellings, head-hunting, festivals and ceremonies, dances, continuous feuds, skill as iron-workers, forges, councils of old men, smoking pipes, superstitions, anitocult, medicines, burial, wood-carving, rattanwork, etc.

The latest popular book is the monograph of Dr. Albert Ernest Jenks on the Bontoc Igórot, published by the Ethnological Survey of the Philippine Islands (whose director Dr. Jenks was at that time), Manila, 1905. This

book treats at length, with various additions, in a pleasing style what Schadenberg and partially his predecessors had published in their concise contributions to ethnology. A great many photographs taken by Dr. Jenks, Ch. Martin and Hon. Dean C. Worcester, Secretary of the Interior, render the book particularly valuable. It is quite remarkable as the report of a five months' sojourn of its Author in the Bontoc area. Wherever Dr. Jenks draws from reliable sources — he mentions gratefully several collaborators in his preface — his book contains plausible statements. It is of course rather difficult to determine which parts have been obtained (through interpreters) directly from the Igórot, or from other persons. Dr. Jenks, traveling in different parts of the Islands during a comparatively short season, had evidently no time to become acquainted with the rudiments of the Bontoc vernacular. The few phrases interspersed in a few passages, in a rather strange language, are sufficient evidence of this fact. Only a few of these phrases were intelligible; most could not be recognized by the Igórot as their idiom, although now and then a word could be discerned or reconstructed. In the appendix to the book, a chapter with the proud title "Language," its Author has exerted himself *supra crepidam*; we find there on pp. 230 and 231 a few vague and rather misleading notes on a few pronouns and personal suffixes of the verb, quotations from Otto Scheerer's manuscript on a different idiom, on the Nabaloi Dialect, spoken by the Ibaloi in the province of Benguet, and also a passage borrowed from Maxwell's Manual of the Malay Language (p. 58). These two pages show clearly that Dr. Jenks devoted practically no time — and no sympathy — to even a superficial study of the structure of the Bontoc Language. Of considerably greater value is the Vocabulary of nearly 700 terms, which is published by Dr. Jenks as the main part of his chapter "Language," drawn from a good source or good sources. It is appreciated deservedly in the Preface to the Part II of this book.

As the reader observes, the Author has strictly refrained (with one exception) from quoting from grammars on other MP Languages and from entering into any comparative philological studies in the present book, although he is in possession of copious material — reliable and unreliable — for the study of comparative vocabularies and syntax of MP idioms. He considered it his task, as stated above, to furnish material for such studies, to contribute at least a certain amount of reliable material for comparative

research, which ought to be based upon the results of new, uninfluenced investigations — fieldwork — into the various idioms as spoken by the natives, and not upon religious books made by missionaries and their apprentices. It were best to consider the entire field of Philippine Languages as yet untouched and to begin anew to study (but not without personal sympathy with the natives!) “jene Prachtwerke des malaiischen Baustils, die philippinischen Sprachen, die ohnehin aus äusseren Gründen den meisten Forschern kaum erreichbar sind” (G. von der Gabelentz, Sprachwissenschaft, 2. Aufl. von Albrecht Graf von der Schulenburg).

It is indeed a pity to observe the squandering of time, energy and sagacity upon antiquated and questionable material that should be thoroughly weeded out before comparative studies are attempted.

While composing the Grammar several methods of arranging the material suggested themselves. The Author concluded — indeed not without hesitation — that it would be more convenient for students trained in the Grammars of Indogermanic Languages, if he would retain, with slight modifications, the customary order of the chapters in such grammars, if he would treat first the article, then the noun, pronoun, adjective, etc., just as if the Bontoc Language would distinguish the same grammatical categories as the Indogermanic Languages. This method seemed helpful for acquiring knowledge of the idiom. But for practice the student must absolutely abandon those former conceptions of etymology and syntax which he may have gained from his previous studies of the classical or modern Germanic or Romance Languages; the sooner he can free himself completely from clinging to his former notions of the structure of a language and adapt himself to new categories of linguistic elements, the earlier he will succeed in entering into the spirit of this admirable idiom. The Author endeavors to assist the students with all possible means, on each single page of the Grammar. Therefore in many passages literal translations — of course in recklessly mutilated English and sometimes in German, French, Spanish, Latin etc. — have been added to the free translation into our idiom. It is hoped that thereby the comprehension of many a construction in Igórot vernacular will be facilitated.

An abundance of examples accompany the rules of the Grammar. Most serve to illustrate the same rule from various viewpoints which only the stu-

dent who proceeds from chapter to chapter will understand. Some examples have been added with the intention of not leaving valuable material mould in the Author's desk. These apparently superfluous examples may further the advanced student's investigation beyond the scope of the rule to which they are attached.

A considerable amount of unpublished material is still at hand; parts of it will be communicated, upon request, to scholars and students who wish additional examples for rules established in this Grammar or for other scientific purposes.

Particularly in the first part of the Grammar the quantities of syllables are marked; to avoid errors as much as possible, the simple rule: any syllable that is not marked long is short, seemed hardly sufficient for English readers, as experience has shown.

Accents are placed on most words, as the stress does not always fall upon the long syllable. [Long syllables are scarcely longer than short syllables!] As all examples are recorded exactly as they were obtained from the Igórot, and as the men pronounced the same word in the same construction often with changed sounds and accents, it happens that some inconsistency prevails in orthography, accents and quantity. 'This is due to the natives' elocution, but not to the Author. He does not consider himself entitled to create a normal Igórot Language, but he is bound, in a work of this character, to write down each word as he heard it from the men who appeared to use the purest language. And thus it is hoped that this book comprises trustworthy material for further studies. Each word and phrase has been repeatedly verified by various single individuals, by small and larger groups of men and women, young and old, at different times and occasions, often employed unexpectedly in conversation, and special care was taken not to tire a man, as there is danger lest tired men answer so as to please the inquirer.

Words of the Ilocano and other idioms have been eliminated in so far as they seem not to be completely adopted by the Bontoc Igórot. In doubtful instances the supposed foreign origin is indicated by: (Iloc.?). When a phrase or word was unanimously declared (frequently even with a distinct disdain!) to be an Ilocanism, it was branded as such: (Iloc.) Words of Spanish origin are marked: (Sp.). Variants are sometimes added to the original; they are placed in brackets. The form in brackets is not meant to

be less correct or less usual, or to be the only variant. Nor shall the omission of variants indicate that none exists.

Numbers in [] denote sections of the Grammar. If a capital precedes the number, the example is selected from the Texts in Part III.

The capitals signify:

B	Battle of Caloocan	P	Palpalāma and Palpalaking
H	Headhunters' Return	R	The Rat and the Brothers
K	Kolling	S	The Stars
L	Lumāwig	T	Tilin
M	Monkey		

Most of the Illustrations have been chosen from more than a hundred and fifty similar photographs taken by Mr. P. C. Abbott, the Manager of Poole's Printing House in Chicago. Mr. Abbott manifested great interest in the Igórot and in their welfare. I am indebted to him for the permission of using his admirable collection of plates; for some pictures I am indebted to Mr. Felder, Mr. R. Earle, Mr. H. W. Fulton and others.

The student will take notice of a list of Addenda and Corrigenda at the end of the book.

DR. PHIL. CARL WILHELM SEIDENADEL.

Chicago, October eighteenth, 1907.

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PART I

GRAMMAR

GRAMMAR

1. The Language of the Bontoc Igorot belongs to the Malayo-Polynesian family. It is spoken by the Igorot inhabitants of the town of Bontoc, or *Bəntok*, the capital of the subprovince Bontoc, situated in the narrow valley of the Rio Chico, in the mountainous interior of North Luzon.

Practically the same language, but with dialectic variations, is spoken in certain towns of the Bontoc region. The exact number and location of these towns can not be determined, as the existing maps and sketches of the Bontoc region seem to be inadequate; nor is it possible to ascertain the number of the Igorot using this vernacular, since fiction, facts and phantasy seem to be mingled in the official reports of many years.

A list of the names of most of the towns, in Bontoc pronunciation, is given in an Appendix to the Grammar.

THE ALPHABET

2. The Alphabet of the Bontoc Igorot is expressed in this Grammar, Vocabulary and the Texts with these letters:

VOWELS

<i>a</i>	as in father; sometimes obscured as in draw.
<i>ä</i>	as in fair.
<i>e and ě</i>	as in men.
<i>ē</i>	as a in made.
<i>ě</i>	vowels fluctuating between e and i.
<i>i</i>	as in rib, machine.

<i>o</i>	as in no, pole.
<i>œ</i>	vowels fluctuating between o and u.
<i>ö</i>	as in G. König, or F. feu. Final <i>ö</i> is frequently followed by a scarcely audible y.
<i>u</i>	as in rule, pull.
<i>ü</i>	as in G. trüb, or F. mur; sometimes like Russian jerüi.

DIPHTHONGS

All Diphthongs are vocalic with a final consonantal sound y or w.

<i>ay</i>	nearly like ai in aisle.
<i>ey</i>	nearly like ey in eye, or ei in height.
<i>öy</i>	as in F. feuille.
<i>oy</i>	as in boy.
<i>uy</i>	as in F. fouille.
<i>üy</i>	as in F. tuyau.
<i>au, ao, aœ</i>	as in how; between <i>au</i> , <i>ao</i> , <i>aœ</i> and a following vowel a semi-vocalic glide, <i>w</i> is inserted; as in the name <i>Anaœwásal</i> .
<i>öu</i>	in this combination <i>ö</i> is a distinctly pronounced, very short glide.

CONSONANTS

<i>b</i>	as in bed.
<i>d</i>	as in door.
<i>f</i>	as in fine.
<i>g</i>	as in get.
<i>k</i>	as in kind.
<i>l</i>	as in live.
<i>m</i>	as in me.
<i>n</i>	as in now.
<i>p</i>	as in pin; but without the following spiritus asper and often near b.
<i>s</i>	as in see; always voiceless.
<i>t</i>	softer than English t, near d, without the following spiritus asper.
<i>w</i>	as in winter; a consonantal u.
<i>y</i>	as in yard; always consonantal.
<i>ng</i>	as in ring or song.

<i>sh</i>	as in shield.
<i>dj</i>	as in gem.
<i>tj</i>	as in check; <i>dj</i> and <i>tj</i> are dentals, not palatals; frequently they are near ds and ts. (d and t "mouillé.")

C, *h*, *q*, *r*, *v*, *x*, *z*, and the English fricative *th* are not in the Igorot Alphabet. (*C* and *h* are used here in the combination *sh* and in the dialectic guttural *ch*.)

INTERCHANGED SOUNDS

3. Dialectic variations and individual inconsistency in pronunciation caused some difficulties in writing down the words, as they were spoken by Igorot from these towns: Bontoc, Samoki, Alab, Tukukan, Basa~~u~~, Sagada, Tagkong, Sabangan, Konogan. Often an Igorot pronounced a word differently at different times, being evidently unconscious of the variation.

INTERCHANGED VOWELS

A, which has usually a clear sound, is sometimes obscured, especially in unaccented syllables. In a few words initial *a* is interchanged with *i*, as in *ănôtji*, *îpât*, the preposition *is* or *id*: *inôtji*, *âpât*, *as* or *ad*. *e* and *i* are always close and therefore constantly interchanged; often *ö* is pronounced instead. Thus "he makes" is: *kapěna*, *kapĭna*, *kapēna*, *kapōna*. Cold: *lâtêng*, *lâtîng*, *lâteng*. Also *ey* and *öy* are interchanged: *paděyek* and *padōyek*, "I kill."

Close *o* and *u* (as above: *e* and *i*) are interchanged; intermediate sounds, represented by *u*, seem to be preferred: *kăyo*, *kăyu*, *kăyu*: wood.

INTERCHANGED CONSONANTS

The following interchanges occur:

- between *f* and *b*; *fafăyi* and *babăyi*: woman; *făto* and *băto*: stone.
- between *p* and *b*; *bĭlak* and *pĭlak*: money.
- between *k* and *g*; *kinwănik* and *ginwănik*: "I said."
- between *t* and *d*; *tomôliak* and *domôliak*: I return.
- between *dj* and *d*; *djĭla* and *dĭla*: tongue.

between *tj* and *ts* and *dj* and *d*; *tjäkämt̚*, *tsäkämt̚*, *djäkamt̚*, *däkamt̚*: we.
between *sh* and *s*; *äshæ*, *äshæ*: dog.

In a few particles *p* interchanges with *k*: *pay*, *kay*; *pan*, *kan*; *pin*, *kin*.
(In this book the forms with *f*, *p*, *k*, *t*, *dj*, *tj* are preferred, because Bontoc men used them mostly. Collateral forms are given occasionally in [].).

Very rarely the combinations *-kyu* and *-kōu* were interchanged with a guttural like *ch* in Scotch loch, or in G. wachen; *ch* was found but twice, in collateral forms: *ächu* for *äkyu*, day; and *mängächũ* for *mängäköũ*, thief.

REMARKS ON PHONOLOGY

After the dialectic and individual interchanges some phonetic changes shall now be considered.

VOWEL CHANGES

4. Vowel Assimilation takes place occasionally, as: *tömōliak* for *tumōliak*, I return; *měäksägak* for *maäksagak*, I fall.

i of the prefix *in* changes to *e* or *é* before *k* and *tj* or *ts*, as *engkäliak*, I speak; *entsänōak*, I work.

5. Contraction is rare; even in a series of like vowels each is pronounced distinctly, as: *sumä-ä-ak*, I go home. But also these slurred forms occur in rapid conversation: *mänüblāk* for *manublāk*, I smoke; *aktōna* for *aktōēna*, "he carries;" *ilāntāko* for *iläentāko*, "we see."

6. Synaeresis is found in: *mayd* (or *mīd*) for *mă/īd*, "not existing;" frequently the prefix *ma-* before an *i-* Verb is united into one syllable: *māfgto* (or: *mīfgto*) for *ma/īgto*, being held.

7. Aphaeresis takes place after a preceding vowel: *nän lälākī' ntsāno*, the man works, for *entsuno*; thus the ligature 'y for *ay*; 'n for the particle

en; 's or 'sh for the preposition *is*. Aphaeresis affects mostly *e*, *é* and *i*. (Notice: *Melicano* for *Sp. Americano*, *Ginaldo* for *Aguinaldo*.)

8. Syncope. In Verbal Roots a short vowel between two consonants is dropped, if prefixes or suffixes are agglutinated. Examples: Root: *afed*: *ǎptek*, "I meet;" R. *tjipab*: *nǎtpab*, having been caught; R. *tsūno*: *mǎdno* [*matno*], being worked; *pǒshong*, sea: *pǒshngek* [*pǒsnek*], "I inundate;" R. *piten*: *pǐtnek*, I break, *nǎpten*, broken; R. *sibfad*: *mǎsfad*, being answered; so of *tǒlo* [*tǒlǒ*], three; *lǐma*, five; *katlǒek*; *kalmǎek*, "I divide into three, into five parts."

9. Apocope: *t'* for *ta*, that; *s'* [*sh'*] for the personal article *si*, before a vowel, if the preceding word ends in a vowel. Other instances are very rare.

10. Swarabhakti occurs regularly in loanwords, if a mute is separated from the following liquid, as: *Sp. tren*, *Ig. tǐlén*; *Sp. tranvia*, *Ig. tǎlǎbia* [*talǎnfia*]; *Sp. cruz*, *Ig. kǒlosn* [*kǎlush*].

CONSONANT CHANGES

11. Assimilation. The nasal *ng* of the prefixes *mang-* and *pang-* changes:

before *b*, *f*, *p* to *m*, and the *b*, *f*, *p* disappear;

before *d*, *t*, *dj*, *tj*, *ds*, *ts*, and also before *s* to *n*, and these initial consonants disappear.

Before *g* and *k* the nasal *ng* remains unchanged, but *g* and *k* disappear.

Examples will be found in the sections treating of the Nomen agentis. But if *ng* is not the termination of *mang-* or *pang-*, the letters *s*, *k*, etc., do not disappear; as: *ángsǎn*, much; *yángkay*, only.

12. In Bontoc the regular form *kétkek* is changed to: *kékkék*, "I know." Other similar assimilations seem not to occur.

13. Before a liquid the tenues *k*, *p*, *t* become frequently mediae *g*, *b*, *d*.
14. Before a tenuis a media changes sometimes into a tenuis.
15. *N* before labials is rarely assimilated to *m*. *N* before *g* and *k* becomes *ng*.
16. Intervocalic *l* is sometimes inserted, and *l* between two *a* is frequently dropped; also *l* between two other vowels is lost in certain words. (The ecthipsis of intervocalic *l* seems to be one of the characteristics of the dialect of the town *Alab*, as: *iyAlabak*, I am an Alab-man, is usually pronounced: *iyAābak*.)
- Examples: *L* inserted; *patkēlek* [*patkōlek*], "I stop," from Root *t'kē* [*t'kō*]; *inakālantja*, their weeping, from R. *āka*; from *fāa*, a servant: *fāālek*, "I send out;" *nalikālāyan* for *naikalayan*; written or scratched (G. *eingeritzt*)
- L* lost: *umāāāk* for *umālāāk*, I get; *āyka* for *ālīka*, come! *pōō* for *pōlō*, ten; the verb "to bring" has throughout double forms: *iyāik* and *iyālīk*.
17. Final *l* becomes often a sonant liquid, similar to *l* in our word bottle.
18. Labdacismus is found in all loanwords with *r*; Ricardo becomes: *Licaldso*; insurrectos: *ēnsuliktosh*; oras: *ōlas*; cargador: *kalgadsōl*; libro: *līblo*.
19. *F*, *p*, *k*, *t*, *dj*, *tj*, change respectively into *b*, *g*, *d*, when they become final consonants, especially in certain verbal forms.
- Final *b*, *g*, *d* are often scarcely audible; they come then near a spiritus lenis. (In doubtful cases these sounds were elicited by inducing an Igórot to suffix the possessives, which are, after consonants: *ko* and *mo*, my and thy or your, but, after vowels: *k* and *m*.)

20. Before a consonant *f* changes into *b* (or *p*); and *dj*, *ds*, *tj*, *ts* into *d* or *t*.

DOUBLING OF CONSONANTS

21. Without any evident reason consonants are frequently doubled. One of them goes with the preceding, one with the following vowel: *ăm/ăm-mă*, old men; *tjěng-ngek*, "I hear."

22. *F*, *k*, *t* are usually not doubled (but in *kěkkek*, I know); the mediae are placed before these letters instead, as: *bf*, *gk*, *dt*. A momentary pause intervenes between *b* and *f*, *g* and *k*, *d* and *t*: *mămăg-kĩd*, girl; *főb-făl-lő*, young man; *Mălĩg-kõng*, name of a town; *năd-tjóngao*, lost.

SYLLABLES

23. A word has as many syllables as it has vowels or diphthongs. One intervocalic consonant goes with the next vowel; two intervocalic consonants are divided and distributed among two syllables. *Ng* and the combinations *dj*, *tj*, *ds*, *ts* are considered as one sound.

Examples: *ĩ-tő-lĩ-tă-kő*, "we give back;" *ěng-kă-lĩ-ak*, I speak; *lěy-tjěn-mi*, "we like;" *něn-tsũ-nő-tjă*, they worked; *ĩ-tsao-tsăo-ko*, "I give;" *tăw-wĩn*, year.

24. When dividing words into syllables (which several Igórot did as cleverly as if they had been schooled), the final consonant of some prefixes was often doubled: *mang-ngő-tő*, cooking.

25. Glottal Check. In certain uncompounded words a single consonant between vowels is pronounced with the preceding vowel and separated by a distinct pause, a Glottal Check, from the following vowel, similar to the hiatus between two vowels. The occurrence of the Glottal Check is strictly idiomatic; the words (mostly dissyllabic) in which it is employed can only be learned by observation. In these Examples the Glottal Check is marked by /:

<i>yǎn/ǎ</i>	an older brother	<i>tít/twa</i>	true
<i>sǎnǎg/i</i>	several brothers and sisters	<i>ǎy/ib</i>	grapes
<i>tót/ǒ</i>	bull	<i>ǎl/ǒ</i>	pestle
<i>sǎk/ěn</i>	I	<i>ǎd/i</i>	not [<i>adí</i>]
<i>íb/ǎ</i>	companion	<i>Títíp/an</i>	a town
<i>kǎs/ǒn</i>	like unto	<i>Kín/ǎang</i>	a town
<i>pǎd/ǒ</i>	big stone hammer	<i>Pǎlǎp/ǒ</i>	a section of Bontoc
<i>lǎg/ǎ</i>	winnowing tray	<i>Lang/ǎgǎn</i>	a proper name
<i>ǎm/in</i>	all		

QUANTITY OF SYLLABLES

26. Syllables are mostly short. Lengthening is usually caused by accent or construction; lengthened syllables are but little longer than short syllables.

ACCENT

27. Great inconstancy prevails in accentuation. In dissyllabic words the accent is usually on the paenultima. If in polysyllabic words the ante-paenultima is accented, a lesser accent is placed on the ultima.

Sometimes words consisting of the same sounds but of different meaning are distinguished by different accentuation.

In composition with affixes the accent is sometimes shifted, as will be shown in subsequent chapters.

REDUPLICATION

28. Reduplication, expressing various ideas, as intensity, frequency, repetition, etc., is most common. The different forms of reduplication and their employment will be discussed later.

ELOCUTION

29. The Bontoc Igorot speaks his language in a "straightforward and harsh manner:" "*intsaotsǎowish ya inlilǎdek.*" He is not ashamed of betraying emotion in his intonation; yet any excess of emotion, especially if expressed by pathetic chanting intonation, a characteristic of some towns,

is imitated by the Bontoc Igórot not without humor.—At the time of creation or a little later his language and his manner of using it was so unfit for commercial persuasion, that his God, *Lumdawig*, deemed it wise to transfer the salt and clay (for pottery) to other towns and to more suave salesmen [see: *Lumdawig* 18 to 26]. Since those days the Bontoc Igórot prefers warring and making spears, shields and axes and tilling the soil to the pursuit of trade. He is proud of his idiom, which he speaks rapidly and as negligently as he chooses at times, with a manly and sympathetic voice.

THE ARTICLE

30. The Articles are *năn* or *săn*, *sĭ*, *tjă*.

31. *Nan* and *san* are used with appellatives denoting persons, animals and things, concrete and abstract, of all genders, in singular and plural. These articles correspond to our definite article "the;" they are also used in most cases where we use the indefinite article and, with generic force, where we omit the article.

(There is no indefinite article in Bontoc Igórot; *ĭsa*, one, is a numeral, but has not been weakened to an indefinite article. In the combination *năr ĭsa* it means a certain one, or, if repeated as correlative, the one—the other. It is much more emphatic than our indefinite article. How an indefinite direct object of an English verb is expressed in Igórot, by the "personal verb" and the preposition *is*, but without any article, will be explained in [162].)

In Igórot the article denotes rather that a substantive is taken as a whole than that it is definite.

32. *Nan* and *san* are not inflected. They consist of the locative adverbs (which serve also as personal and as demonstrative pronouns) *na*, here, or *sa*, there, and the agglutinated "ligature" *n*.

Nan is always used in conversation with appellatives; it is also used exclusively with Nomina actionis and Nomina agentis of Verbs, and with names of towns after the preposition *is*, if the speaker is present at the town.

San is found in narrative, folklore, songs, etc. It is used with substantives which have been mentioned before in a story or which are supposed to be familiar to the listener. A number of examples in the Texts and its close relation to *sa*, there and that, permit sometimes to translate *san* by phrases like: that well known, that above mentioned, that familiar....

No definite rule for the use of *san* can be established. The Igórot interchanged it, in each case, without hesitation to *nan*.

Examples:

<i>nan lălăki</i>	the man	<i>nan kăyang</i>	the spear	
<i>nan făfăyi</i>	the woman	<i>nan pīnang</i>	the ax	
<i>nan ongōnga</i>	the child	<i>nan kălăsay</i>	the shield	
<i>nan ăsăi</i>	the dog	<i>is nan Făntok</i>	in Bontoc	} if the speaker is in B., T. M.
<i>nan fătūk</i>	the pig	<i>is nan Tūkăkăn</i>	in Tucucan	
<i>nan ăfong</i>	the house	<i>is nan Măntla</i>	in Manila	
	<i>san tăkū</i> the (already mentioned) people.			

33. The Personal Article *si* consists of *s*, which represents probably the article element, and *i*, which possesses demonstrative force. *Si*, in its original form *s'* [or *sh'*], is often affixed to the final vowel of a preceding word.

34. *Si* is employed as a definite article with the nominative (and "accusative") of

1. Proper names of Persons.

2. Substantives denoting kinship, where *si* is interchangeable with *nan*.

Examples: *si Anaăwăsal*; *si Mólêng*; *si Fămnag*; *si Fălónglong* (i. e. "*Antéro*"); *si Akănay*; *si Ăngay*; *si Tăkay*; *si Săyo*.

<i>si ămă</i>	the father	<i>si yăn/ă</i>	the older brother or sister
<i>si tnă</i>	the mother	<i>si ănôtji</i>	the younger brother or sister
<i>si ăsăăwă</i>	the husband or wife	<i>si tkăd</i>	the grandfather

Si preceding a proper name with an initial vowel and following a word with a final vowel is changed to *s'* or *sh'* in these examples:

<i>Intô s' Antéro?</i>	where is Antero?
<i>inmăli sh' Olôshan</i>	Oloshan has come
<i>sumăa s' ămăănă</i>	his father comes home
<i>ăyăkanyu sh' tnă</i>	call mother!

S' [*sh'*] is also found sometimes with proper names beginning with a consonant: *tinnōli sh' Fǎnged*, Fanged has returned; *sīnu sh' Mǎtyæ?* who is Matyu? *mǎnǎblǎ s' Bǎgti*, Bugti smokes.

Si is closely connected with the proper name or term of kinship and can not be used, if a modifier precedes, as "the good father:" *nan* (not: *si*) *kǎwǎs ay ǎmǎ*; the three uncles: *nan tōlō'y ǎlītǎæ*.

Nan seems also to be preferred, if *ǎmǎ* and *ínǎ* have the possessive suffixes of the first person singular, my; *nan ǎmǎk*, my father; *nan ínǎk*, my mother.

35. *Si* forms also compounds with some personal pronouns, as *sǎk/én*, I; *sǐkǎ*, thou; *sǐyǎ*, he; *sǐtōdǐ*, that; *sīnǔ*, who? etc.

36. The personal article *si* must not be confounded with the inverted form of the locative preposition *is*; in phrases like: *ōlon si ǎsǎ*, dog's head; *pǎlǎk si pǐnang*, axe-handle; *tǎngǎn si lǎfǐ*, midnight; *soldǎtsōn si Melikǎno*, American soldier—*si* is of course not the article; [see 76].

37. Pleonastic use of articles occurs also, but rarely, as: *íntō nan si Anawǎsal?* where is Anauwasal? *nan si Lǔmǎwǐg*, the Igorot's God Lumawig.

38. In a series of substantives the article is placed to each: *nan kǐpan yǎ nan tǎfay yǎ nan pǐnǎngǎsh yǎ nan gǎngsǎ*, the knife, spear (blade), ax (blade) and gong.

39. The Collective Personal Article. If some substantives — usually two — proper names or terms of kinship, are connected by "and" (in this case: *kěn*) the Collective Article *tǎ* [*tsǎ*] is placed sometimes before the series, and no other article is employed with any of the following words:

tǎ Olōshǎn kěn Langǎgǎn wōdáyǎtǎ 'snǎ, Oloshan and Langagan are here.
tǎ Pǎlpǎlǎmǎ kěn Pǎlpǎlǎking, Palpalama and Palpalaking.

tǎ ǎmǎ kěn ínǎ, father and mother; *tǎ yǎn/ǎ kěn ǎnótǎjǐ*, the older and the younger brother; *tǎ Bǎmǎgdǎ kěn Kōdsōō kěn Fōteng*, B., K. and F.
 [also: *tǎ B. kěn K. ya si F.*]

"The parents" is sometimes expressed by one substantive, father, mother, preceded by *tjă*: *tjă ămăňă*, lit. they his father; *tjă ăňăňă*, lit. they his mother, [T. 9].

The use of the Collective Personal Article is not at all common; the construction: *si ămă yă si ăňă*, father and mother, is preferred.

Tja is also found in combination with pronouns in dual and plural, as: *tjăťtă*, we both (you and I); *tjăkămĭ*, we; *tjăťtjă*, they; *tjă tönă*, these; *tjă tődĭ*, those, etc., and as suffix derived from pronouns. [88, 106, 195.]

Other remarks about the use of the Articles will be found in several following sections of this Grammar.

THE LIGATURES

40. Between words which are thought to be in close connection with each other some particles are placed which may be called Ligatures.

The origin of these Ligatures is as yet unknown; here it may suffice to say that they are used very extensively, according to distinct rules which are given in several subsequent chapters of this Grammar.

Here only a few remarks are made, such as are considered necessary for some knowledge of the function of the Ligatures.

41. *Ay* or *'y* serves as a connective between a substantive and its attributive adjective which can either precede or follow:

nan fănĭg ay ăfong the small house

nan kăyă ay ăntjo the high tree

or:

nan kăyă'y ăntjă

or between a substantive and its numeral: *ĭpăť ay fătug*, four pigs;

or between a substantive or pronoun and apposition: *nan Igólăt ay ĭFăntok*, the Igórot, Bontocmen; *sĭkă'y yăn/ă*, you, as the older brother;

or between thing and material: *singat ay fălĭdăg*, an earring of gold;

or between demonstrative pronoun and substantive: *nannăy ay mőnok*, this chicken;

or between our "antecedent and a relative clause:" *ĩntŏ nan lăłăkĩ ay nangďălă is nan făłfěg?* where is the man who took the spear?
 or, in our grammatical conception, before a dependent infinitive: *lěytjěk ay ũmüy*, I want to go;
 or before a "participle" modifying a verb: *kĩnwďnĩň'y mangwďnĩ*, he said saying;
 and in a number of other instances to be treated in various sections of this Grammar.

Ay is unaccented, often scarcely audible. If the preceding word ends in an open syllable, this Ligature is usually attached, in the form 'y, to the final vowel, especially to *a*, *o*, *æ*, sometimes to *u*, rarely to *é* or *i*, but never to a diphthong.

Ay has no equivalent in the Indo-Germanic languages; it cannot be translated. However, words like "namely," or the relative pronoun with the copula may facilitate, if necessary, the comprehension of *ay* in many cases where it is used. Thus *ay* will occasionally be rendered in this book by "who (which) is, are, was, were."

But it should always be kept in mind, that this is by no means a direct translation or equivalent of *ay*; it is only a means for explaining certain constructions in which *ay* occurs.

42. The Ligature *-n* attached to the final vowel of a substantive or Nomen actionis followed by an other substantive or pronoun, indicates that these words stand in a relation to each other, the English equivalent for which would be a possessive genitive or a subjective genitive. The word with the suffixed *-n* is the nomen regens, the next word names the possessor or agent.

nan fŏbăŋgan nan lăłăkĩ the pipe of the man
ĩtŏlĩn nan fŏbfăłłŏ the young man's giving back, or "the young man gives back."

43. *Ya*, which may be considered a Ligature, serves as copula between a substantive and the subsequent predicative substantive, adjective or active "participle" (i. e. verbal adjective of a "personal verb"); the coupla *ya* can only be used, if these predicative elements follow the subject. (Between subject and active participle, *ya* is frequently omitted.)

nan lăłăkĩ ya nan ăłwĩdkŏ the man is my friend;
nan kăyæ ya ăntjo the tree is high;
nan mămăgkĩd ya inmăłĩ the girl "is having come," has come.

The copula *ya* must be employed between the subject and the following passive participle (of a "possessive verb"):

nan laláki ya nafálæd the man was bound (imprisoned).

This copulative *ya* must be distinguished from the conjunction *ya*, and, also from the affirmative particle *ya*. [423.]

THE SUBSTANTIVE

44. Primitive Substantives in Bontoc Igórot consist mostly of a dissyllabic root and are usually accented on the paenultima:

<i>ólō</i>	head	<i>tjápan</i>	foot	<i>ǎkyũ</i>	sun, day
<i>fúǎn</i>	moon, month	<i>ǒgsǎ</i>	deer	<i>djálan</i>	way, road
<i>ílǐ</i>	land, town	<i>kǎyang</i>	spear	<i>lǐmǎ</i>	hand
<i>mǎtǎ</i>	eye [<i>mǎta</i>]	<i>tjěnum</i>	water	<i>fǎsæl</i>	enemy
Trisyllabic:	<i>ǎyǎwan</i>	water buffalo (wild)	<i>fǎlǒgnǐd</i>	battle	
	<i>ǎsǎwǎ</i>	husband or wife	<i>kǎlǎsay</i>	shield	
	<i>ǐpǎkǎo</i>	people, nation	<i>fǒbǎngǎ</i>	pipe	

Some appear in reduplicated form:

Persons:	<i>lǎlǎkǐ</i>	man	<i>fǎfǎyǐ</i>	woman	<i>ongǒngǎ</i>	child
	<i>fǒbfǎllǒ</i>	young man	<i>mǎmǎgkǐd</i>	young girl		
	<i>ǎm/ǎmǎ</i>	old man	<i>ǐn/ǐnǎ</i>	old woman		

Animals and Things:	<i>ǎyǎyǎm</i>	bird	<i>tjǒtjǒn</i>	locust		
	<i>lǐlǐng</i>	a fish	<i>fǎkfǎk</i>	frog	<i>ǒtǒt</i>	rat
	<i>tjǒtjǒ</i>	mouse	<i>fǐnǒlǒfǒlǒ</i>	butterfly	<i>pǎgpǎg</i>	public forest
	<i>sǒsǒ</i>	breast	<i>kǒkǒ</i>	finger nail	<i>pǎpǎt/tay</i>	grove

45. The derivation and meaning of proper names and of geographical names (of which a list is given in the Appendix to the Grammar) seems to be forgotten by the Igórot, nor is it possible to determine etymologically their signification.

46. Substantives in Bontoc Igórot have neither grammatical gender nor inflection to indicate case or number.

47. To distinguish sex of persons and animals the words *läläki* or *fäfäyi*, male or female, are placed after the substantive, connected by *ay*.

<i>äsäwä'y läläki</i>	husband	<i>yün/ä'y läläki</i>	older brother
<i>äsäwä'y fäfäyi</i>	wife	<i>yün/ä'y fäfäyi</i>	older sister
<i>änäk ay läläki</i>	son	<i>ikid ay läläki</i>	grandfather
<i>änäk ay fäfäyi</i>	daughter	<i>ikid ay fäfäyi</i>	grandmother
<i>äsä'y läläki</i>	male dog	<i>kittjing ay läläki</i>	he-goat
<i>äsä'y fäfäyi</i>	female dog	<i>kittjing ay fäfäyi</i>	she-goat

The distinction "male" or "female" is omitted, if the sex is unimportant or understood from the context.

Some (domestic) animals have, as in most languages, special names for the male and the female and also a name for the species, as:

<i>mönök</i> chicken	<i>käwitan</i> cock	<i>mangälak</i> hen (<i>impäs</i> chicklet)
<i>fütük</i> hog	<i>fää</i> boar	<i>ökö</i> sow (<i>ämök</i> young pig)
<i>nöang</i> tame water buffalo	<i>töt/ö</i> bull	<i>kämfäkyan</i> cow (of <i>nöang</i>).

48. With a few exceptions, there is no plural form. Frequently the context and also the suffixes of verbs are showing the number.

nan käyæ yä äntjō the tree is high, or: the trees are high

nan äyäyäm tümäyāo the bird flies

nan äyäyäm tümäyāotja the birds fly.

49. These substantives have reduplicated plural forms:

<i>läläki</i> man	<i>läläläki</i> men
<i>fäfäyi</i> woman	<i>fäfäfäyi</i> [<i>föbfäfäyi</i>] women
<i>föbfällō</i> young man	<i>föbfäfällō</i> young men
<i>mämägkīd</i> girl	<i>mämämägkīd</i> girls
<i>änäk</i> child (offspring)	<i>änänäk</i> children

In various manners the following words form their plural:

ongóngä child (any young human being) remains either unchanged, or has *ongängä*, or borrows the form *änänäk*, children.

äm/ämä old man *äm/ämmä* old men *in/inä* old woman *inännä* old women (but *āmä* father and *inä* mother remain unchanged).

Notice the Dual and Plural: *sinäki* two brothers or sisters, *sinäg/i* several brothers or sisters, cf. [60].

In narrative these unusual forms were found: *ämök* young pig: *ämömok*, *mangälak* hen: *mangmangälak* and *käwitan* cock: *käkäwitan* [L. 44].

50. There is no particle in Bontoc Igórot indicating the plural of nouns. Neither *ángsǎn* nor *ǎm/ǎn* serve as such particles. They express much, many or all, as in English.

51. If numerals, or other expressions denoting more than one, precede the substantives which have plural forms, the singular forms are often used. *san tǒlǒ'y föbfǎllǒ* the three young men [L. 83].

FORMATION OF SUBSTANTIVES

By affixing certain particles to a root, sometimes with reduplication, groups of substantives are formed which possess each common characteristics.

Although many combinations formed thus are strictly idiomatic and cannot be classified, the general force of some formative particles can be defined as follows:

52. *Ka-* denotes sometimes that one object is meant in its entirety, or several together as a whole:

kǎälóngǎn the coffin (*alóngan*), hiding with all its parts the wife of *Lumǎwig* [L. 81]

kǎtäyǎän the large basket into which the girl crawled [T. 4] (*täyǎän*)

kǎtjěnum the river (*tjěnum*: water); G. Gewässer

kǎmǒnök hen with chicklets (*mǒnök*)

kǎtǎkǎ personality (*tǎkǎ*); G. das Wesen des Mannes [L. 34]

kǎsǒkǒlong receptacle, basket for an enemy's head [H. 4] cf. [56]

53. *Ka-* and gemination of a dissyllabic root, or reduplication of the first two syllables of a trisyllabic, produces Collectives; if a predicate follows, it is regularly in plural.

kǎlǎlǎlǎlǎkǎ all men, the whole crowd; G. die Mannschaft

kǎfǎfǎfǎfǎyǎ all women, or also: each woman of the assembly

kāmāmāmāḡkīd all the girls, each girl
kāongāongōḡḡ all the children, each child
kābfīnāfīnālyēn every married man
kātāḡḡtāḡḡ every person
kāāfongāfong each house, the whole group of houses
kāākēākyū each day of a certain period
kāāsāāsā all the dogs, each dog of a pack
kālīfōlīfōō a mass of clouds; G. das Gewölke

54. *Ka-* and numerals denote companionship:

nan kādjūak my companion
nan kāpātmi our four companions (*īpāt*, four)
nan kānēmḡ our six companions (*ēnēm*, *īnēm*, six)
nan kālmāmī our five companions (*līmā*, five)

55. *Ka-* and root (and *-na*, which is the possessive suffix of the third person singular: his, her, its, and without which such substantives were rarely obtained) forms abstract substantives:

nan kāāntjōḡḡ its height; *kād nān kaantjōḡḡ nan kāyḡ?* how much (is) the height of the tree? how high is the tree?
nan kātīt/īwāna its truth
nan kāāsēdjīlnā [*kāāsdjōḡḡ*] its thickness
nan kāādsōwīnā its distance
nan kāktēk knowledge (from the verbal root *k't'k*: know)
nan kāfābfāyānā his sister, G. "das Weibliche."

56. *-An*, a locative suffix of most extensive use, denotes a place; frequently the prefix *ka-* is employed with the same root:

kāpāyḡḡn place for ricefield
kākāyḡḡn place for wood
kāāpūyḡḡn fireplace
kātjēnūmān waterplace
fālōḡnīdān battleplace
ōpōōpān forge (*ōpōōp*, bellows)
ōlēḡḡn place for charcoal

kăpďătjġmăñ place where iron is kept

păbăfăŋgăñ a community house, where certain ceremonies are performed,
and a sleeping place for old men and boys.

-*an* is the ending of many nouns denoting a vessel, receptacle; *tayďăñ* basket, *tőŋnan* jar, *saktűan* water-vessel. With verbs denoting to fill, put into, these nouns have often prefix *ka-* and suffix *-an*.

57. -*An* is also the ending of many towns in Luzon; so we find in the Bontoc area: *Tűkűkăñ*; *Săbăŋgăñ*; *Dsălġkăñ* [Delican]; *Săkăśďkan*; *Fġġkăñ*; *Fűlďkăñ*; *Tġtġp/ăñ*, etc. and some *Atő* (town sections) in Bontoc: *Fătăyăñ*; *Lăowġŋgăñ*; *Sġġtġjăñ*; *Pőkġsăñ*; *Lűwďkăñ*; *Ungăñ*. And also some proper names of men end in *-an*, as *Lang/ăgăñ*, *Olőshăñ*, *Dăyăpăñ*, *Otőtăñ*.

58. -*An* is suffixed to verbals which are formed into nouns denoting locality; these abound in Igórot Language. Like verbs, such nouns have even temporal forms, for the present and preterite.

măsűyěpăñ sleeping place, *năsűyěpăñ* a former sleeping place

tűktűăñ or *kătűktűăñ* sitting place, seat, "chair"

inőtőăñ cooking place, pret. *ninotőăñ*

ăñtġjġăñ warming place

malpăăñ, *nălpăăñ* place from which one comes, came

mătăkăăñ, *natăkăăñ* place where people live, lived

tătălġbnan dancing place

pălġtġjan place where knives can be sharpened, whetstone.

59. *Pang-* denotes that a person or a thing belongs to a place or object.
pangăto belonging to a section of a town, being a member thereof, an *ăto* companion

pangăfong a member of a household, members of the same family.

pangőlő front legs of animals, parts connected with the *őlő*, head (*pangőlő* means in "old language:" the oldest brother, "head brother," now called *yăñ/ă*)

pămġlġgăñ a section of the mountain range (*pang* + *fġlġg*; Sandhi rules [11])

pangġgnăñ a handle of a shield, etc. (*fġgnak* "I hold")

60. *Sin-* is the prefix of union; it is usually combined with *pang*:
sinpáng-, rarely with assimilation: *simpáng-*.
sñǎg/ǐ brothers and sisters together, G. die Geschwister
sñpǎngǎfóng one family
sinpǎmǐlǐgan one whole section of a mountain
sinpǎngǐlǐ all inhabitants of a town or country
sñpǎngǎpo the parents and grandparents of one family
sñpǎngǎndǎk the children and grandchildren of one family
sinpangǎlǐwǐd all friends together
sñkǎsǔd the brothers-in-law [L. 71]
sñǎsǎwǎ husband and wife; G. Ehepaar

Notice these terms in which only the parents are named:
sinǎmǎ father with his child or children [M. 11]
sinǐnǎ mother with her child or children

61. *I-* placed before the name of a town or region denotes the inhabitants:

- nan ǐFǎntok* the Bontocmen *ǐSǎmǒkǐ*; *iyAntǎdǎo*
nan ǐTǔkǔkan the man or men from T. *ǐMǎlǐgkong* [*imMǎlǐgkong*]
nan ǐAlǎb the Alabmen [*iyÁab*] See: [B. 6; L. 13-18]

Here belongs the etymology of the name Igórot. *Igǒlǒt* [*Ikǒlǒt*], Span. Igorrotes and Ygorrotes, is said by Dr. T. H. Pardo de Tavera in his "Etimología de los Nombres de Razas de Filipinas (cf. M. Lillo, Distrito de Lepanto, p. 17) to consist of *i-* and the root *gǒlot*, which means in Tagalog, as Tavera says, a mountain chain; hence *Igǒlǒt* (or: *ǐGǒlǒt*) is equivalent to "mountaineer," in German "Bergsassen."—

If this be correct, the Igórot have adopted their name from a foreign tribe. They have no explanation to offer for their tribal appellative.

62. *Mǐn-* and *nǐn-* agglutinated to an object denotes its owner or possessor. *Min-* is the present, *nin-* the preterite prefix; the latter is in common use, without reference to time past. *Min-* expresses rather: attaining possession now, than: having possession.

- ninǎfong* owner of a house *ninongǒngǎ* person to whom a child belongs
ninǎlfeg owner of a spear *ninwǎnis* owner of a geestring, loincloth
ninsǒklong owner of a cap, hat *ninnǒang* owner of a buffalo
ninǐnang owner of an ax *nintǎpǔy* owner of rice wine

63. *In-* prefixed to words indicates their connection with verbs of the "personal" class; they are verbal adjectives, similar to participles in active, used substantively, as *infðlæ*, a watchman, *infũyan*, a sorcerer, *inshũbök*, [*insũbok*], a conjurer of disease.

64. Substantives with the infix *-in-* are connected with the idea of the product of an accomplished action, as:

kĩnãsil, *fĩnãli*, *kĩnĩsid*, *tĩnðknö* kinds of plaited rattan

kĩnãyə gathered wood

tĩnðod a married man's hat

(Also "equipped with:" *sinalawĩtan*, a spear with many barbs: *salðwit*.)

65. *In-* infixed into the reduplicated root denotes an accomplished imitation, as: *tinaktãkæ* (from *tãkæ*, person, man), a human figure carved in wood, such as on spoon handles, on the bowls of certain brass pipes, etc.

66. The names of toys show a reduplicated root, by which probably the stammering of children attempting to speak is imitated.

fafãlfeg a toy spear

ãbãfong a toy house

ãsãsæ a dog made of clay

kãbkãfãyo a toy horse

nõnðang a toy buffalo

pãpãyö a model of a rice plantation

No other Diminutives seem to exist, except the names for toys, models, imitations; if "little," "small" shall be expressed, the adjective *fãntg* is used; *nan fãntg ay tðfæn si kãyæ*, the leaflet of a tree.

67. The animal or thing with which one walks, comes, goes, or which one carries is expressed by either *mang-* or *min-* prefixed to the reduplicated forms of substantives; the Sandhi rules for *mang-* are given in [II].

(These prefixes form also with verbal roots "participles of active" or Nomina agentis; the following examples are probably hybrids between nouns and verbal adjectives). They are connected with substantives or pronouns, like participles, by *ay*: *umãllĩ nan lalãki ay mamipĩnang*, the man comes with an ax, carrying an ax ("axing").

Examples with *mang-*

<i>mānosōklong</i> with a hat	<i>mānatafāgo</i> with tobacco
<i>mānētāfay</i> with a spear	<i>mānitīnāpay</i> with bread
<i>māmofōbāngā</i> with a pipe	<i>mangakālāsay</i> with a shield
<i>māmafāto</i> with a coat	<i>mamabāngaræ</i> with a glass
<i>mangikīmāta</i> with the double basket called: <i>kimāta</i>	

Examples with *mīn-*:

<i>minkīkīmāta</i> [<i>mingkikimāta</i>] with the "kimata"	
<i>manālān sīyā'y minkikimāta</i> he walks carrying a "kimata"	
<i>minkākāyæ</i> with wood	<i>minkækælæn</i> with straw
<i>minādpuy</i> with fire	<i>minpāpātātjīm</i> with iron
<i>minādsæ</i> with a dog	<i>mintjātjēnum</i> with water
<i>minkōkōkæd</i> with shoes	<i>minmōmōnōk</i> with a chicken
<i>minpāpāküy</i> with rice	<i>minfūfātuk</i> with a pig
<i>minōōlēng</i> with coal	<i>miūsūsālad</i> with a letter
<i>minkākāfāyo</i> with a horse	<i>mintætāfay</i> with a spear
<i>minkākāpis</i> with cotton	<i>mintōlōlfeg</i> with a key

Possessive suffixes are omitted in these combinations: he comes with his spear: *umāli sīyā'y mintætāfay*.

68. The part of the body which is wounded, hit, struck etc., is expressed by the infix *-in-* placed into the reduplication of substantives with initial consonants; to those with an initial vowel *in-* is prefixed and the initial vowel is doubled. Possessive suffixes which are otherwise commonly used with parts of the body must be omitted in these combinations.

Examples: I hit him with a spear in his arm. Arm: *līma*, redupl. *lilīma*, *li* with infix *-in-*: *lini-*; form: *līnīlīma* Translation: *kīnayāngkō sīyā is nan linilīma*. Thus: wounded in the

thigh <i>dinidīpay</i>	shoulder <i>binobōkā</i>
head <i>inōōlō</i>	eye <i>mināmātā</i>
upper part of the thigh <i>inōāpo</i>	ear <i>kinokōweng</i>
belly <i>binōbōdō</i> [<i>finōfōtō</i>]	mouth <i>tinotōpek</i>
leg <i>sinisīki</i>	knee <i>kinokongkóngō</i>
foot <i>tjīnātjāpan</i>	heart <i>pinōpōsō</i>

69. Persons skilled in trade or profession are denoted by the particle *um-* inserted into the reduplication of a substantive (or verbal root) begin-

ning with a consonant; words with an initial vowel double this vowel and take *um-* as prefix. By the reduplication the customary, repeated occupation, the trade is indicated.

Root: *kaēb*; *kūmākāēb*, a maker;

Root: *shafad*, plane; *shūmāshāfad*, a carpenter, builder;

kūmākāēb is *fángă*, potter, or: *fūmafānga*;

fatek, tattoo; *fūmafātek*, a tattooer;

falōgnid, battle; *fūmabfalōgnid*, warrior;

irreg.: *fūfūmsha*, smith;

āsīn, salt; *umāāsīn*, salt vendor.

70. The most numerous class of Substantives consists of Verbals: Nomina agentis (concrete nouns) and Nomina actionis (abstract nouns). The extent of this class of nouns may be imagined, if we consider that — speaking here only in general terms — the English Transitive Verb (or what is named so) is not represented in Bontoc Igorot by a verb, but by a verbal noun, a Nomen actionis (with active, but not passive character!) with the suffixes *-en*, or *-an*, or the prefix *i-*, and, in addition, possessive endings. Thus e. g. does *kāpek* not say: I make, but: my making, G. mein Machen, Ital. il mio far; and *leytjēntāko*: our desire or desiring, G. unser Sehnen. And *ayākantjā* means “they call” in English, but it says: their calling; the aim reached by their calling, etc.

(For this reason transitive verbal phrases are marked by “ ” in their translation, as this is far from being literal).

Only this much here about these nouns which will be treated fully in the chapters on the Verb, where also the characteristics of the Nomen agentis (as: the bringer, the killer, the finder) will be discussed. Being nouns and having frequently the article they ought to be mentioned in this chapter on the substantives.

CASE RELATIONS

71. Substantives and their articles are uninflected in Bontoc Igorot. There is absolutely no “Declension” to express cases; but in Bontoc Igorot

These Constructions:

Correspond to the English:

I

The appellatives with the article *nan* or *san*, and proper names and terms of kinship with the article *si* or *tja*.

Nominative and Accusative.

II

The appellation with its article following a Nomen regens (or "governor");

Proper names and terms of kinship following a Nomen regens, without article *si*; the collective article *tja* is however, retained [L. 20; 37];

The Substantive denoting the agent following the Nomen actionis.

Possessive or Subjective Genitive.

III

The locative Preposition *is* [*si*, 's *sh*] before appellatives with (or without) article;

The Preposition *kěn* before proper names and terms of kinship; the article *si* must be dropped, but *tja* is retained.

All other Case Relations; as, for instance: objective genitive, partitive genitive, dative, accusative after "personal" verbs, ablative, locative, instrumentalis, agent of passive verbs (i. e. verbal forms with prefix *ma-* or *na-*), etc. etc.

REMARKS

ad I. and II. The position of our subject and object in constructions with verbs which we consider customarily transitive, but which are of a totally different nature in Bontoc Igorot (and are called in this book briefly "possessive verbs"), will be explained in later chapters of this Grammar.

ad II. The Nomen regens, be it a substantive or a Nomen actionis, obtains the ligature *-n*, if it ends in a vowel [42].

Examples. The Nomen regens with final consonant:

nan áfong nan laláki the house of the man
nan tjápan nan ongónga the foot of the child
nan kalásay nan fumabfalógñid the shield of the warrior
nan okókæd Fǎnged the story of Fanged
nan kǐpan ámə the knife of father
kánan nan Igólot the saying of the Igórot; "the Igórot says" [*kanǎn*]
abfólútèn nan fobfafáyi the believing of the women; "the women believe"

The Nomen regens with final vowel:

nan áswæn nan álwídko the dog of my friend
nan ílin nan iFǎntok the land (town) of the Bontocmen
nan ólon nan nóang the head of the buffalo
si áman Táynan Taynan's father
íígtón nan fobfállo the boy's holding; "the boy holds"
ísublin nan laláki the man's changing; "the man changes"
ngǎg nan ítjun Bǎgti? what (is) the showing of Bugti? "what does Bugti show?"
ngǎg nan íbfákan ína? what (is) the asking of mother? "what does mother ask?"

ad. III. Dative, etc.: *ítsaotsáona nan fobánga is nan álwídná* "he gives the pipe to his friend"

ítjun nan íbit ken Mátyǎ "show the earring to Matyu!"
ínyǎllína nan kǎyǎ ken ínǎhá "he brought the wood to his mother"
ínflámi angšan is nan álwídyǎ "we saw many of your friends"
sǎya nan mǎntǐbǎ'sh nan kǎyǎ "he (is) the cutter of the tree"
mángáŋkámi's nan mákan we are eating the food (Ex. of a "personal verb")
uminǎmka's nan tjénun drink the water! (Ex. of a "personal verb")

Other examples are given in the chapter on "Prepositional Terms" [377 397; 408].

72. Sometimes pleonastic constructions are found, as: *is nan ken Antéro*, to Antero; *is nan ken amátja*, to their father [L. 39], to or at their father's house.

73. Since terms of kinship may have the article *si* as well as *nan*, the phrase: "the house of father" is either: *nan áfong ámə* here the article *si* must be omitted!), or: *nan áfong nan ámə*.

74. Exceptions. If emphasized, place, cause, instrument, time, the indirect object or dative, etc., can be made the subject (i. e. in our, but not the Igórot's conception!) of peculiar verbal forms; in this case the rules of the use of *is* and *ken* do not hold, but different constructions are employed. [258-264].

75. The Nomen regens of a possessive genitive obtains sometimes the possessive suffixes *-na*, his, her, its; and *tja*, their; *nan fátuknă nan âm/ăma*, lit. "his pig of the old man," *nan kalăsaytjă nan fěsæl*, lit. "their shields of the enemy." This pleonastic construction was, however, rejected by some Igórot.

76. If a substantive stands in attributive relation to an other substantive (in which case some languages form compound nouns), the preposition *is*, in its inverted form *si* is placed between them. The attributive substantive which is to be taken in a generalizing sense follows the other; the ligature *-n* is used with the preceding noun if it ends in a vowel:

ôlon si ôgsă deer's head, G. Hirschkopf
nan âtep si âlang the granary roof
fôbăn si âsæ dog's tooth
těngan si ôlô "headbone," skull
nan kălĭn si Igôlot the Igórot language
ănak si kăak son of a monkey
tôfæn si păküy rice leaf
ănak si Lumăwig "Lumăwig-son" [L. 1]
těngan si lăfĭ midnight
pălek si pĭnang ax handle
nan lablăbon si kôkôok si mőnôk the beginning of cock's crow [B. 24]

77. But if the attribute denotes material, origin, etc., the ligature *ay* is used: *ăfong ay bătô*, stone house; *kĭpan ay gŭlĭlyă*, steel knife; *ĭstja'y fătuk*, pork.

78. A substantive in apposition with an other is connected with it by *ay*: *si Anaŭwasal ay alŭwidko ya inmüy* Anaŭwasal, my friend, has gone;

Aföu ay *flin nan Ilókö ad Fúntok* Aföu, the settlement of the Ilocanos
 in Bontoc;
nan laláki ay nan áman nan mamáγκid ya nadöy the man, the father
 of the girl, has died.

79. The substantives "town," "mountain," "section or *áto*," are connected with the following name by *is*, *id*, *ad*: *nan íl'id Fúntok*, the town of Bontoc; *nan flig ad Pókis*, the mountain Pokis; *nan áto'd Lóngfüy*, the town section called Longfuy.

LOAN WORDS

80. Besides some words and phrases with which the Ilocanos living in a section of Bontoc have infected the Bontoc idiom, a number of words have been urged upon the Igórot by inevitable civilization; these words are nearly all Spanish, with the phonetic changes, if necessary. See [10, 18].

While probably most of these Loan Words are given here, others can be found in the Vocabulary.

hammer *mantílyo* (*martillo*)
 wagon *kalimáto* (*carromato*)
 horse *kafáyo* (*caballo*)
 cow *fáka* (*vaca*)
 hour *óla*, *ólash*, *ólas* (*hora*)
 book *liblo* (*libro*)
 flag *bandéla* (*bandera*)
 tramway *talábbya*, *talánfya*,
 talabfya (*tranvía*)
 street, highway *kálsa* (*calzada*)
 school *escuéla*
 hat *somblélo* (*sombrero*)
 socks *médiash* (*medias*)
 soldier *soldádsö*, *soldsádsö*
 cane, staff *fástön*, *fastön* (*bastón*)
 tobacco *tafágo* (*tabaco*)
 steamship *bábúll*, *báböll* (*vapor*)
 American *Melikáno*

Filipinos *Filipínosh*
 town chief *plesidénte* (*presidente*)
 picture *taláto*, *litaláto* (*retrato*)
 dollar *pésosh*, *péshosh* (*peso*)
 Sunday, week *domíngko* (*Domingo*)
 watch *lílæsh* (*reloj*)
 cross *kéllæsh*, *kálosh* (*cruz*)
 pound *líbla* (*libra*)
 coal *kalifón* (*carbón*)
 room *kuálto* (*cuarto*)
 trousers *pantalón*
 shoes *sabátosh* (*zapatos*)
 soap *safún* (*jabón*)

Some Proper Names:

Ricardo *Likáldsö*
 Antéro *Antélo*, *Antéro*
 Maria *Mályä*

PERSONAL PRONOUNS

81. The Personal Pronouns are:

Singular	Dual	Plural
1. <i>sākēn</i> [<i>sāk/ēn</i> , <i>sāk/ēn</i>], I (me)	I. incl. <i>tjāītā</i> we two, i. e. you and I	I. incl. <i>tjātāko</i> we (us) I. excl. <i>tjākāmī</i> we (us)
2. <i>sīkā</i> thou (thee), you	(us two)	II. <i>tjākāyā</i> you III. <i>tjāītjā</i> they (them)
3. <i>sīya</i> he (him), she (her), it		

82. The Personal Pronouns are combinations of the article *si* in singular, and of *tja* in dual and plural, with other particles.

83. *Sāk/ēn* consists of *si*, the pronominal particle *ak* and the suffix *-en*, which is also employed with a group of "possessive verbs" (Engl. "transitives"). *-en* indicates that the action named by the verbal root affects an object (in an active sense, not after the erroneous traditional doctrine as one of the "three Passives!"); thus in Bontoc Igorot the individual "I" is represented not merely as a personality, but as a personality of energy, being not idle or indifferent, or even passive and suffering.

Sīkā, consisting of *si* and the pronominal element *ka*, is the pronoun used exclusively in addressing any single person.

Sīyā, consisting of *si* and probably a combination of *i* and *ya*, is used mostly for persons; for things, "it," sometimes the locative adverbs *na*, denoting an object near the speaker, or *sa*, an object near the person addressed, are employed.

In *tjakamī* and *tjakayā* there is, besides the article *tjā* and the pronominal suffixes *-mi* and *-yā*, an element *ka* which is probably collective, like the prefix *ka* [52 f.].

The *i* in *tjaīta* and *tjaītja* is probably the contracted ligature *ay*: *tjaītja* for *tjā ay tjā* (?) - or a demonstrative element.

84. Bontoc Igorot has, besides the three persons in singular and plural, a pronoun for the first person dual; this pronoun must be used, if the speaker

includes one person whom he addresses. It expresses: we two, you and I; ego et tu. The other missing dual forms must be circumscribed. We two, my companion and I (but not the person addressed), is: *tjakāmŋ ay djũă*; you two: *tjākăyă ay djũă*, etc.

The first person plural has two forms:

a. An inclusive form *tjätăko*, including person or person addressed; all persons included in "we" must be more than two: we all, you included; ego et vos; nos et tu; nos et vos.

b. An exclusive form *tjākămŋ*, excluding the person or persons addressed: we alone but not you.

85. Case Relations. The form of the Personal Pronoun nominative and accusative is alike in Igorot.

The possessive genitive of the Personal Pronoun is expressed by possessive suffixes agglutinated to the object possessed. [101ff.].

All other or oblique case relations are indicated by *ken* (which is called in this book a preposition, and not an oblique case of the personal article!) Thus we may establish this paradigm (of the Singular):

Nomin. and Accus.	<i>săk/ĕn</i>	<i>sŋka</i>	<i>sŋya</i>
Possessive Gen. Suffix	<i>-ko, -k</i> [101]	<i>-mo, -m</i>	<i>-na</i>
Object Gen. and other Oblique Cases	<i>kĕn săk/ĕn</i>	<i>kĕn sŋka</i>	<i>ken sŋya</i> (not: <i>kenka</i>)

The paradigm of the Dual and Plural is formed analogically.

86. When it is considered necessary to distinguish sex, *lalăki*, man, or *făfăyi*, woman, is placed with the ligature *ay* after the pronoun. (Used very rarely): *sŋya'y lalăki*, he; *sŋya'y făfăyi*, she.

87. The personal pronouns, as subjects of verbs, are only used to emphasize the agent. They are placed before or after a "personal" verb; but they must precede a "possessive" verb.

88. The personal pronouns are used as suffixes of a certain category of verbal combinations, but in these shortened forms:

Singular	Dual	Plural
1. <i>-ak</i>	I. <i>-ta</i>	I. incl. <i>-tǎkǎ, -tǎko</i> I. excl. <i>-kǎmǎ</i>
2. <i>-ka</i>		II. <i>-kǎyǎ, -kǎyǎ</i>
3. (no suffix)		III. <i>-tǎ</i>

(Verbs with these suffixes are called in this book briefly: personal verbs; some of them correspond to our intransitives.)

89. The English accusatives him, her, it, them, referring to a substantive mentioned before are usually omitted. Likewise the datives of the pronouns are omitted after verbs of giving, showing, bringing, telling, if self-understood; the Igórot say: "give the iron," for: "give us the iron."

90. The locative particles *nǎ* and *sǎ*, standing for "it" or "them" (things only!), do not begin a sentence. They are used mostly, in this meaning, as accusatives. Their preposition for the oblique cases is: *is*, or by metathesis: *si* [*sh'*].

91. The modifiers of personal pronouns are connected by *ay*:

sǎk/én ay iFǎntok I, a Bontocman
tǎkǎyǎ ay fobfǎdyǎ! ye women!
tǎtǎko'y tǎtǎ umüytǎko we four are going
sǎk'y tǎy you there
tǎkǎmǎ ay nay we here
sǎnǎ nan inmǎlǎ?—sǎk/én. tǎkǎmǎ. who has come?—I. We.
sǎnǎ nan ayǎkam? sǎ kǎ ya sǎyǎ "whom do you call?" you and him
tǎtǎtǎ admanǎlantǎ we two, you and I, shall go
inmǎy sǎyǎ he (she) has gone
itsaotsǎomo sa ken tǎkǎmǎ! "give it to us!"
tǎtum nan fǎngǎ ken sǎyǎ! "show him the pot!"
tǎtǎtǎko kumaibtǎko is nan dǎfong we are going to build the house
intǎsh' tǎna? ǎdǎk inǎla where is mother? "I have not seen (her)"
ǎdǎk kekkǎn sǎ yǎ "I do not know him (her)"
sǎyǎ'y fǎfǎyi kekkǎna sa "she, she knows it"
sǎk/én tinmǎliak adǎgkǎ I have returned yesterday

tinmōlkkā sīkā'y alīwidkō you my friend have returned
tjākāmī pākāñnēmī nan fāsəl we, "we expel the enemy"
kēkkēnyē tjāttjā "you know them"
tjāttjā ya sāk/ēn adumālkkāmī they and I shall come
kāñēm sa!—māngangka sī sā! "eat it!"
inākkā'sh sā! give it (to me)
iyāik sā kēn sīkā "I bring it to you"
sāk/ēn ya sīkā intēdētā'snā I and you stay here

DEMONSTRATIVE PRONOUNS

92. The Demonstrative Pronouns are compounds of articles, demonstrative particles and locative adverbs.

The articles used in these combinations are *si* and *tja* for persons, *nan* and (rarely) *san* for things.

93. The Demonstrative Pronouns are both, disjunctive and conjunctive; in the latter case the ligature *ay* is used; there are, however, a few examples where *nan* takes the place of *ay*.

94. The following pronouns are used in reference to persons:

Singular	Plural
<i>sītōnā</i> this	<i>tjāttōnā</i> these
<i>sītōshā</i> that (near)	<i>tjāttōshā</i> those (near)
<i>sītōdī</i> that (distant)	<i>tjāttōdī</i> those (distant)

si: article; *to*: demonstrative particle; *na*, *sha* [for: *sa*], *di* [for: *tjüy*]: locative adverbs.

If the preceding word ends in a vowel, *sītōdī*, etc., is often changed to the unaccented *s'tōdī* or *sh'tōdī*; as an enclitic it is pronounced with the preceding word, which is then accented on the ultima.

intō s'tōdī? where is this man? *intō s'tōnā?* where is that man?
sītōdī paymō sh'tōnā this or that person

95. Also the personal pronoun *síyǎ* is used as a demonstrative pronoun; in fact, no distinct line can be drawn between these two classes of pronouns.

96. When *sítōna*, *sítōsha*, *sítōdi* are placed in possessive or subjective genitive, *si* is dropped; in other case relations in singular *kěn* precedes *tōnǎ*, *tōshǎ*, *tōdǐ*; *kěn* is accented.

nan ōlōn tōdǐ the head of that *nan ǎnǎk tōnǎ* the child of this

As these examples show, *tōdi*, *tōshǎ*, *tōnǎ* draw the accent on the ultima of the preceding word.

Examples:

alíwídkǒ s'tōdǐ that (is) my friend

sítōdǐ ay lalǎki that man

kěkkěm sítōnǎ? "do you know this person?"

ídjǎak nan tafǎgo kěn tōdǐ "I give the tobacco to that man"

íläéntǎko tjǎtōnǎ "we see these"

kínwǎnǎnǎ kěn tjǎtōdǐ "he told those people"

97. These pronouns are used in reference to things, but also sometimes to persons: Singular and Plural: *nǎntōnǎ*, *nǎntōshǎ*, *nǎntōdǐ* (*sǎntōdi*).

They remain unchanged in possessive and subjective genitive; in oblique cases they are governed by the preposition *is*.

If disjunctive, they point to a thing already mentioned.

intjǎsǎnmi nǎntōdǐ "we have found this one"

adsǐbǒénǎ nǎntōdǐ ay kǎyæ "he will cut down that tree"

98. More frequently we find: *nannǎy*, this, these, and *nantjǎy* [*nantjǎy*] that, those; they refer, if disjunctive, to distinctive things. (*nannǎy* is probably: *nan na ay*.) Both are usually connected by *ay* with substantives; these substantives may denote persons and things. Instead of the form *nannay* we find often *nan.....ay nay* with the substantive interposed. (Also plural forms: *nannǎytja*, *nantjǎytja*, *nantōsǎtja*, *nantōdǎtja* occur.)

nannǎy ay wǎnga; *nan wǎnga'y nay* this river

nantjǎy ay fobǎnga that pipe

nannáy ay mamamáḡkid these girls

ílaēm nan djáa'y fálfeg; léytjēm nannáy paymō nantjáy? "you see the two spears; do you want this or that?" *ídjáam nannáy!* "give me this!"

99. The locative adverbs *na*, but more commonly *sa* and *tji* or *tjáy* [*tjáy*] serve also as disjunctive pronouns, referring to indefinite objects, as Fr. *ceci* and *cela*. The oblique cases are: *is sa, si sa; is na, si na; is tjáy; is tji*; they are identical with local adverbs: hither or here; thither or there.

(There is no possessive or subjective genitive of *na, sa* and *tji*).

ngǎg sa? what is that?

iyáim sa kén tōdī! "bring that to him!"

lǎngōantǎkæ sa "we have bought that"

aykě laæwǎ tji? is that bad? *kǎwǎs sa!* this is good; all right.

100. *Nay* and *tjáy* [*tjáy*] placed at the beginning of a phrase mean: here is, there is, Fr. *voici, voilà*.

nay si anōtji! there is the younger brother!

tjáy nan lámǎn! there is the wild hog!

(The gesture of pointing is usually executed by protruding the jaw).

POSSESSIVES

101. Possessive Suffixes — equivalent to the possessive genitive of the personal pronouns — are employed in Bontoc Igorot, instead of our possessive pronouns:

Possessor, Owner:—In Singular	In Dual	In Plural
1. <i>-ko</i> , but <i>-k</i> after pure vowels: my	I. <i>-ta</i> , our, i. e.	I. incl. <i>-tǎkæ, -tǎko</i>
2. <i>-mo</i> , but <i>-m</i> after pure vowels: thy, your	of us two, or: your and	our I. exclus. <i>-mi</i> , our
3. <i>-na</i> his, her, its.	mine.	II. <i>-yu, -yæ</i> , your III. <i>-tja</i> , their

(For Dual and I. incl. and I. excl. Plural see [84])

102. Substantives with these suffixes are preceded by the article.

103. These suffixes, except *-k* and *-m*, have sometimes the tendency of drawing the accent of the substantive, or of any word combined with them, to its ultima. Sometimes the final vowel of a dissyllabic is lengthened.

104. The Possessives are used most extensively, not only with terms of kinship and parts of the body and in cases where they are indispensable, but also where they appear to be self-evident. Especially the frequent use of *-na* and *-tja* is in many instances strictly idiomatic. (For their pleonastic use with a consecutive possessive genitive see [75]).

Collectors of vocabularies will frequently obtain a concrete substantive with possessive suffixes, as: *ǫlok* or *ǫlom* or *ǫlǫnǎ*, my, your, his head, (instead of the form: *ǫlǫ*, head), if he points to another man's or his own head.

105. If the suffix *-k*, my, is used with "father" or "mother," it seems customary to employ the article *nan*; without this suffix to employ *si*:
my father: *nan ǎmak*, or: *si ǎmǎ*; my mother: *nan ǎnǎk*, or: *si ǎnǎ*.

Examples:

nan soklǫngko (*sǫklong*, hat), *nan soklǫngmo*, *nan soklǫngna*, *nan soklǫngta*,
nan soklǫngtǎkǎ, *nan soklǫngmi*, *nan soklǫngyǎ*, *nan soklǫngtǎjǎ*:
my, thy, his, etc., hat or hats.

nan ǎfongko, *nan ǎfongmo*, *nan ǎfongnǎ*, *nan ǎfongta*, *nan ǎfongtǎkǎ*,
etc.: my, thy, his, etc., house or houses.

nan kipǎngko, *nan kipǎnmo*, *nan kipǎna* (for *kipǎn-na*): my, thy, etc.,
knife.

si (or: *nan*) *yǎn/ak*, *si* (or: *nan*) *yǎn/am*, *si* (or: *nan*) *yǎn/ǎna*: my, thy,
etc., older brother.

nan ǎsǎk, *nan ǎsǎm*, *nan ǎsǎna*: my, thy, his dog

nan ǎlik, *nan ǎlim*, *nan ǎlǎnǎ*, *nan ǎlǎmi*: my, thy, his, our country or town.

nan ǎnǎkko, *nan ǎnǎkmo*: my, your child.

nan tǔfǎyko, *nan tǔfǎymo*: my, your spear.

nan inǎta: our mother (Dual); the mother of us two, you and me.

nan inǎtja'y djǎa: the mother of the two.

nan inǎmi: our mother (the addressed person being not her child).

nan inatǎko: our mother (if more than two children of her speak to one another).

nan tjōkǎǎko, nan tjōkǎǎmo, nan tjōkǎǎna: my, your, his bag "*tjōkǎǎ*."
(Final diphthongs are consonantal [2]).

106. These possessive suffixes are combined with various Parts of Speech, not only substantives.

One of their most important functions consists in their denoting the pronominal subject of our "transitive" verbs; these are in Bontoc Igorot not verbs in our sense, but verbal nouns, Nomina actionis, as mentioned before [70], to which the possessive suffixes are agglutinated to distinguish the person of the agent. For this reason they are termed in this book "possessive" verbs, opposite to the "personal" verbs [153ff.].

Their use in these combinations will be treated in the chapters on the Verbs [195]; it shall be merely indicated here in a few examples:

Nom. act. *leytjēn*, loving, liking, wishing; *lēytjēntǎkǎ*, our liking, wishing, "we love, like, wish;" Ger. unser Wünschen.

Nom. act. *itjasan*, finding (place of finding); *itjǎsanyǎ*, your finding-place, "you find."

Nom. act. *ilabo*, beginning; *ilǎbōna*, his, her, its beginning, "he, she, it begins."

Nom. act. *isubli*, changing; *ǎsublik*, my changing; Ger. mein Wechseln, "I change."

Nom. act. *ibfaka*, asking; *ǎbfākam*, thy asking, "thou askest, you ask."

107. Disjunctive possessives are expressed by combinations with the root *kōǎ*, which denotes ownership, possession, property, but only material ownership, not of persons, parts of one's body, qualities, etc.

kōǎk is used often without the article *nan*.

nan kōǎk or *kōǎk*: my property, or: mine; *nan kōǎm*, thine, yours; *nan kōǎñǎ*, his, hers, its; *nan kōǎta*, ours (of us two); *nan kōatǎkǎ*, ours; *nan kōǎmǎ*, ours; *nan kōǎyǎ*, yours; *nan kōǎtjǎ*, theirs.

Examples:

nan ǎfongko ya nan kōǎm my house and yours

nan nōǎngtja ya nan kōǎmǎ their buffaloes (Sp. "carabáo") and ours

nan kutlǎǎmo ya nan kōǎñǎ your nightcap and hers

With the copula *ya*, is, are, was, were, etc. [43] (the article *nan* is omitted):

nannáy ay áfong ya kóak this house is mine, belongs to me
ángsán ay káfáy ya kódnă many horses are his
nan pătătjím ay tjáy ya kóătăko that iron is ours

Other phrases:

aykě kóam sa? is that yours? does that belong to you? (*aykě*: interrogative particle)

intő nan kóăttsa [for: *kóătja*]? where is theirs?

nan kóan nan alíwidyu the property of your friend, that of your friend (*kóa* with final *n*, see [42])

nan áseək ya nan kóan yún/ak (or: *nan yún/ak*) my dog and that of my older brother

nan bílăkmo ya nan kóan Abăkíd your money and that of Abakíd

But with persons: *nan anótjik ya nan anótjim* my younger brother and yours; *si asăwək ya si asăwam* my wife and yours

And with parts of the body: *nan límam ya nan límăna* your hand and his; *nan mătak paymő nan mătăna* my eye or his

Observe these phrases:

nay nan falfégko; intő nan kóan Móləng? here is my spear; where is Moleng's?

ăđík fínăsa nan sūlădmo; fínăsak nan kóan Antéro I did not read your letter; I read Antero's.

108. Rarely we find *kóa* in attributive connection with nouns; if so, the possession is emphasized: *nan kóak ay áfong*, my property, namely: a house; or: my own house; *nan kóam ay fútuk*, your pig (not mine).

109. The sentence: "the house is mine" is also circumscribed by: I am the house-owner: *sak/én nan nináfong*; this construction is indeed preferred by the Igorot; cf. [62].

And so they say for: whose house is this? *sínə nan nináfong ay nay?* lit. who is the house-owner here (or: this).

It may be said here also that "owner" in general means: *minkőă* or *ninkőă*; these words are participles or Nom. agentis and require *is* or *si* before the following object. *Sak/én nan minkőă is nan áfong*: I (am) the owner of the house; the house is mine. (And: *inkőak is*.....I own, possess); *nan minkőă is nan ăśín, is nan fánɡa*, the owner of salt, of pottery [L. 20; 25].

110. Some substantives ending in *-en* or *-an* are akin to verbal nouns or really verbals. If the suffixes for “my” and “thy” shall be added to these, their final *n* is dropped, and as they end then in vowels, *-k* or *-m* is suffixed: as:

nan masűyěpăn, the sleeping place; *nan masűyěpak*, *nan mäsűyěpam*, my, thy sleeping place.

But others have the suffixes *-ko* and *-mo*: *nan kipángko*, *nan kipănmo*, my, thy knife.

REFLEXIVE AND RECIPROCAL

111. Instead of Reflexive Pronouns Igórot Language uses the word *ăwăk*, body, with possessive suffixes, unless a verb contains the reflexive idea within itself.

kidfănă nan ăwăkna “he bites himself”

akăshak nan ăwăkko “I heal myself”

nan lalăki pñădďynă nan ăwăkna the man killed himself

But, e. g., *ămřsak*, I wash myself, without object, as the verb is reflexive by its form as a “middle.”

112. Reciprocity is not expressed by any pronoun, but by the verbal prefix *in -asi* [301].

THE INTENSIVE PRONOUN

113. The Intensive Pronoun *-self-* is *tsădlo*.

sak/ěn tsădlö I myself *sřtödř tsădlö* he himself

nan alřwidko tsădlo my friend himself

nan fafafăyi tsădlo the women themselves

kinwănřna tsădlo “he said” (so) himself

Observe the idiomatic use of *tsădlo* in these passages from Texts:
intjănăna tsădlo nan mangăkõu he found at last the thief [S. 2.]

adtsǎdlo fumǎngǎnak I shall indeed (or: finally) awake [S. 12] (*ad-* is the prefix of future tense)

adtsǎdlo fumǎtjang (To satisfy their mother complaining of the bad kindling wood, her two sons gather well-dried sticks, saying:) "this surely (or: at last) will burn!" [K. 3]

ǐpéngko tsǎdlo "I try it myself"

adtsǎdlo tsǎnǎek "I myself shall work"

nan lalǎki tsǎdlo inmǎli snǎ the man himself came here

sak/én tsǎdlo inǎlak "I myself saw" (it)

sak/én tsǎdlo nan nangǎla ken sǎya "I myself saw him" (I myself 'am' the observer of him).

THE ADJECTIVE

114. The number of primitive Adjectives is limited in Bontoc Igorot. Adjectives are not inflected to distinguish singular or plural or gender. They appear often in a reduplicated form, which serves to intensify the quality expressed by the Adjective. Not all Adjectives, however, admit reduplication, as e. g. *lǎtǎng*, cold; and some are found only in the reduplicated form, as e. g. *tjaktjǎki*, big, large.

Examples:

Simple Form		Reduplicated
good	} <i>kǎwǎis</i>	<i>kǎgǎwǎis</i>
beautiful		
honest, etc.		
bad	<i>angǎlǎd</i>	<i>angangǎlǎd</i>
thoroughly bad	<i>ngǎg</i>	
high	} <i>ǎntjǎ</i>	<i>anǎntjǎ</i> (or, by gemination: <i>antjǎántjǎ</i>)
tall		
long		
small	} <i>fǎnǎg</i>	<i>fǎnfǎnǎg</i> (A doubtful plural form: <i>fǎnǎnǎg</i> is the only plural form obtained of an adjective.) In [L. 53, 54, 55] occurs: <i>fǎnabfǎnanǎg</i> !
little		
low		
short	<i>ǎsdǎk</i>	<i>asasdǎk</i>
big	} <i>tjaktjǎki</i>	very big: <i>tjaktjagǎa</i> [<i>tjaktagǎag</i> , <i>tjaktjagǎRa</i> : R is a sound between r and l in this word].
large		
cold	<i>lǎtǎng</i>	(No redupl. form)

	Simple Form	Reduplicated
warm	<i>átong</i>	<i>atátong</i>
hot		<i>māmátong</i>
black	} <i>ngítíd</i> (<i>innngítíd</i> : painted or dyed black)	
blue		
dark brown		
red	<i>kílad</i> (<i>ingkílad</i>)	
white	<i>pókao</i> (<i>in-</i> or <i>impókao</i>)	
yellow	<i>fákíngí</i>	
green	<i>käg fákýæ</i> (lit. like moss)	
brown	<i>käg tílín</i> (lit. like a "rice bird")	

Some adjectives are identical with substantives, as *ámáma*, old (man), *ongóngá* young (child); for "old" and "new," of things, see the Vocabulary. Observe: an old house: *afóáfong adsángädum* (lit. a house "for a long time").

115. The attributive adjective either precedes or follows the substantive, apparently without distinction as to emphasis; good, bad, small, big usually precede. In either case the ligature *ay* is necessary.

nan káwíś ay laláki the good man
nan kálásay ay innngítíd the black shield
si Tjümígyáy ay ámdámă old Tjumigyay
nan anántjô'y káyæ the very high tree
nan nõang ay tjaktjagõa the very big buffalo
nan káwíś ay alíwídko my good friend

116. Verbal adjectives or participles follow the substantive:

nan fángá'y nafákash the broken pot
nan káyæ ay madúkád the falling tree

117. The predicative adjective either precedes the subject without copula:

káwíś nan fálfeg the spear is good

fānŋg si anǎkko my child is little
mamǎtong nan patatjēm the iron is hot
pūsī nan lalalāki the men are poor

Or it follows the subject, connected by the copula *ya*:

nan fafāyi ya kāwīs ay ŋlaēn The woman is beautiful ("good to see")
nan mamamǎgkid ya fānŋg the girls are little
nan kātjēng ya adsāmēd the brass is heavy
nan fobfafāllo ya abǎfīkas the young men are strong

118. If the subject of a predicative adjective is a personal pronoun, the adjective obtains the personal suffixes [88] and is thus verbalized:

- | | | |
|----------|-------------------|---------------------|
| 1. | <i>antjōak</i> | I am tall |
| 2. | <i>antjōka</i> | you are tall |
| 3. | <i>antjō sīya</i> | he, she, it is tall |
| D. | <i>antjōta</i> | we two are tall |
| I. incl. | <i>antjōtāko</i> | we are tall |
| I. excl. | <i>antjōkāmi</i> | we are tall |
| II. | <i>antjōkāyē</i> | you are tall |
| III. | <i>antjōtjā</i> | they are tall |

Also constructions like these occur: *sīka ya āntjo*, *tjākāyē ya kāwīs*; but the first persons are always suffixed. After the third singular, which has no suffix, a pronoun (or other subject, if it does not precede) as *sīya*, *sītōdi*, *sa*, *na*, or *tji* must be placed: *kāwīs sīya*, he is good; *kāwīs sa*, that is good.

119. Progressive quality, or transition of a quality into a higher degree, is expressed by adding to these verbalized forms the particle *um* as prefix, before an initial vowel; but as infix, if the adjective begins with a consonant. As infix *um* is placed between the initial consonant and the first vowel.

umantjōak I am getting tall, or taller
umǎsdikak I am getting short, or shorter
kumǎwīsak I am getting good, or better
fumǎnŋgak I become small, or smaller
pumūsiak I become poor, or poorer
gumadsángyēnak I grow rich

To form the preterite the "augment" *in-* is combined with *um*, *u* being dropped: *inm-* (not: *imm-*); these forms designate a condition that has been attained: *inmantjōak*, I have become, grown tall; *finmānigak*, I have become small; *pinmāsiak*, I have become poor; *lumātēng*, it is turning cold; *linmātēng*, it has turned cold.

120. Certain adjectives with the prefix *in-* denote a quality or condition which has been attained; as *ngītid*, black, but *inngītid*, blackened; *ātong*, warm; *inātong*, having turned warm; *pōkao*, white; *inpōkao* (*impōkao*), dyed white.

Only with the prefix *in-* are: *īnyāmis*, soft; *inyāpēu*, light; *inlāmsit*, sweet; *inpākāshūēng*, sour; *inaklīd*, bitter, etc.

121. Some adjectives with the prefixes *ma-* and *na-* are really passive participles: *napālīd*, sharp; *māfīkod*, lean, emaciated; *malāfosh*, naked; *nadīgdīgkō*, crooked. *Ma-* represents in participles of passive the present, *na-* the preterite; in these verbal adjectives *ma-* and *na-* are generally used without distinction of tense; *na-* is preferred.

If with adjectives of this combination the Progressive Quality shall be indicated [119], *ma-* or *na-* must be dropped, before *um-* is added; e. g. *mafīkod* changes to *fumfīkod*: getting lean.

Adjectives denoting material are lacking; they must be circumscribed as follows: a wooden house, *nan āfong ay kāyēu*. [41]

122. Adjectives, in their simple form or reduplicated, may be modified by adverbs such as:

very, too *tsātsāmā*

a little *ākīt*

less *ākākīt*

tsatsāma ay lātēng very cold, too cold

ākīt ay ātong a little warm

akakīt ay napālīd less sharp

Observe the phrases:

akakīt nan lātēng adwānī mo adūgkă lit. less the cold to-day than yesterday.

nan tūfay akakīt nan pālīdna mo nan pīnang lit. the spear, less its sharpness than (that of) the ax.

123. Comparative. For comparative the reduplicated (intensifying) forms are used.

“Than,” and in comparisons of equality “as,” is: *mo*. (*Mo* is also a conjunction meaning: if and: when; and an affirmative particle: verily [425])

anántjō nan kāyæ mo nan áfong the tree is higher than the house
nannáy ay patatjīm ya kāgāwīs mo nan gūlīlya this iron is better than steel

amāmāāk mo tjāītjā I am older than they; *ongóngāāk mo...* I am younger than...

nan kīpāngko ya napalīdpālīd mo nan pīnángmo my knife is sharper than your ax

nan ísā ya asasdīk mo nan ísā the one is shorter than the other

If an adjective has no reduplicated form, *tsatsāmā* is employed:

tsatsāmā'y lāteng mo nan tjūlālu colder than hail (ice)

124. Comparison may also be circumscribed by two antithetic phrases in juxtaposition; as: for “the tree is higher than the house” say: “the tree is high; the house is small;” *ántjō nan kāyæ, fānīg nan áfong*

Or more emphatically: *anántjō nan kāyæ, fanfānīg nan áfong*

(This does, of course, not imply that the house is really small; it is only said to be small in comparison with the tree.)

125. The Superlative idea is expressed by adding to a Comparative phrase the words: *mo āmīn*, “than all;” *nan tjūy ay fobfāllo ya abafīkas mo nan āmīn ay fobfafāllo*, this young man is the strongest; lit. “stronger than all young men.”

126. There are no negative or privative prefixes in Bontoc Igórot (as in English: *unhappy*, *intemperate*, *disconsolate*); the negatives *ādī*, *mīd* or *māīd*, *igā* etc. are used instead.

127. In some constructions the abstract noun derived from the adjective [55] is used:

kād nan kāántjōn nan kāyæ? “how much is the height of the tree” (“how high” can not be expressed literally)

kad nan kãädsöwfn nan wángã ya nan flĩ? how far is the river from the town?

kãđgna nan kãántjõn nannay ay lólõ ya nantjüy "equal (is) the length of this stick and that"

nan kãye ya kãg nannay nan kãäsdjõna [16], the tree is equally as thick as that (pointing at another tree)

kad nan tarwfnã? how old is he? ("how many his years")

nannay ay ongõnga naẽngãn mo nan anãkko this boy is older ("more grown") than my son.

INDEFINITE PRONOUNS

128. Somebody, Anybody is expressed sometimes by *tãkã*, a person; *nay nan tãkã*, here is somebody; *aykf way tãkã 'sna?* is anybody here? *tãkã inmãli 'shna*, somebody has come.

Most frequently it is circumscribed by the idiomatic verb *wodã* [*wodãý*]: there is, there exists, Fr. il y a.

wodã nan inmãli ay tãkã "there is a person having come," somebody has come.

wodã nan pinadõyko "there is a killing-object of mine," I have killed someone.

wodã nan mamũkã ken sika "there is a caller of you," somebody calls you.

In phrases with the interrogative particle *aykẽ* we find *way* for *wodã*: *aykẽ way kẽkkẽm ad Fãlig?* "is there a knowing-object of yours at Barlig?" do you know anybody at Barlig?

aykẽ way ilãẽm? "is there an object of your seeing?" do you see anybody? *aykẽ way inflam is nan ãsãk?* "did you see any dog of mine?"

129. Something, Anything is expressed by a similar circumscription: *wodãý nan idjũak ken tjãkãyẽ* "there is an object of my giving to you," I have something for you.

wodã nan insãkĩt ken sak/ẽn "there is a hurting to me," something hurts me.

130. A certain: *nan ísǎ'y*....

nan ísǎ'y ongóngǎ adumǎli ao/ǎont a certain child (whom you know—
whom I shall not name) will come soon.

131. Nobody is expressed by the idiomatic *mǎ/íd*, the negative of *wodǎ*; it signifies non-existence: "there is no...." *Maíd* [*míd*; *mayd*] requires special constructions which will be discussed in the chapters on Negatives.

maíd tákæ "there is no person," nobody.

maíd intlak is tákæ "there is not my seeing of persons," I see nobody.

ta maíd mangǎk^{ou} si sa "that there be not any (stealer) thief of this," that nobody steals this.

132. Nothing: *maíd ilǎek* "there is no seeing object of mine," I do not see anything

maíd koǎna there is no property of his, he has nothing

admaíd alǎem "there will not be any taking-object of you," you will not receive anything.

133. No, Not any is also circumscribed by *maíd*:

nan fǎtǎæwa maíd fǎlig the world (had) no mountains [L. 1]

maíd kalǎsayna "there is no shield of his," he has no shield

maíd kǎnek is tǎnǎpay "there is not my eating of bread," I do not eat any bread

maíd iyǎina's patatjǐm "there is no bringing of his of any iron," he does not bring any iron.

míd pay asǎæwak "there is not any wife of mine," I have no wife [L. 85.]

maíd intjǎsanmǐ's sǐngsing we did not find any rings

Fǎkǎn [*fakǎn*] means "not this but something different;" observe the example: *fǎkǎn patatjǐm nannǎy, kǎtjing nannǎy*, this is no iron, this is brass. [323]

134. All: *ǎmǐn*; takes frequently the article; it is connected with nouns by *ay*, if *ǎmǐn* is preceded by *nan*; in this case it means usually all, i. e. the whole.

135. Much, Many: *āṅsān*; *āyākā*; with the ligature *ay*.

Too much, too many: *tsatsǎma ay ángsǎn.*

Very much, great many: *angángsăn*.

angágsǎn nan tákǎ ay napéian is nan tarwín ay inmáy great many people were burnt to death last year.

More: } *angǎngsǎn; adǎdsǎ.* *angǎngsǎn nān lalalǎki mo nan fafaǎǎyi*
 Most: { See also: [363] *there are more men than women*

ĭtsaotsĭomo adĭdsă give (me, us) more!

kǎǎgna just as much; *wǒǎǎy ken sak/én ay kǎǎgna* I have just as much

136. Few: *ākīt ay.... akākīt ay....* Too few: *tsatsāmă'y ākīt ay....*

ākīt ay alīwidko few friends of mine; *ākīt nan alīwidko* my friends are few; *ākītkāmī* we are few; *ākītkăyă* you are few; *ākītjă nan tākə* there are few people (here); *akakīt mo...* less than...

137. Some, Several, A Few is often expressed by the "personal" forms of the Verbs: *kumđibak* (instead of the "possessive" form *kăpek*) is *đfong*, I build some houses.—Or circumscribed: *wōdă nan nabaldūkan is nan inăđđpat*, *wōdă nan nabaldūkan is nan kitóngtja* some were shot in their hands, some in their foreheads. [B. 32]

nan tăpēna umăytja's ilī, *nan tăpēna umăytja's păgpăg* some go into the town, some into the forest. (*nan tăpēna*: a "part")

Also: *nan ākīt ay... ilăek nan ākīt ay lalalăki* "I see a few men" (or: *wōdă nan lalalăki ay ilăek*).

kėkkekek nan tăpīn nan tākə ad Alab [not: *tăpēna*]; or: *wōdă nan kėkkekek ay iAlab* "I know" several people at Alab.

And: *năkăfīs ay.... nan nakafīs ay đsə* some dogs

pinadđytja nan năkăfīs ay fěsəl "they killed several enemies"

nan năkăfīs ay ayăyam ya nătpăb several birds were caught

nay nan lăbfăn. inăka's năkăfīs! here are oranges. give me some !

138. An Other, a different one: *tėkkən*; an other of the same kind: *ib/ă*.

nan tėkkən ay tākə the other people; *nan tėkkən ay ayăyam* different birds; *făkěn sīya, tėkkən* not he, but another

nan tėkkən ay kalăsay: a different shield; *nan ib/ăn nan kalăsay*: an other shield of the same kind, as a model. (*ib/ă* is also "a companion")

tėkkən nan adumăli an other one will come

If "an other" means "one more," it is expressed by *ăkīs*, or *kăsīn*, again. *inăka's sin bângə is tjęnəm đkis*, or: *kăsīngka umăđa's sin bângə... give me an other (one more) glass of water.*

is kăsīn an other time, the next time

139. Every, Each: *washtjĭn*.—Also expressed by the prefix *ka-* and gemination (or reduplication) of the first two syllables [53].

washtjĭn mäsŷyep! let every one sleep!

āmĭn ay lalalāki washtjĭn ūmis! let each of the men wash himself!

washtjĭngkāmĭ ěntsĭno every one of us is working (*washtjĭn* takes the suffixes, either personal or possessive, from the verbal form!)

washtjĭntākæ makifälŏgnid! let us all fight! let every one fight!

washtjĭn ken tjātākæ every one of us

washtjĭn tjūmpab si kŏāna every one catches his [L. 60]

washtjĭna yŏöy is abāfongna nan wadwādna every one takes to his home his portion of meat [L. 66]

washtjinmĭ every one of us *washtjĭntāko* every one of us (you included)

washtjĭnyæ ilāēn sa every one of you sees that; *washtjĭnkāyæ umĭleng* every one of you is resting

washtjĭntja inmāngmang every one of them performs a ceremony (sacrifices)

washtjĭngkāmĭ lumāyao every one of us is running

Sin ĩsa (numerals signifying “one”) occurs sometimes designating “each:”

nay nan tŏlŏ’y lalāki; sin ĩsă ken tjāĭtja wŏdā nan kalāsayna ya nan djūa’y falfēgna here are three men, each has a shield and two spears

And: *āmĭn; amĭn ay tākæ* (or: *katākættākæ*) everybody

Each single one: *djūa’y pēsosh nan itsaotsāoko is nan ĩsa’y tākæ* “I give” two pesos to each single man

nan amĭn ay kăngnĕn everything

140. Any, whatever: *ēlāy* [*ŏlāy*, *ēlāi*] (which is also the equivalent for our “never mind”) is used in combination with other pronouns thus:

ēlāy sĭnæ any person whatever; *ayākam ēlāy sĭnæ ken tjāĭtjă* call anyone of them you please; *fukāwānyæ nan ēlāy sĭnæ* call anyone.

ēlāy ngăg anything at all, any whatever. *āngnĕnyæ ēlāy ngăg*, “do anything you please.” For “*ēlāy ngăg*” we hear often: “*ēlēngăg*.”

That thing: *nan sāna; iyāim nan sāna*, bring that thing!

141. The one—the other: *nan ĩsă—nan ĩsă; nan ĩsang—nan ĩsang*.

142. The generalizing "one," Ger. *man*, Fr. *on*, is usually expressed by the third person plural. *mo nǎngantja, ǎmistja* if one has eaten, one washes himself.

143. The same: *nan kǎǎgnǎ*; (*kǎg*, like). *kǎg tǒsǎ*, the same as this; *kǎg kǎn sǎya* the same as he; *kǎg kǎn tǒdǐ* the same as that (person); *nan kǎǎgko* my equal, Ger. *meinesgleichen*; *nan kǎǎgmo ay lalǎki* the same man as you, one like you.

"The very same" is sometimes rendered by *ǎkis*, also; and by the "emphatic" construction: (*nan*) *kǎyǎ nan inǎlak ǎkǎs* "the tree I saw also," I saw the same tree.

144. Strictly idiomatic seem to be *ǎnǎka* and *ǎnǎn*. Like "deina" in Greek, *ǎnǎka* denotes sometimes a person (or thing) which the speaker cannot or will not name, as in the exclamation: *daǎ, ǎnǎkǎ nǎ, ǎlǎkǎ!* ho! some one! come! Sometimes, however, it precedes a proper name, as: *daǎ! ǎnǎkǎ na, Antǎro, pangǎlǎkǎ'snǎ!* he! Antero come quickly here!

And with the character of a demonstrative: *si ǎnǎkǎ Mǎtyǎ nan ninokǎkud* this man, Matyu, is the narrator.

Observe the similar use of *ǎnǎn*: *ǎnǎn na!* you here! (Thus the potters from Samoki announce their coming with their ware: *ǎnǎntjǎ! nay si fǎngǎ ma!* Ye people, here are pots!)

INTERROGATIVE PRONOUNS

145. The Interrogatives require peculiar constructions which will be explained in later chapters. Here they are merely enumerated and illustrated by a few examples. As these show, the Interrogatives obtain in certain phrases the personal suffixes.

146. Who? Whom? *sǎnǎ?* consists of the article *si* and the interrogative element *nǎ*. No copula is used after *sǎnǎ*.

sǎnǎ tjǎ? who is there, who is that?

sínæ nan wōdǎ'shna? who is here?
sínæ nan wōdǎ'sh áfong? who is in the house?
sínæká? who are you? *sínættja?* who are they?

147. What? *ngǎg?*

ngǎg sǎ? what is this? *ngǎg tji* what is that? (but: *ngāg* means: bad)
ngǎgkǎ mǎn kěn Bæmǎgtsǎ? lit. what are you to Bumegtsa? i. e. how are
 you related to him?

"What did you say?", "what?" is expressed by the interjection: *nān?*
 pronounced with rising intonation.

148. How much? How many? *kǎd?*

kǎd nan fǎsæl? how many are the enemies? *kad ay fǎsæl?* how many
 enemies?
kadtǎko? how many are we? *kadkǎyǎ?* how many are you?
kad ay tǎfay? how many spears?

149. Which?
 What kind of? } *sínæ*...(persons); *ngǎg ay*...(things)

sínæ ay fǎfǎyi? which woman? *sínæ ay fobfǎfǎyi?* which women?

ngǎg ay kǎyǎ? which tree, or trees?

ngǎg ay ǎlǎng nannǎy? what kind of coal is this?

ngǎg ay kǎpǎn nan kǎam? which knife is yours?

ngǎg ay kǎntyab nan kǎyǎ'sna? which of these shields are yours?

Observe the two constructions: *ngǎg ay fǎnga nan nafǎkash?* } which pot
ngǎg nan fǎnga ay nafǎkash? } is broken?

ngǎg ay fǎlfeg nan lǎytjǎm? which spear "do you want?" or: *ngǎg nan*
fǎlfeg ay lǎytjǎm?

ngǎg ay fobǎnga nan lǎytjǎn nan lǎlǎki? which pipe "does the man want?"

THE VERB

INTRODUCTORY REMARKS

150. "Verbs" of the Bontoc Igórot Language consist of Roots with Prefixes, Infixes or Suffixes. The root is employed either as verbal adjective (participle), or as verbal noun. (In certain constructions, the participles and verbal nouns approach the character of our Infinitives.)

151. The Roots are mostly dissyllabic. They are either primitive verbal roots, or substantives, adjectives, adverbs, numerals, pronouns; in short, nearly every Part of Speech may serve as Root and is verbalized in various ways.

Primitive Verbal Root:	<i>anab</i>	"ñnd"	<i>anápek</i>	"I find" (my finding)
Substantive:	<i>fálfěg</i>	spear	<i>fálfěkek</i>	"I hit with a spear"
Adjective:	<i>asdík</i>	short	<i>păăsdíkək</i>	"I shorten"
Negative:	<i>ăđĭ</i>	<i>adĭk</i>	I "refuse;" I do not; I deny, etc.	
Numeral:	<i>ĭsa</i>	one	<i>păĭsăĕk</i>	"I leave alone"
Adverb:	<i>ĭsna</i>	here	<i>isnăak</i>	I stay here
Pronoun:	<i>sĭnŭ</i>	who?	<i>sinŭka?</i>	who are you?

152. By combination with certain particles the roots can be verbalized into:

1). Verbals with the prefixes (infixes) *in-*, *um-*, *mang-*, *ma-*, etc.; these verbals obtain the personal suffixes ("endings") *-ak*, *-ka* etc. [88]. Without endings, the verbals of this category are most similar to our participles or verbal adjectives (especially of intransitives): going, having gone, sleeping, lost etc.

They emphasize the condition or state in which the subject is, or the action performed by the subject; the action is considered of greater importance than the object.

2). Verbals with the character of verbal nouns, *Nomina actionis*; the action named by these verbals affects a definite object of considerable importance. Such verbal formations correspond, in most instances, to our

In certain constructions, discussed later at length, the verbs of one category are transplanted into the other category; when this takes place, their particles must be changed accordingly. (Some of these constructions are: Strong emphasis of the direct, the indirect object, the agent, place, time, instrument, cause, person for whom an action is performed; the Passive; Constructions corresponding, as it were, to our relative clauses; some interrogative sentences etc.)

VOICES TENSES MOODS

156. The Voices are the Active and the Passive.

The Personal Verbs are only found in the Active Voice.

The Possessive Verbs occur either in the Active or Passive Voice; the Active construction is much preferred to the Passive.

(The term "las tres pasivas" unfortunately invented some centuries ago by Spanish Grammarians for the three active conjugations in other Philippine languages (but not Bontoc Igórot!) must be rejected as erroneous. But since practically all Philippinists and Copyists of more or less obsolete Philippine Grammars are clinging to the wrong designation, it seems proper to give a few verbs here in their

	Active	and	Passive
Present			
1. and 2. Sing.	<i>léytjek, léytjem</i> ; my, thy liking		<i>maléyadak, maleyádkka</i> I am, thou art liked
	<i>fukáawak, fukáawam</i> ; my, thy calling;		<i>mafukáawanak,</i> <i>mafukáawangka</i> I am, thou art called
	<i>ítafongko, itafonmo</i> ; my, thy hiding; (but <i>not</i> : being hid- den by me, thee!)		<i>măitáfonak, maitafóngka</i> I am, thou art hidden

157. The Tenses are: Present, Preterite, Future.

158. The Moods are: Indicative and Imperative.

159. Verbals are: Nomen actionis, Nomen agentis.

160. By reduplication, prefixes, auxiliaries, adverbs, particles many temporal and modal variations are expressed, as the immediate past, pluperfect, conjunctive, optative, conditional, causative, authoritative, frequentative, intensive, coöperative, potential, reciprocal, emphasis of the several elements of a sentence, etc.

PERSONAL VERBS

161. "Personal Verbs" is an abbreviated term for: Verbs with endings derived from the Personal Pronouns [88]. These verbs include both, intransitives and certain transitives; they have no Passive.

162. Personal verbs express:

The state or condition of a person or a thing; "to be."

lalǎkiak I am a man; *alǎwidak* I am a friend; *kǎwǎsak* I am good;
tǎlǎkǎmǎ we are three; *nǎyak* I am here, Fr. me voici;
intǎkǎmǎ? where are we? *sinǎka?* who are you?
kǎdkǎyǎ? how many are you? *si Mǎlǎngak* I am Moleng
Igǎlǎtkǎmǎ we are Igórot; *fǎkǎngka* it is not you, but another person;
iSamǎkǎkǎmǎ we are Samokimen, from Samoki.

The change from one condition into another (with the particle *um*);
 "to become, get, grow."

umalǎwidak I am becoming a friend; *fumǎnigak* I am getting small;
umǎtǎngak I am getting warm; *fumulǎngak* it grows dark.

Intransitive action.

umǎliak I come; *ǎmǎyak* I go; *intǎktakak* I run;
tumǎktjikak I am sitting; *masǎyepak* I sleep;
matatǎkǎk I am alive; *intedǎčak* I remain at a place;
wǎdǎak [*wǎdǎyak*] I exist, am present.

Transitive action with more stress on the verb than on a definite object, the object being indefinite or general or taken in a partitive sense, as: I eat meat; I build houses; I smoke tobacco; I get some wood. Personal verbs

with transitive force, as these examples contain, are formed from the same root as their cognate, the possessive verbs; the latter, however, govern a definite object which is of no less importance than the verb, as: I build the mayor's house, I smoke this cigar, I eat the meat.

Thus in Bontoc Igorot the question "what are you doing?" would be answered by a personal verb in the sentence: "I am reading letters" (*infásaa* is *súlad*); but by a cognate possessive verb in the sentence: "I am reading my son's letter" (*fásdek nan súlad nan anákko*).

mánganak is nan tináp I eat bread; *kánek nan tináp* I eat the bread;
(both *manganak* and *kanek* have the root *kan*).

Sometimes the personal verb is intransitive or medial, while the cognate possessive verb is transitive: *fangónek* I wake somebody up; *fumángonak* I wake up from my sleep.

THE PRESENT

163. Paradigms of the Personal Verb

S. 1	<i>masúyěpak</i>	I sleep	<i>entsúnoak</i>	I work
2	<i>masúyěpka</i>	thou sleepest	<i>entsunókka</i>	thou workest
3	<i>masúyěp (súa)</i>	he, she, it sleeps	<i>entsúnō</i>	he, she, it works
D.	<i>masuyěptā</i>	we both sleep	<i>entsūnōta</i>	we both work
P. I. incl.	<i>masuyěptāko</i>	we sleep	<i>entsūnōtāko</i>	we work
I. excl.	<i>masuyěpkāmī</i>	we sleep	<i>entsunókāmī</i>	we work
II.	<i>masuyěpkāyē</i>	you sleep	<i>entsunókāyē</i>	you work
III.	<i>masuyěptja</i>	they sleep	<i>entsunōtja</i>	they work

164. The third person singular has no suffix; it represents the simplest verbal form of the personal verbs and is identical with the verbal adjective or participle; it corresponds also to our infinitive in certain constructions.

nan ongóngā ay masúyěp the sleeping child
lěytjek ay masúyěp adwānī I like to sleep now.

165. The personal pronouns he, she, it are placed after this third person form, while the other persons do not require any additional personal pronouns, unless the subject shall be emphasized:

umāli súa he comes, or: she comes; *umāli súa ay fafāyi* she comes

sika entsunōka you, you work; *tjatāko entsunotāko* it is you and we who are working; *sak/ēn ūmüyak* I for my part, I go.

As the examples show, the personal endings are also suffixed, if the personal pronouns precede the verb. But if the substantive to which "he, she, it" refers has been mentioned immediately before, *sīya* is omitted: *intō si Kalángad? masūyep.* where is Kalangad? he sleeps.

166. A singular substantive is sometimes connected by the copula *ya* with the following verbal form:

nan mamāgkid masūyep, or: *nan mamāgkid ya masūyep*, the girl sleeps.

(But if the subject is in plural and if *ya* is employed, the verb has the ending *-tjā*: *nan lalalāki ya entsunōtja*. This construction was used by the Igorot in but few examples.)

PRE- AND INFIXES OF PERSONAL VERBS

167. Personal Verbs from primitive verbal roots require, without any exception, the prefix *in-* or the prefix or infix *um-*, *-um-*.

Personal Verbs from other roots are sometimes combined with these particles.

The Prefix *In-*

168. The Prefix *in-* [*ēn-*, *en-*, *ön-*] indicates simply that a root is transformed into a verb. In this function, *in-* is never infixed; it precedes both, vowels and consonants.

In some instances *in-* signifies rather a state or condition than an action, an action going on without climax, sometimes an action in a quiescent state, as it were: *infāślak*: I am hostile, continue to be hostile.

Personal verbs derived from substantives appear in two forms occasionally, with this prefix, or without it, while the meaning of the verb remains the same. The *n* of *in-* is very rarely assimilated to a subsequent consonant; but before *k* we find usually *ng* for *n*. Before *k* and *tj* or *ts* the prefix *in-* appears often as *ēng-* or *ēn-*.

Verbs with *in-*:

inlīpayak I play *inögiādak* I am afraid *inākkāak* I weep
inanitjāak I keep warm *infāsaak* I read *inlagfōak* I work for wages

<i>inlaláyadak</i>	I rejoice	<i>ináföyak</i>	I weave	<i>insosóngetak</i>	I am angry
<i>infalognídak</i>	I fight	<i>inteděčak</i>	I remain	<i>inkăttibak</i>	I bite
<i>entsûnôak</i>	I work	<i>engkăliak</i>	I speak	<i>engkôtsongak</i>	I crawl
<i>engkăttjenak</i>	I flinch	<i>făşşalak, infăşşalak</i>	I am an enemy		

169. The prefix *in-* [*én-, en-, ön-*] occurs only with personal verbs; in very few exceptions it is found with possessive verbs, as:

ëndjuadjúæk I doubt *engkaslăngek* I mix *engkakaowđek* I place in the centre.

If other possessive verbs begin with *in*, this is no prefix, but belongs to the root, as: *ĩnumek* I drink, *inĩtek* I boil, *ĩnfak* I close.

The prefix *in-* shall not be confounded with the “augment” *in-* which is pre- or infixed to verbs, as a temporal particle, indicating the preterite.

The Pre- or Infix *Um-*

170. *Um-* [*æm-, om-*] is used exclusively with Personal Verbs. *Um* is prefixed to initial vowels; if there is an initial consonant, *um* enters the root and takes its place between the initial consonant and the vowel of the first syllable.

Root *ali*: *umăliak* I come; Root *fangon*: *fumăngönak* I awake.

171. *Um* is employed to express various ideas in connection with personal verbs; in many cases it is used strictly idiomatically and indefinably. It indicates sometimes that the action is performed by the subject upon himself or concerning himself (similar to a Greek Middle and certain German reflexive verbs).

<i>umilêngak</i>	I rest	<i>tumuktjúak</i>	I sit down
<i>sûmidak</i>	I wait	<i>bumădongak</i>	I sit in Igorot fashion
<i>ûmisak</i>	I wash myself	<i>omôdoak</i>	I vomit
<i>umĩnumak</i>	I drink	<i>kumĩnekak</i>	I am silent
<i>tămăktjikak</i>	I stand	<i>tămôfoak</i>	I spit
<i>tumgôyak</i>	I stop		

172. Since motion concerns preëminently the subject ("I move myself"), *um-* is found with the verbs of coming, going, etc. Such are:

<i>ĩmüyak</i>	I go	<i>lumǎyaoak</i>	I run away	<i>sumǎǎak</i>	I come home
<i>umǎliak</i>	I come	<i>tumǎyaoak</i>	I fly	<i>sũmkèpak</i>	I enter
<i>kumǎǎnak</i>	I go away	<i>fumǎlǎak</i>	I go out	<i>sumǎkōnak</i>	I approach
<i>bumǎnǎdak</i>	I come down	<i>təmǎliak</i>	I return	<i>fumǎknagak</i>	I go to work
<i>kumǎlabak</i>	I climb	<i>kumtjǎngak</i>	I cross	<i>umadsǎwiyak</i>	I go far away

173. *Um* denotes also, especially with substantives and adjectives, to become, to be transformed, to pass from a condition into a more intense or higher phase of the condition (as: I am getting stronger):

<i>umalǎwidak</i>	I become a friend	<i>fumǎkasak</i>	I am getting stronger
<i>fumǎsǎlak</i>	I become an enemy	<i>umǎmǎak</i>	I am growing old
<i>djumadjǎlǎak</i>	I get bloody	<i>pumǎkaoak</i>	I am turning white
<i>pumǎsiak</i>	I become poor, poorer	<i>ngumǎtidak</i>	I am getting dark
<i>gumadsǎngyenak</i>	I get richer	<i>kumǎladak</i>	I am getting red
<i>təmǎfoak</i>	I grow	<i>ngumǎtjǎnak</i>	I transform myself, change
<i>kumǎyǎak</i>	I become wood, a tree	<i>bumǎtoak</i>	I am changed into stone
	<i>kumǎllingak</i>		I become an eagle

174. *Um* indicates in certain compositions that an action will be performed in the near future; sometimes it makes a verb an inchoative. Its effect is seen by comparing the meaning of verbs of the *in-* category with those having *um*.

<i>kumǎibak is ǎfong</i>	I am going to build houses
<i>inkǎibak is ǎfong</i>	I am building houses
<i>umǎgiǎdak</i>	I shall fear, I begin to be afraid
<i>inǎgiǎdak</i>	I am afraid
<i>umasǎǎwǎak</i>	I shall soon marry
<i>inasǎǎwǎak</i>	I celebrate my wedding
<i>umǎtoak</i>	I shall cook, I am starting to cook
<i>inǎtoak</i>	I cook
<i>tumǎngaoak</i>	I shall have a holiday
<i>intǎngaoak</i>	I celebrate a holiday

(Thus the Bontocmen announce a holiday set down by certain men acting as priests by the call: *tumǎngaotǎko*——! or: *intǎngaotǎko*——!)

umǎtjǎn it is going to rain; *inǎtjǎn* it is raining

The Prefix *Ma-*

175. The Prefix *ma-*, which is the Passive Prefix of possessive verbs, denotes that the subject is being put or has been put into the condition named by the root. Frequently such verbs convey a passive idea, as: "I fall" conveys the idea of an outward cause of my falling, "I am thrown down;" or: "I sink," the idea "I am being drowned." Often the conception of a middle prevails in these verbs with *ma*. (*Mă-* before *i* becomes sometimes *mī* and *mĭ*.)

<i>masūyepak</i>	I sleep	<i>mădđyak</i>	I am dying
<i>malitjóngak</i>	I forget	<i>mīfűegak</i>	I go with, accompany
<i>masisiéngak</i>	I take leave	<i>ma/űyădak</i>	I prosper
<i>maéngănak</i>	I grow	{ <i>mayăgyagak</i>	I fall down (without former contact with the ground) Synonyms:
<i>matăkăak</i>	I live		
		{ <i>misăkăak</i> ; <i>mađktsagak</i> [<i>meăktsagak</i>]	
		{ <i>madugăngak</i>	I fall over (from standing on the ground) Synonym:
		{ <i>madukădak</i>	
		<i>misĭptjagak</i>	I stumble and fall

The Prefix *Mang-*

176. The Prefix *Mang-* (*mam*, *man-*, see [11]) combined with substantives denotes an action connected with the thing mentioned, as these examples show:

<i>djălăn</i>	road	<i>manălanak</i>	I walk on a road, travel
<i>kăpia</i>	prayer	<i>mangapiđak</i>	I pray
<i>ăsx</i>	dog	<i>mangăsxak</i>	I go hunting with dogs
<i>kăyă</i>	wood	<i>mangăyăak</i>	I gather wood
<i>saktjűan</i>	water vessel	<i>manaktjűak</i>	I get water (suffix <i>-an</i> is dropped)
<i>kőyăg</i>	fish basket	<i>mangőyăgak</i>	I catch fish with the <i>kőyăg</i>
<i>ăyeng</i>	war song	<i>mangăyengak</i>	I sing a war song
<i>ayűweng</i>	industrial song	<i>mangayűwengak</i>	I sing while working
<i>tőki</i>	a kind of sweet potatoes	<i>manőkiak</i>	I dig <i>tőki</i>
<i>băldăk</i> [<i>păltăg</i>]	gun	<i>mamăltăgak</i>	I shoot
<i>talťfeng</i>	dance	<i>manalťfengak</i>	I dance
<i>săgni</i>	woman's dance	<i>manăgniak</i>	I dance
<i>tăđjek</i>	a man's dance	<i>manăđjekak</i>	I dance a <i>tăđjek</i>
<i>tjălao</i>	a pantomimic solodance	<i>manălaoak</i>	I dance (with ax, shield, spear)

<i>gǎngsa</i>	gong	<i>mangǎngsǎak</i>	I dance striking the <i>gangs</i>
<i>falǎdong</i>	bean	<i>mamalǎdongak</i>	I gather beans
<i>kǎtjǒu</i>	a species of fish	<i>mangǎtjǒuak</i>	I catch fish

177. *Mang-* forms, in combination with possessive verbs, Nomina agentis (the "helper, giver, finder," etc.); these do not take the personal endings, as: the helper, *mamǎdjang*; I am the helper: *sak/én (nan) mamǎdjang*. But the following Nomina agentis are treated as personal verbs, i. e. the personal endings are suffixed to them:

<i>kǎnek</i>	I eat	<i>mángǎnak</i>	I eat	<i>mangǎngka, mǎngǎn</i> etc.
<i>tsüblǎek</i>	I smoke	<i>mǎnüblǎak</i>	I smoke	<i>manublǎka, manǎbla</i> etc.
<i>fakǎkek</i>	I cut off heads	<i>mamǎkǎak</i>	(one <i>k</i> dropped)	I go headhunting

178. Other Prefixes with personal verbal forms will be treated in [298ff.].

THE PRETERITE

179. The Preterite is formed by using the particle *in-*, which shall be called here "augment" to distinguish it, by a brief term, from the prefix *in-* of some personal verbs.

180. Augment *in-* is combined with the particle *um-* to: *inm-*. (*u* is elided; *n* is not assimilated).

The *i* of the augment *in* is dropped, if a verb has the prefix *in-*; we find in the Preterite: *in-* + *in* = *nin-*.

Verbs with the prefixes *ma-* or *mang-*, *mam-*, *man-* change these into *na-* or *nang-*, *nam-*, *nan-* in the Preterite.

<i>umt̃numak</i>	I drink	<i>inmt̃numak</i>	I drank;	<i>umǎliak</i>	I come	<i>inmǎliak</i>
					I came	
<i>kumǎlabak</i>	I climb	<i>kinmǎlabak</i>	I climbed;	<i>t̃xmǎliak</i>	I return	
		<i>tinmǎliak</i>	I returned			

But *u* of *um-* is not dropped, if *um-* is followed by a consonant:

sũmkepak I enter *sinũmkepak* I entered
ũmdjänak I arrive *inũmdjänak* I arrived (the position of *um-* in *umdjanak* is irregular)
ingkyǎtak I swim *ningkyǎtak* I swam
inẽtjän it rains *ninẽtjän* it rained
inokokũdak I narrate *ninokokũdak* I narrated
inkǎebak I make *ninkǎebak* I made
insákĩtak I am sick *nĩnsǎkitak* I was sick
entsũnoak I work *nentsũnoak* I worked
engkǎliak I speak *nengkǎliak* I spoke
mángǎnak I eat *nángǎnak* I ate
masũyepak I sleep *nasũyepak* I slept
manǎłanak I walk *nanǎłanak* I walked
matǎkǎak I live *natǎkǎak* I lived

181. Personal verbs derived from substantives, adjectives, adverbs, etc., have the preterite augment only, if they have the particles *in-* or *um-*. Otherwise the past is expressed by adding adverbs of time, as *adsángǎdum* "some time ago," to the present forms.

lumǎteng it turns cold *linmǎteng* it turned cold
infalõgnĩdak I fight *ninfalõgnĩdak* I fought
inongõngǎak I am young, a child; *ninongõngǎak* I was young, a child
umǎtongak I am getting warm *inmǎtongak* I was getting warm
alĩwidak I am a friend *alĩwidak adsángǎdum* I was a friend formerly

182. The verbal endings of the preterite are the same as those of the present:

<i>inmǎliak</i>	I came	<i>inmǎlita</i>	we two came	<i>inmǎlitǎko</i>	we came (incl.)
<i>inmǎlika</i>	thou camest			<i>inmǎlĩkǎmĩ</i>	we came (excl.)
<i>inmǎli (sĩya)</i>	he, she, it came			<i>inmǎlĩkǎyǎ</i>	you came
				<i>inmǎlitjǎ</i>	they came

THE FUTURE

183. In the Future Tense the prefix *ad-* [*at-*] precedes the forms of the Present without any phonetic or other changes; the endings are the same as in the Present.

adumǎliak I shall come; *adtəmóliak* I shall return; *adentsúnoak* I shall work
adalǎwidak I shall be a friend; *adfumǎnigak* I shall become small
adinsǎkitak I shall be sick; *admángānak* I shall eat
adpumǎsiak I shall become poor
adlumǎteng it will be cold; *nan fútuk adlumāmīshtja* the pigs will be fat;
adkumarwiskǎyǎ you will be good; *adumǎykāmǎ is ǎfong* we shall go home.

THE IMPERATIVE

184 The Imperative employs the same forms as the Present Indicative; they are shown in this example:

umǎyka! go!
ǎmüy! he may go! cf. [189]
umǎytǎ! let us two go! "go with me" (if but one person is addressed)
umüytǎko! let us (all) go!
umüykǎyǎ! go ye!
umǎytjá! they may go! let them go! cf. [189]

185. The particle *um* is sometimes dropped in the Imperative:

ǎlǎka! (and: *umǎlǎkǎ*) come!
sǎǎta! (and: *sumǎǎta*) let us two go home! [M. II.]
banǎtka! (and: *bumanǎtka*) come down!
kaángkǎyǎ! (and: *kumaangkǎyǎ*) go away!

186. Certain urging or entreating Particles, as: *mǎn*, *kǎyǎ*, *mǎ ǎdǎjǎ* are often placed after an imperative:

ǎlǎkǎyǎ mǎn! come then! *manublakǎ kǎyǎ!* come, smoke! Ger. rauche nur einmal!
mangayǎwengka ma ǎdǎji! sing, do please! Ger. so singe doch! Fr. chante donc!

(In conversation these particles are closely connected with the preceding verb, as enclitics; unaccented *kǎyǎ* draws the accent of the verb to the ultima.)

187. In narration and songs the conjunction *tǎ*, that, in order that, (always expressing volition) is placed occasionally before imperatives, especially before the first persons: *ta lumalaytǎko...* let us call hither...

ta umüytǎko ǎna istjǎ let us first go there! [L. 69]

ta mangǎyǎta let us two get wood!

188. The particle *ed* [*et*, 'd, 't], used to express a "conjunctive" mood, follows sometimes an imperative; the command is thus softened to a request:

ǎlikǎ'd! you ought to come! [L. 75.]

umǎfóngkǎyǎ man ed! you ought to get married! [L. 47.]

sǎǎta'd id fobfǎy we two ought to go home; come, let us go home! [M. 11.]

sǎǎka'd man! go, pray! *saǎta'd ma ǎdjǎ ay sinǎma!* let us, pray, go together as father and son! [M. 11.]

189. The third persons of the imperative are usually circumscribed by sentences like: I want, tell, order him to come; *kǎnak ta umǎli sǎya*, etc.

190. Observe the isolated imperative (no indicative form could be ascertained): *inǎka, inǎkǎyǎ!* give! *inǎka is kǎyǎ!* give (me) some wood! [*inǎka's* or *inǎka'sh* are the usual forms.]

And these forms are used in agitated conversation for *ǎlikǎ!* come!: *ǎyka! ǎka! ikǎ kǎyǎ! 'kǎ kǎyǎ!* and in plural: *ǎkǎyǎ mǎn! ǎkǎyo mǎn!*

THE CONJUNCTIVE

191. The conjunctive is used very rarely; it is indicated by placing *ed* [*et*, 'd] after the verb: *umǎliǎk ed* I ought to come, I may come, *umǎlika'd, umǎli'd* etc. Other modal forms of the verb or phrases with the force of conjunctive are given in the chapters on particles and auxiliary verbs (*ngin, nget, ek, tek, tsak* etc.) and adverbs.

THE NOMEN AGENTIS, PARTICIPLE, INFINITIVE OF THE PERSONAL VERB

192. The simple verbal form, without endings, as found in the third person singular of the present and preterite, serves in most constructions

where English employs participles or infinitives, as: *nan fěsæl ay ūmüy* the enemy "who is" [41] going, the going enemy; *si yǎn/ak ay inmāli* my brother who has arrived; *nan kǎyæ ay madŭkad* the falling tree; *nan kǎyæ ay nadŭkad* the fallen tree.

umögiǎdak ay tēmōli I am afraid to return; *mabfǎlinak ay manǎlan*

I am able to walk; *ɪlodlōdko'y éngkǎli* I must speak.

sínæ nan umǎli? who "is the comer?" who comes? *sínæ nan nángan?*

who is the one having eaten? who has eaten?

193. The Nomen agentis has sometimes the prefix *min-*, pret. *nin-*, which is employed with verbs that have the prefix *in-*, *én-*.

sínæ nan mēngkǎli? who is the speaker? *sinæ nan ninsǎlad?* who is the one having written (from *insǎladak*).

THE VERBAL NOUN (NOMEN ACTIONIS) OF THE PERSONAL VERB

194. The Verbal Noun, expressing an action as a thing, i. e. by a substantive with or without article (the coming, das Kommen, τὸ ἐλθεῖν, il venir, el venir etc.), is extensively employed in various constructions, when, for instance, place, time, cause etc. shall be emphasized. It is preceded by the article *nan*.

The Nomen actionis of Personal Verbs is formed by suffixing *-an* to the "Infinitive;" possessive endings are furthermore suffixed to *-an-*, in order to indicate the agent, as in: my coming, her singing, our fighting.

If the agent is expressed by a substantive, the possessive ending is dropped in singular, and the Nomen actionis ends in *-an*; in plural the possessive ending *-tja* is rarely dropped. The substantive follows, as a Subjective Genitive, in our conception.

195. In the first and second singular the *n* of *-an* is dropped and the endings are, because added to a vowel, *-k*, (for *-ko*) and *-m* (for *-mo*). [101]

The third singular ends in *-ana* (for *an-na*).

196. *An-* refers to several adverbial relations: local, temporal, causal etc.; because it occurs mostly in locative phrases, and since it is the formative of substantives denoting place [56 f], it may be called a locative suffix.

197. Examples. The Nomen actionis of *umāli* is *umālīan*, of *ēngkāli*: *ēngkālian*.

With possessive suffixes:

- S. I. *umāli + an + k(o)*: *umāliak, nan umāliak* my coming,
mein Kommen (to be distinguished grammatically from
the same form in the Indicative)
2. *umāli + an + m(o)*: *umāliam, nan umāliam* thy coming,
dein Kommen
3. *umāli + an + na*: *umālīana, nan umālīana* his, her, its coming
- D. I. *umālīanta*: *nan umālīanta* the coming of us two
- P. I. incl. *umālīantāko*: *nan umālīantāko* our coming
- I. excl. *umālīanmī*: *nan umālīanmī* our coming
- II. *umālīanyē*: *nan umālīanyē* your coming
- III. *umālīantja*: *nan umālīantja* their coming

(The following examples are anticipated from later chapters!)

pāgpāg nan masuyepantāko the (public, communal) forest is our sleeping
place; in the forest we sleep

intō nan manganānyē? where is your eating place? where do you eat?

intō nan nanganānyē? where is your "past" eating place? where did you
eat?

kad nan adumāliam? at what time will you come?

(*nan*) *wānga nan ēntsūnōan nan lalāki* the river is the man's working
place; at the river the man is working

(*nan*) *falōgnid nan umālīantāko* "the battle is the reason, cause of our
coming; on account of the battle we come"

flī nan intedēāntja nan lalalāki the town is the men's dwelling place; in
the town the men are dwelling

nan tazwīn ay inmāy nan nēntsūnōanmī last year "was our working
time," last year we worked

intō nan umāyantja nan Igólot where is the going aim of the Igórot?
where do the Igórot go?

CONSTRUCTIONS

198. The subject of Personal Verbs (but not the agent of Nomina
actionis) is in the nominative.

199. The object of personal verbs requires the preposition *is*, or (if
a proper name, a personal pronoun, a term of kinship, a demonstrative pro-

noun with *si-*) the preposition *ken* [71ff. 85]: *umĩnumak is nan tjẽnum* I drink the water; *mangántja is nan mákan* they eat the food; *pumadõytja's fútug* they slaughter pigs; *kumãĩbkãmĩ si sa* we are going to make this; *sũmidak ken Agpãwãwã* I wait for Agpauwan; *umãyakak ken sĩa* I call you; *pumadõytja kẽn tõdĩ* they kill this one; *umãyaktja ken añanãktja* they call their children.

200. Place of the subject in affirmative declarative sentences. The personal pronouns, used only if the subject shall be emphasized, precede the verb; only the pronoun of the third singular, *sĩa*, usually follows the verb:

sak/ẽn umãliak I come; *tjakãmĩ ningkyãtkãmĩ* we were swimming; *tjaĩtja intaktãktja* they run; *inmãli sĩa* he came; *sĩa kumãlãbka* you climb; *inãka sītõdĩ* this one cries; *sak/ẽn ya sĩa ya sĩa manublãtãko* I, you and he are smoking; *sak/ẽn ya sĩa adumilẽngkãmĩ* I and he will rest.

201. The Substantives, demonstrative and indefinite Pronouns, Numerals, as subjects, either precede or follow the verb.

If these subjects precede, the copula *ya* (for singular and plural and all tenses) is often placed between subject and verb; but never if the subject follows.

nan ongóngã masũyep; nan ongóngã ya masũyep the child sleeps
nan alĩwid ẽngkãlitja; nan alĩwid ya ẽngkãlitja (rarely: *ya ẽngkãlĩ*, which is declared to be incorrect) the friends speak

Or: *masũyep nan ongóngã; ẽngkãlitja nan alĩwid.*

si Bãgti tinmõli; or: si Bãgti ya tinmõli; or: tinmõli si Bãgti Bugti has returned.

sītõdĩ sumãa; or: sumãa sītõdĩ this one comes home, into the house.

ẽntsãnotja amĩn all are working; more idiomatic than: *amĩn ẽntsãnotja.*

malitjóngtja nan alĩwid ken tjakãyẽ the friends forget you

kãlãlãlãlãki ya linmãyãotja all the men, each, have fled.

nan amãma ya umilẽngtja the old men are resting

nan djã'y fobfãfãllo sũmidtja is nan pãgpãg; nan isa ya masũyep ya nan isa ya kinmãlab is nan kãyẽ two young men are waiting in the forest; one sleeps and the other has climbed on a tree

nalĩtjong nan mamãgkid ken sak/ẽn the girl has forgotten me

adumãlĩ s' ãma the father will come; *umõto s' ãna is tõi* the mother is going to cook sweet potatoes.

202. The substantive subject in the first and second person follows the verb connected by *ay*:

manalīfénkām̃ ay Igólot we Igórot are dancing
éngkálika'y alíwidmi you speak as our friend
éntsūnókāyǎ ay lalaláki you, men, work.

In this position the substantive is evidently (as the ligature indicates) considered as being in apposition with a pronominal subject: we, as Igórot; as has been expressed in the second example. So also in the imperative:

alíkāyǎ ay alíwidko! come ye, my friends (*ay*: you “who are” my friends)
infalōgnídtáko ay Igólot! let us fight as Igórot!

Ay does not connect *ám̃n; tumúktjutáko am̃n* let us all sit down!

POSSESSIVE VERBS

203. “Possessive Verbs” is an abbreviated term for: Verbalized Roots with Possessive Suffixes.

204. By verbalizing a root, i. e. attaching to it the particles *-an*, or: *-én*, or: *i-*, we obtain verbal nouns, Nomina actionis. If we translate these freely, we may use transitive verbs, which are their equivalent in English.

205. The subject of our transitive verbs is expressed, if it is a personal pronoun in English, by the possessive suffixes in Bontoc Igorot. [106]

anapéntáko our seeking; “we seek”
fayádjantja their paying; “they pay”
íígtok my holding; “I hold”
tjípápěna his (her, its) catching; “he (she, it) catches”

Without possessive endings: *anápén* or: *nan anápén*, seeking, Ger. das Suchen; *fayádján*, paying (as verbal noun, not participle, in English).

206. If the English subject of a transitive verb is a substantive, demonstrative or indefinite pronoun, it may precede the Igórot Nom. actionis, or follow it.

207. If the subject precedes the Nom. actionis, it is in the Nominative (Cas. rectus), i. e. a Nominative pendens; the Nom. actionis receives the suffix *-na* in singular, *-tja* in plural.

nan laláki sibéēna nan káya the man, his cutting: the tree; "the man cuts the tree"

nan fobfafaíyi agtóéntja nan saktjáan the women, their carrying: the jars
nan ánának kanéntja nan mákan the children, their eating: the rice.

208. If the "subject" follows the Nom. actionis (a construction employed often, particularly after subordinate conjunctions, or in sentences introduced by "then, thereupon" [436; 438]), it may be thought to be in the genitive. The Nomen actionis has usually no possessive ending; but see [280]. If the Nom. actionis ends in a vowel, the "genitive-indicator" *-n* [42] is attached to it.

kánén nan ongóngá nan móting the child's eating: the pounded rice (rice-meal)

isáed kanán nan fobfafaílo then the saying of the young men; "then the young men say." Or:

isátja'd kanán ay fobfafaílo [280] then their saying (of them, namely:) the young men.

ílaén nan ása nan ógsa the dog's seeing: the deer

fekáshéntja nan fobfafaílo nan fálfég their throwing, the young men's: the spears (better: *fekáshén*)

íbfakan tödí the asking of this (man); "he asks." (Or: *sítödi íbfakána*, with suffix, because the subject precedes the verb)

íbfakan: the Nom. act. *íbfaka* and ligat. *-n*

ísublin nan fafaíyi nan bílak the woman's changing: the money

ísublin: the Nom. act. *ísubli* and ligat. *-n*

ífgton nan laláki nan kaníyab the man's holding: the shield

ífgton: the Nom. act. *ífgto* and ligat. *-n*

209. The substantive subject following the Nomen actionis is evidently in a genitive relation to the verbal noun.

As proof thereof we must consider these facts:

1) The possessive endings of the Nom. act. represent the genitive of the personal pronouns; there the agent of our transitives is in the genitive, hence also the substantive following the Nom. act. is in genitive.

2) The ligature or "genitive indicator" *-n* points unmistakably to the following genitive.

3) The personal article *si* is omitted, if a proper name or term of kinship follows the Nom. act. cf. [71 II]

kětjéng kanǎn Palpaláma thereupon the saying of Palpalama; or: thereupon Palpalama says.

itólin Antéro nan kipángko Antero's returning: my knife

itólin: the Nom. act. *itóli* and ligat. *-n*

palítjén tódǐ nan pínang the sharpening of this man; the ax

tódǐ: subjective gen. of *sítódǐ*.

210. What appears to our conception as a subjective genitive, is presumably a possessive genitive to the mind of the Igórot; to him an action is little different from a thing, "because it has a name;" the agent is then the "possessor" of this "thing." However, nouns in juxtaposition, as a Nomen regens and the following noun, may be conceived as a compound noun by the Igórot — and others.

211. If the agent is expressed in English by a personal pronoun and shall be emphasized, it precedes the Nom. act., as a nominative pendens [207], and the Nom. act. has the possessive ending:

tjákkǎmǐ léytjénmǐ nan istjá We, our liking: the meat

sak/én isǎǎdko nan kalásayko I, my laying down: my shield

Before discussing the relation of our direct object to the Nomen actionis, it is necessary to explain the formation of the Nomen actionis of the Possessive Verbs.

212. If roots shall be formed into Nomina actionis, they receive (after certain phonetic changes [220]) one of these verbalizing particles:

- I. the suffix *én* (but no prefix)
- II. the suffix *-an* (but no prefix)
- III. the prefix *i-* (but no suffix)

213. By combination with one of these particles the root is transformed into an Active Verbal Noun. The particles indicate that the action named by the root passes from the agent to an object. They give the Active Verbal Noun transitive force.

214. The direct object, if not emphasized, follows the verb; if the subject is placed after the verb, the direct object comes usually third.

215. It is impossible in Bontoc Igórot Language to determine — for common use! — by the meaning of the root, which of the three verbalizing particles must be employed in transforming a root into a Nomen actionis. (“Common use” means: a verb used in a simple affirmative declarative main sentence, in which no element is emphasized, and which is in the active voice.)

The Latin versus memoriales invented by Spanish grammarians for *Tagálog* — a rather scholastic than scholarly attempt of classifying verbs according to their meaning and form — prove to be a complete failure, if applied to Bontoc Igórot Language. — It will be necessary to memorize each verb as it occurs in common use with its proper suffixes *-én*, *-an*, or prefix *i-*, as given here and in the Vocabulary.

216. Since the Nomen actionis possesses active force — as has become evident through many various experiments with the spoken language — the relations of the direct object or accusative, in our conception, to the Nomen actionis with *-én* is:

a) Either the object of the Nom. act. is in the accusative; it is governed by the Nom. act. which has its transitive force in the suffix *-én*. If we represent this transitive force of *-én* by our verbs “to affect,” or “to concern” or “to influence,” we obtain this translation:

ǎptek nan alíwidko my meeting affects my friend; Ger. mein Begegnen betrifft meinen Freund

leytjénmí tjǎftja: our liking concerns them

tokónèna nan ongóna: his advising influences the child

b) Or the object is in the predicative nominative; the transitive force of *-èn* may be indicated by words like "aim," "object:"

pitángénnyǎ nan kǎyǎ your splitting-aim (is): the wood

alǎéntǎko nan tǒlfeg our taking-object (is): the key

kǎpèn Antéro nan kǎyang Antero's making-aim (is): the spear

or: *si Antero kapěna nan kǎyang* Antero, his making-aim: the spear

anfěntja nan pǎküy their reaping-aim (is): the rice

217. The relation of the object to the Nomen actionis with suffix *-an* is analogous to the construction mentioned in [216], if we assume the possibility that *-an* is probably identical with *-aèn*, or merely a variation of *-èn*, in this combination with Nom. actionis. The following theory seems to be more plausible:

-An is the locative particle, as affixed to substantives in [56-58]. The object is the place where the action named by the Active Nom. act. "takes place," to which it tends; it is the end of the action. We can translate:

ayǎkantǎko nan alǎwidtǎko our calling-end (is): the man

fadjángantja nan fǎsǎl their helping-place (is): the enemies

nan fobfafǎyi labfǎantja nan lǎfid the women, their washing-place (is): the skirts.

(The enumeration of analogous instances, where we find a fusion of place with the direct object, in many languages, is beyond the scope of this book.)

218. The relation of the object to Nomina actionis with the prefix *i-* appears to be the same as that to Nom. act. with *-èn*; *i-* performs here a similar function as *-èn* does there; *i-* directs the action towards the aim, the object.

(*I-* may be compared with our prefix *be-* in bespeak, bestride, befall; or it may represent the preposition *is*; and may then be compared with: invade, offend, persuade, provide, and other prepositional compounds.)*

* However convenient for minds trained, to some extent, in Latin the Doctrine of the Three Passives has appeared, centuries ago, to its inventor, and however credulously his disciples clung to this perverse interpretation of the Active Verbal Noun (Nom. actionis) in Tagalog and in the dialects of several other tribes — in the Bontoc Igorot Language the Verbal Noun is certainly not passive, but active in its character.

If a Passive is wanted, there is one on hand, in all tenses and moods of Igorot [265-276]: prefix *ma-* + root + personal endings. Experiments with the Igorot by means of their own vernacular (but

In certain cases *i-* points to a person in whose behalf another acts, and to the tool which a person uses in performing or executing that which the Nom. act. names.

ĭtafóngko nan soklóngna my hiding affects his hat, my hiding-object: his hat.

itóliyě nan sŭlad ken Olóshan your giving back (is) the letter, to Oloshan.

itsaotsđoko nan ĭstja is nan đsě my giving-aim: the meat, to the dog

isibóna nan pĭnang is nan káyě his cutting-tool: the ax, for the wood.

ĭkabak sĭka is nan tŭfay my providing-aim (with the spear): you.

not through interpreters) proved indisputably their correct consciousness of an active and a passive idea.

The fact that the Three Passives Fallacy has been propagated in good faith for about two centuries and is still indefatigably copied and republished and taught, shows (as also other factors do) how necessary it is to revise and to compare the "Artes" of time-honored "authorities" and the entire material of sacred books, catechisms, confessionals, prayer books, with the living dialects spoken by the natives. The result of such future careful investigations into the people's vernacular, the collection of tales and songs in the unbiased dialects of the different tribes ought to be most welcome to Comparative Philologists who seem to rely only on the unreliable material at hand, faute de mieux, material collected by unphilological compilers, with a few admirable exceptions, such as Totanes, Minguella.

The unfelicitous term of the Three Passives (which may have sprung from its originator's inability to distinguish between the Gerundium and the Gerundivum) was employed unscrupulously in many grammars and learned articles and papers on various Philippine dialects; Bontoc Igorot excepted. The Three Passives and their alleged application occur, for instance, in:

Fr. Francisco Lopez, Gram. Ilocana (1628), corregida y aumentata por el P. Carro, 3. edic. Malabon 1896; p. 151. [aramiden: ser hecho, o lo que es hecho].

Fray Sebastian de Totanes, Arte de la Lengua Tagala, Sampaloc 1796, p. 31, reimpresso Manila 1850, p. 29, 30, 31 ff. Binondo 1865, p. 28, 29, 30 ff.

Toribio Minguella de las Mercedes, Ensayo de Gramatica Hisp.-Tagala,, Manila 1878, p. 37-41. Const. Lendoyro, The Tagalog Language, etc. Manila 1902, p. 83 ff.

P. Fr. Raymundo Lozano, Cursos de L. Panayana, Manila 1876, p. 36, 37, 41, 42.

P. Fr. José Naves, Gram. Hisp.-Ilocana (1876), 2. edic. Tambobong 1892. p. 217, 337.

Alonso Mentrída, Arte de la L. Bisaya-Hiligayna, de la Isla de Panay) Manila 1818, p. 45, 52, 60, 72. Corregido por el P. Jose Aparicio, Tambobong 1894, pp. 60-81.

Fr. Felix Guillén, Gram. Bisaya, Malabon 1898, p. 54 ff.

Fr. Ramon Zueco, Metodo del Dr. Ollendorff . . . adaptado al Visaya, Manila 1884, p. 18 ff.

Fr. Joaquin de Coria, Nueva Gram. Tagalog, Madrid 1872, p. 165, 169, 171-177 ff.

P. Jacinto Juanmarti, Gr. de la L. de Maguindanao, Manila 1892, p. 41-47.

P. Fr. Francisco de S. Josef, Arte y Reglas de la L. Tagala, 1832 (imprensa nueva de Don Jose Maria Dayot, por Tomas Oliva), p. 129 ff.

Fr. José Hevia Campomanes, Lecciones de Gram. Hispano-Tagala, Manila 1872, p. 70 ff. 3 ed. 1883, p. 76-91; 4 ed. 1888, p. 76 ff.

Fr. Diego Bergaño, Arte de la L. Pampanga, nuevam. añad. 1736, p. 44-65.

Fr. José Maria Fausto de Cuevas, Arte nuevo de la L. Ybanag, Manila 1854, 2 ed. p. 143 ff. (de los verbos pasivos de simple significacion).

R. P. Fr. Francisco Encina, Arte . . . L. Cebuana, 2 ed. Tambobong 1895, p. 77.

Mariano Cuartero, Arte del Idioma Bisaya-Hiligaino, Guadalupe 1896,, p. 42.

Julius Miles, Metodo teorico-practico . . . L. Tagalog, Barcelona 1887, p. 45.

Prof. Dr. Renward Brandstetter: Tagalen und Madagassen, Luzern 1902, p. 66; but cf. Brandstetter, Beziehungen des Malagasy zum Malaiischen, p. 35, Sect. 66.

Aristide Marre, Grammaire Tagalog, s'Gravenhage 1902, p. 35-37.

(Sentences like the last cannot be translated literally, not even by the most barbarous distortion of our idiom. They will be treated in other chapters, where it will be shown, how even the indirect object, the instrument and other elements can be made the subject, or the direct object of special forms of the Nomen actionis.)

The discussion of the constructions in the examples of *-én, -an, i-* Verbs given in [216-218] was attempted for the purpose of facilitating translation and retranslation and with the assumption that there were in Bontoc Igórot cases of the substantive, distinctions between nominative and accusative, which do, in fact, not exist; the Bontoc Igórot does not distinguish between *Casus rectus* and *obliquus*.

Prof. Dr. H. Kern, *Over de Taal der Philippijnsche Negrito's*. In: *Bijdragen tot de Taal-Land-en Volkenkunde van Neerlandsch Indie*, 1882, VI Deel, 2, p. 246.

Sprachvergl. Bemerk. z. Negrito Vocabular, IX. Bd. d. Publicat. aus d. Kgl. Ethnographischen Museum zu Dresden, fol. 49.

Georg von der Gabelentz, *Sprachwissenschaft*, 2 Aufl., p. 363.

Friedrich Müller, *Grundriss der Sprachwissenschaft*, II. Bd. II. Abth., p. 137. (The Passive in the Tagala). Müller adds to "this was eaten by you": "this be your eating; dies sei dein Essen" as being "more exact"!

James Byrne, in his excellent work, full of deep thoughts, *General Principles of the Structure of Language*, Vol. I, p. 272, on Tagala, shows better intuition when quoting sect. 58 of the Grammar by Francisco de S. Josef, where he distinguishes between "more" and "less" passive elements: p. 274, "the passive element prevails most in the *i-* conjugation" . . . ; p. 275, 1.3 "the *-in* and *-an* conjugations are less passive."

THE ACTIVE

PRESENT

THE -EN CONJUGATION

219. The root receives the suffix *-én* and the possessive endings which designate the agent.

In singular the *n* of *-én* is dropped (absorbed), when the endings are added. As the Nom. act. ends, after dropping *n*, in the vowel *é*, the singular endings are:

-k (for: *ko*), *-m* (for: *-mo*); the combinations are therefore: *-ek*, *-ém* [*-im*], *-éna* [*-öna*].

Root: *fekash* Nom. act. *fěkáshén* "to throw;" *fěkáshek*, *fěkáshém*, *fěkáshěna*.

220. Before taking the verbalizing affix *-én*, the root undergoes certain phonetic changes. If the last syllable of the root contains a short *é* (and in some cases an *ă*), it is syncopeated.

The final media is changed to tenuis; final *b* preceded by *a*, *o*, *æ*, *u* changes into *f*. Final *d* changes in Bontoc Igorot into *dj* or *tj*; other towns retain *d*; but if final *d* is preceded by a consonant, after *é* has been syncopeated, it changes to *t*. Between the final diphthong *ao* [*æu*] and *-ek* the consonant *w* is often inserted.

Root:			Root:		
<i>kaëb</i>	<i>kăpek</i>	I make (lit. "my making")	<i>sibo</i>	<i>sibœk</i>	I cut (lit. "my cutting")
<i>afed</i>	<i>ăptek</i>	I meet	<i>tjatag</i>	<i>tjatăkek</i>	I divide
<i>kălab</i>	<i>kălăfek</i>	I climb	<i>angén</i>	<i>ăngnek</i>	I make
<i>leyăd</i>	<i>lěytjek</i>	I want, like	<i>kan</i>	<i>kănek</i>	I eat
<i>falæd</i>	<i>falôtjek</i>	I bind	<i>înum</i>	<i>înumek</i>	I drink
<i>faæg</i>	<i>fayěkek</i>	I wipe	<i>anap</i>	<i>anăpek</i>	I seek
<i>singéd</i>	<i>singtek</i>	I sting	<i>tjongao</i>	<i>tjongădowek</i>	I lose
<i>oto</i>	<i>ôtœk</i>	I cook	<i>teleg</i>	<i>tělkek</i>	I pierce
<i>k't'k</i> [<i>kětkek</i>]	<i>kěkkek</i>	I know	<i>kuyud</i>	<i>kuyătjek</i>	I pull
<i>fasa</i>	<i>fasăek</i>	I read	<i>apayao</i>	<i>apayădowek</i>	I pursue

<i>sikéb</i>	<i>síkpek</i>	I enter	<i>biski</i>	<i>biskfék</i>	I tear
<i>fayu</i>	<i>fäyüék</i>	I pound rice	<i>fekash</i>	<i>fekášhek</i>	I throw

221.

Paradigms

	Root <i>kan</i> eat	Root <i>ila</i> see	Root <i>fekash</i> throw
	Nom. act. <i>kǎnèn</i>	Nom. act. <i>ílaèn</i>	Nom. act. <i>fekášhèn</i>
I.	<i>kǎnek</i>	<i>ilǎek</i>	<i>fekášhek</i>
2.	<i>kǎnèm</i> [<i>kǎnim</i>]	<i>ílaèm</i> [<i>ílaim</i>]	<i>fekášhèm</i> [<i>fekášhim</i>]
3.	<i>kǎnéna</i> [<i>kanóna</i>]	<i>ilǎéna</i>	<i>fekášhěna</i>
D.	<i>kaněnta</i>	<i>ilǎénta</i>	<i>fekášhěnta</i>
I. incl.	<i>kanéntǎko</i>	<i>ilǎéntǎko</i>	<i>fekášhéntǎko</i>
I. excl.	<i>kǎnénmǐ</i>	<i>ilǎénmǐ</i>	<i>fekášshénmǐ</i>
II.	<i>kǎnényě</i>	<i>ilǎényě</i>	<i>fekášshényě</i>
III.	<i>kaněntja</i> [<i>kaněntsa</i>]	<i>ilǎéntja</i>	<i>fekášshéntja</i>

222. The accent is in 1. singular always on the paenultima. The accent of the 3. singular is on the antipaenultima, if the 1. singular has more than two syllables; but on the paenultima, if the 1. singular has only two syllables. The same rule holds for the dual and 3. plural. Lengthening occurs only in the 3. singular, if it is accented.

In the 1. excl. and 2. plural the ultima is short and accented; also the anti-paenultima is slightly accented.

The ending of the 1. incl. plural has a sharp accent: *-tǎkǒ*; the second vowel before this ending has a slight accent.

THE *-AN* CONJUGATION

223. The root, changed as with the *-én* verbs [220], receives the (locative) suffix *-an* and the possessive endings; the *n* of the suffix *-an* is dropped (or absorbed) in the singular.

Root: *tangéb* Nom. act. *tǎngfan* to close *tángfak*, *tǎngfam*, *tangfána*
etc. I close

Root:		Root:	
<i>fayad</i>	<i>fayǎtjak</i>	<i>fukæ</i>	<i>fúkaæwak</i> I call
<i>fadjang</i>	<i>fadjǎngak</i>	<i>uash</i>	<i>uǎshak</i> I wash
<i>ka/æb</i>	<i>ka/ǎfak</i> [<i>ka/ǎpak</i>]	<i>pæ</i>	<i>pǎak</i> I burn
<i>lago</i>	<i>lagóak</i>	<i>fatek</i>	<i>fátkak</i> I tattoo

224.

Paradigms

Root:	<i>tangèb</i> close	Root:	<i>ayag</i> call	Root:	<i>tekuab</i> open
Nom. act.	<i>tangfan</i>	Nom. act.	<i>ayákan</i>	Nom. act.	<i>tekuáfan</i>
I.	<i>tángfak</i>		<i>ayákak</i>		<i>tekuáfak</i>
2.	<i>tángfam</i>		<i>ayákam</i>		<i>tekuáfam</i>
3.	<i>tangfǎna</i>		<i>ayákāna</i>		<i>tekuáfāna</i>
D.	<i>tangfǎnta</i>		<i>ayákanta</i>		<i>tekuáfanta</i>
I. incl.	<i>tángfantǎko</i>		<i>ayákantǎko</i>		<i>tekuáfantǎko</i>
I. excl.	<i>tángfanmǐ</i>		<i>ayákanmǐ</i>		<i>tekuáfanmǐ</i>
II.	<i>tángfanyǎ</i>		<i>ayákanyǎ</i>		<i>tekuáfanyǎ</i>
III.	<i>tangfántja</i>		<i>ayákantja</i>		<i>tekuáfantja</i>

For the accents see [222].

THE *I*- CONJUGATION

225. The unchanged root receives the prefix *i*-, which is sometimes contracted with an initial *i* of the root. *I*- before an initial vowel (except *i*) is often pronounced *iy*- or *y*.

íŋtok and *ŋtok* I hold. *iyáik* or *yáik* I bring

The possessive endings of the 1. and 2. singular are *-ko*, *-mo*, if the root terminates in a consonant or diphthong; but *-k*, *-m*, if in a vowel. The final media is sometimes changed into the tenuis.

226.

Paradigms

Root:	<i>djua</i> give	Root:	<i>toli</i> give back	Root:	<i>labo</i> begin
Nom. act.	<i>idjúa</i>	Nom. act.	<i>itóli</i>	Nom. act.	<i>ilábo</i>
I.	<i>idjúak</i>		<i>itólik</i>		<i>ilábok</i>
2.	<i>idjúam</i>		<i>itólim</i>		<i>ilábom</i>
3.	<i>idjúāna</i>		<i>itólina</i>		<i>ilábona</i>
D.	<i>idjúata</i>		<i>itólita</i>		<i>ilábota</i>
I. incl.	<i>idjúatǎko</i>		<i>itólitǎko</i>		<i>ilábotǎko</i>
I. excl.	<i>idjúamǐ</i>		<i>itólimǐ</i>		<i>ilábomǐ</i>
II.	<i>idjúayǎ</i>		<i>itóliyǎ</i>		<i>iláboyǎ</i>
III.	<i>idjúatja</i>		<i>itólitja</i>		<i>ilábotja</i>

Root:	<i>dju</i> show	Root:	<i>tonid</i> plant	Redupl. Root:	<i>tsaotsao</i> (<i>ao</i> : diphthong) give
Nom. act.	<i>īdju</i>	Nom. act.	<i>itōnid</i>	Nom. act.	<i>itsāotsao</i>
1.	<i>īdjuk</i>		<i>itonītko</i>		<i>itsaotsāoko</i>
2.	<i>īdjum</i>		<i>itonītmo</i>		<i>itsaotsāomo</i>
3.	<i>īdjūna</i>		<i>itonītna</i>		<i>itsaotsāona</i>
D.	<i>īdjūta</i>		<i>itonīdta</i>		<i>itsaotsāota</i>
I. incl.	<i>īdjutāko</i>		<i>itōnidtāko</i>		<i>itsāotsaotāko</i>
I. excl.	<i>īdjumī</i>		<i>itōnitmī</i>		<i>itsāotsaomī</i>
II.	<i>īdjuyē</i>		<i>itōnityē</i>		<i>itsāotsaoyē</i>
III.	<i>īdjūtja</i>		<i>itonīdtja</i>		<i>itsaotsāotja</i>

For the accents see [222].

227. It must be distinguished whether an initial *i* is the prefix of the *i*-conjugation, or whether initial *i* belongs to the root; in the latter case the verb belongs to the *-ēn* or to the *-an* conjugation, as for instance:

iyāpek I count; *īnumek* I drink; *ītjāsak* I find; *īkak* I do;
īgnak I hold.

228. Observation.—Verbs ending in the 1. singular in *-ak* belong to one of the three different conjugations:

- to the personal verbs: *tumuktjūak* I sit; 2. sing. *tumuktjūka*; I. incl. *tumuktjūtāko*
- to the *-an* verbs: *ītjasak* I find; I. incl. *itjāsantāko* (with *n*!)
- to the *i*- verbs: *ībfākak* I ask; I. incl. *ībfākataāko* (without *n*!)

Personal verbs can be recognized in many cases by the particles *um* and *in*, or by their intransitive meaning. In order to distinguish between the *-an* and the *i*- verbs, the *i*- verbs in common use are given here:

<i>ībfākak</i>	I ask	<i>īstjak</i>	I eat meat [<i>īstjak</i>]	<i>isapatāak</i>	I swear
<i>īdjūak</i>	I give	<i>īsāak</i>	I take home		an oath (Ilo-
<i>īpawwak</i>	I forbid	<i>īsākānak</i>	I prepare		cano?)
<i>īpāflak</i>	I show	<i>ikīsuak</i>	I stir with a spoon	<i>iyūyak</i>	I let

229. The Nomina actionis of *i*- verbs which end in a vowel, receive the ligature ("genitive indicator") *n*, if a singular subject follows them [42, 208 f.].

ketjéng idjǎan ina nan tinǎpay ken anǎkna and then the mother gives some bread to her child; (*idjǎa* + lig. *-n*)

ngǎg nan isǎan Fanged? "what (is) the bringing home of Fanged?" what does Fanged bring home? (*isǎa* + lig. *n*)

ilǎbon nan fafǎyi ay éntsǎno "the woman's beginning to work," the woman begins to work (*ilǎbo* + lig. *n*)

ngǎg nan iyǎin nan alǎwidna? what (is) the bringing of his friend? what does his friend bring? (*iyǎi* [*yǎi*] + lig. *n*)

(This lig. *-n* should not be mistaken for a final consonant of the Nom. act.)

THE ACTIVE

PRETERITE

230. The "Augment." The characteristic of the Preterite of the Possessive Verbs is the Particle *in*, the "Augment." [179]

231. *In-* is prefixed to verbs of the *-én* and *-an* class beginning with a vowel or diphthong; but *-in-* is infixed, or placed between the initial consonant and the following vowel of verbs beginning with a consonant.

<i>alǎek</i>	<i>inǎlak</i>	I took	<i>fadjǎngak</i>	<i>finadjǎngak</i>	I helped
<i>inǎtek</i>	<i>inǎnitko</i>	I boiled	<i>tsublǎek</i>	<i>tsinǎblak</i>	I smoked
<i>otǎek</i>	<i>inǎtok</i>	I cooked	[<i>tju-</i> ; <i>tj</i> is taken as one consonant!]		
<i>ayǎkǎk</i>	<i>inayǎkak</i>	I called	<i>sibǎek</i>	<i>sinǎbok</i>	I cut
<i>ǎkak</i>	<i>inǎkak</i>	I did	<i>ǎgnak</i>	<i>inǎgnak</i>	I held
<i>ikǎtjak</i>	<i>inikǎtjak</i>	I rubbed	<i>ǎnfak</i>	<i>inǎnfak</i>	I covered

232. Verbs of the *i-* conjugation take *in-* as a prefix, but drop their *i-*:

<i>idjǎak</i>	<i>indjǎak</i>	I gave
<i>itsaotsǎoko</i>	<i>intsaotsǎoko</i>	I gave
<i>ǎbfǎkak</i>	<i>ǎnfǎkak</i>	I asked
<i>itǎlik</i>	<i>intǎlik</i>	I returned

But if the augment, when prefixed, would cause the accumulation of consonants, *i-* is retained:

ǎgtok inǎgtok I held

ĭtnok inĭtnok I used as tool
ĭstjak inĭstjak I ate meat

233. Verbs with the causative prefix *pa-* [295] take regularly *in-* as a prefix:

papūsĕk I make poor, *inpapūsik*
păătóngek, inpaătongko I made warm
paögiădek, inpaögiădko I caused to fear, I frightened

Likewise those with the authoritative prefix *pa-*:

patekuăfek, inpatekuăbko I ordered to open
paălĕk, inpaălĭk I made go
pasĭkpek, inpaskĕpkō I ordered to go into

234. Verbs with prefixes with initial *m* change this into *n* in the preterite. (Such prefixes are: *ma-*, *mang-*, *min-*, *maka-*, *miki-* etc., the force of which will be treated later.)

235. Notice the changes of the Preterite forms of these Verbs:

The Verbs:	have in the Preterite:
<i>nĭmnimek</i> I think	<i>nĭnimnĭmko</i>
<i>ĕndjuadjuădek</i> I doubt	<i>nĕndjuadjuădek</i>
<i>ĕngkaslángek</i> I mix	<i>nĕngkaslángek</i>
<i>ĕnkakaowădek</i> I place in midst	<i>nĕnkakaowădek</i>
<i>sesĕmkek</i> I remember	<i>sesĭnmĕkko</i>
<i>pĭtnek</i> I break	<i>pĭntĕngko</i>
<i>pŭnek</i> I fill	<i>pĭnok</i>
<i>tjĕng/ngek</i> I hear	<i>tjĭng/ngek</i>
<i>sĭkpek</i> I enter	<i>sĭnkĕpkō</i>
<i>kĕkkek</i> I know	<i>kĭntĕkko</i>
<i>lĕytjek</i> I like	<i>linĕyădko</i>
<i>yăăngekek</i> I do with energy	<i>ĭnyaăngekek</i>
<i>tĕlkek</i> I pierce	<i>tĭnlĕkko</i>
<i>tĕpngek</i> I measure	<i>tĭnpĕngko</i>
<i>kănak</i> I say	<i>kĭnwăĭnik</i>
<i>sĭngtek</i> I sting	<i>sĭningĕtko</i>

<i>fékǎshek</i>	I throw	<i>finkǎshko</i>
<i>sǎdek</i>	I expect	<i>sinětko</i>
<i>ímsek</i>	I wash	<i>inmǐsko</i>
<i>tsunǒek</i>	I work	<i>tsǐnnok</i>

Other more or less anomalous preterite forms are given in the Vocabulary.

The Suffixes and Endings in the Preterite

236. Verbs of the *-an* conjugation keep *-an* in the preterite. [223]
 Verbs of the *-én* conjugation drop the suffix *-én*.
 Verbs of the *i-* conjugation drop the prefix *i-*. [232]

237. Since the Nomen actionis of the *-an* and *i-* verbs is not changed in its final sound, the preterite of the *-an* and *i-* conjugations has the same endings as the present: in the 1. singular *k* after final vowel, *ko* after final consonant. But *-én* verbs take the possessive endings directly to their roots. Hence they end, in 1. and 2. singular in *-ko*, *-mo*, if the root terminates in a consonant, but in *-k*, *-m*, if the root has a final vowel. (A few exceptions are given below.)

Paradigms

	<i>-An</i>	<i>I-</i>	<i>I-</i>
Root:	<i>fayad</i> pay	<i>-faka</i> ask	<i>-fueg</i> take along
Nom. act.	<i>fayǎtjan</i>	<i>ibfaka</i>	<i>ifǎeg</i>
Present	<i>fayǎtjak</i>	<i>ǐbfǎkak</i>	<i>ifǔěgko</i>
Preterite 1.	<i>finayǎtjak</i> I paid	<i>ǐnfǎkak</i> I asked	<i>infǔěgko</i> I took along
2.	<i>finayǎtjam</i>	<i>ǐnfǎkam</i>	<i>infǔěgmo</i>
3.	<i>finayǎtjǎna</i>	<i>infǎkǎna</i>	<i>infǔěgna</i>
D.	<i>finayǎtjanta</i>	<i>infakǎta</i>	<i>infǔěgta</i>
I. incl.	<i>finayǎtjantǎko</i>	<i>infakataǎko</i>	<i>infǔěgtǎko</i>
I. excl.	<i>finayǎtjanmǐ</i>	<i>infǎkǎmǐ</i>	<i>infǔěgmǐ</i>
II.	<i>finayǎtjanyě</i>	<i>infǎkǎyě</i>	<i>infǔěgyě</i>
III.	<i>finayǎtjantja</i>	<i>infǎkǎtja</i>	<i>infǔěgtja</i>

-En

Root:	<i>ala</i> take	<i>kiwæ</i> move	<i>kalab</i> climb	<i>kan</i> eat
Nom. act.	<i>alǎén</i>	<i>kiwǎén</i>	<i>kalǎfén</i>	<i>kǎnén</i>
Present	<i>alǎek</i>	<i>kiwǎek</i>	<i>kalǎfek</i>	<i>kǎnek</i>
Preterite 1.	<i>inǎlak</i>	<i>kinǐwǎek</i>	<i>kinalǎbko</i>	<i>kinǎngko</i>
	I took	I moved	I climbed	I ate
2.	<i>inǎlam</i>	<i>kinǐwǎm</i>	<i>kinalǎbmo</i>	<i>kinǎnmo</i>
3.	<i>inalǎna</i>	<i>kinǐwǎna</i>	<i>kinalǎbna</i>	<i>kinǎna</i>
D.	<i>inǎlata</i>	<i>kinǐwǎta</i>	<i>kinalǎbta</i>	<i>kinǎnta</i>
I. incl.	<i>inǎlatǎko</i>	<i>kinǐwǎtǎko</i>	<i>kinalabtǎko</i>	<i>kǐnantǎko</i>
I. excl.	<i>inǎlamǐ</i>	<i>kinǐwǎmǐ</i>	<i>kinǎlabmǐ</i>	<i>kinǎnmǐ</i>
II.	<i>inǎlǎyǎ</i>	<i>kinǐwǎyǎ</i>	<i>kinǎlabyǎ</i>	<i>kinǎnyǎ</i>
III.	<i>inǎlatja</i>	<i>kinǐwǎtja</i>	<i>kinalǎbtja</i>	<i>kinǎntja</i>

So: *otǎek* I cook; *inǎtok* *ilǎek* I see; *inǎlak*
fayǎek I pound; *finǎyuk* *sibǎek* I cut; *sinǐbok*
anǐek I reap; *inǎnik* *kapiǎek* I pray; *kinǎpiak*
inǐtek I boil; *inǐnitko* *fǎǎshek* I finish; *finǎǎshko*
anǎpek I seek; *inǎnapko* *falǎnek* I turn over; *finalǎngko*
ǎptek I meet; *inǎfetko* *ukǎyek* I let alone; *inukǎyko*
ǎktsǎkek I drop; *inǎktsǎkko* *kǎpek* I make; *kinaǎpko*
iǎpek [yǎpek] I count; *inyǎpko* *ipǐtek* I press; *inǐpǐtko*
falǎtjek I bind; *finalǎtko* *atǎnek* I remove; *inǎtongko*
tjatǎkek I divide; *tjinatǎkko* *lonlǎnek* I roll; *linonlǎngko*

See also [235], where some anomalous preterite forms are given.

238. A few verbs end in preterite in *-ek*; as the dual and plural show, they do not drop the suffix *-en*. Their preterite endings are the same as their endings in the present. Those found are:

ǎngnek I make; *inǎngnek*
tjéng/ngek I hear; *tjǐng/ngek*
éndjuadjuǎek I doubt; *néndjuadjuǎek* [235]
éngkaslǎngek I mix; *néngkaslǎngek* [235]
énkakaowǎek I put in midst; *nénkakaowǎek* [235]
kǎowek [kaowök] I caress; *kinǎowek* [kinaowök]
yaǎngekek I do with energy; *inyaǎngekek*
ipǎdngék [ipǎdngök] I insult; *inpadngék* [inpadngök], (probably an *i*-verb?)
itjǎkek I tell, warn; *intjǎkek*, (probably an *i*-verb: *itjǎkök*)

239. The preterite of verbs with inserted *w* is:

tekköŭwek I borrow; *tènköŭko*
pitsiŏwek I cross; *pinitsiŏko*
tjongďowek I lose; *tjinongďoko*
paayăek I insult; *inpaayăko*
lushkďowek I pierce; *linushkďoko*
apayďowek I pursue; *inapayďoko*
palakdiŏwek I ward off (a stroke); *inpalakdiŏko* [233]
aköŭwek [*aköŭek*] I steal; *inaköŭko*

240. Intervocalic *l* in the present is dropped in the preterite of:

patkélek [*patkŏlek*] I stop; *inpătkék* [*inpătkök*]
făďlek I send out; *finďak*

Thus *y* before the ending of *tapayăyek* [*tapayăek*] I carry in my hand is dropped in the preterite: *tinapăyak*.

totôyek I speak to; I address, has in the preterite: *tinŏtôyak*.
fayěkek [*făĭkek*] I whip; *finďyko*

(See [235] and the Vocabulary.)

THE ACTIVE

FUTURE

241. In the Future the particle *ad-* [*at-*] is prefixed to the forms of the present; *ad-* is not assimilated.

adkănek I shall eat; *adfadjăngak* I shall help; *adilăbok* I shall begin;
adalďëna he will take; *adpĭtnënyă* you will break;
adkăpĕntja they will make.

THE CONJUNCTIVE

242. The particle *ed* [*et*], 'd [*t*] indicates in some cases a "conjunctive" [191]; it follows the verb. (Various modal ideas, expressed by auxiliaries, adverbs etc., will be discussed in later chapters.)

kănëm ed you ought to, you should eat, you would eat.
sagfătek ed I should carry, I would carry.
ibfakatăko'd we ought to ask, we should ask.

THE IMPERATIVE

243. The Imperative has the same forms as the Present Indicative; the conjunction *ta*, that, (expressing the volitive or purpose) precedes sometimes the 1. person dual and plural, rarely singular. Also forms with following *ed* [242] serve to express a less exacting command or a request.

kamũēm! kamũēnyæ! hasten! *ĩgtom! ĩgtöyæ* hold fast!
ta padöyéntăko nan fěsæl! let us kill the enemies!
ilăek ed nan păyo I ought to see the rice plantation, let me see...

THE NOMEN ACTIONIS (AND INFINITIVE)

244. The Nomen actionis corresponds to our "Infinitive." Its character and formation have been treated in [204, 212, 213 ff.] for the Present tense.

In the Preterite the possessive endings of the Indicative are dropped:
kinaěpko I made: *kinăēb*; *inōtok* I cooked: *inōto*; *inayăkak* I called: *inayăkan*; *lineyădko* I wanted, liked: *liněyad*; *infăkak* I asked: *infăka*; *intonĩtko* I planted: *intōnid*.

(As *-an* verbs retain *-an* in the indicative of the preterite [236], *-an* is also kept in the Nom. act. of the preterite: *inĩkan*, "the having made" (to have made).

finayăđjan "the having paid," *linagőan* "having bought."

245. Observe the Nom. act. in the preterite of these verbs:

inángnek I made: *inángnén*
tjĩng/ngek I heard: *tjĩng/ngö* [*tjĩng/ngöy*]
kinăowek I caressed, embraced: *kinăowö*
inyaängekek I did with energy: *inyaängekö*
inpădngék I insulted: *inpădngö* [*inpădngöy*]
inpădkek I stopped: *inpădkö*

246. The Nom. act. in the future is formed by prefixing *ad-* to the Nom. act. of the present: *adkăpén*, "to be about to make," *adĩbfăka* "to be about to ask." It is used rarely; regularly the present takes its place.

THE NOMEN AGENTIS (ACTIVE PARTICIPLE)

247. The Nomen agentis is formed by adding to the root the prefixes: *mang-* for the present; *nang-* for the preterite; *admang-* for the future. After the Sandhi rules given in [11] *mang-* changes to *mam-* or *man-*. The prefix of verbs with initial *l* is *min-*, *nin-*, *admin-*; the only possessive verb, which was found to begin with *n*, takes *min-*: *n̄mnimek*, I think; Nom. ag.: *minn̄mnim*, thinking or thinker. See [176; 192].

248. The Nomen agentis denotes the agent of the action indicated by the root; it corresponds frequently to our Nom. ag. as: writer, singer, reader, orator. If used attributively with a substantive, connected by *ay*, it can be translated by our participles in active.

nan faf̄ayi ay mangit̄onid the woman as planter, the planting woman, the woman who plants.

249. The Nomen agentis is a concrete noun and takes as such regularly the article *nan*.

250. The Nomen agentis governs an object; this is invariably preceded by the preposition *is* ['s, 'sh, si]. Before nouns which take the personal article, *ken* is employed. — (Here the construction with *is*, respectively *ken*, represents, in our conception, an objective genitive.)

nan manḡaēb is nann̄y ay t̄ufay the maker of this spear; he who makes this spear.

nan manḡayag ken Agp̄aūwan the caller of Agpauwan; the one calling Agpauwan.

nan n̄ngan si sa the one having eaten this

nan mam̄al̄ud k̄en t̄od̄i the one who fetters him

nan nanḡila ken s̄ka the one who saw you

251. If a verb has the causative or authoritative prefix [295] *pa-*, this is changed to *ipa-* when *mang-* is prefixed.

p̄āt̄ongek I make warm; *nan mangip̄āt̄ong*

p̄āl̄fek I cause to come; *nan mangip̄āl̄i*

252. *Mang-* changes sometimes to *ming-*, if the verb has an initial *i*.
tsublik I change; *nan mangisǎbli* or *nan mingisǎbli*

253. *i-* Verbs retain *i* after *mang-*; *-an* verbs drop *-an* in the Nom. ag. form.

itsaetsǎko I give; *nan mangitsǎetsa* the giver, giving
igtok I hold; *nan mangigto* the holder
fukǎwǎk I call; *nan mamǎka* the caller
fadsǎngak I help; *nan mamǎdsang* the helper

But *an-* is retained in: *ikak*, I do; *mangikan*. *ǎktak*, I give; *mangǎktan*; and in some others which are dissyllabic in 1. sing. present.

254. The Nomen agentis does not take the personal endings in phrases like: I am the writer, you are the helper, we are the makers. In such constructions the personal pronouns (or substantives) precede the unchanged Nom. ag.

sak/ǎn nan mangǎeb is nan kalǎsay I am the maker of the shield.
sika nan mangyǎi's nan kǎya you are the bringer of the wood.
sya nan nǎngan is nan mǎkan he is the one who ate the food (rice).
tjǎtǎko nan mamǎdsang ken tjǎitja we are the helpers of them; it is we who help them.

255. Only a limited number of Nomina agentis formed thus from verbal roots are treated as personal verbs; such are:

tsublǎek I smoke; N. ag. *manǎbla*; Pers. verb: *manublǎak*, *manublǎka*, *manǎbla* etc.
kǎnek I eat; N. ag. *mǎngan*; Pers. verb: *mǎngǎnak*, *mangǎngka*, *mǎngan*, *mangantǎko* etc.

Thus *mamǎkaak* I go head-hunting, from *fakǎkek*; *mamǎknakak* I go to work, from *foknǎkek*. See [176; 177].

256. Examples of Nomina agentis derived from the present indicative:

Verbs with initial vowel:

anǎpek I seek *mangǎnab(p)* *itafǎngko* I hide *mangitǎfǎn*

<i>alǎek</i>	I take	<i>mangǎla</i>	<i>igtok</i>	I hold	<i>mangǐgto</i>
<i>iyǎik</i>	I bring	<i>mangiyǎi</i> [<i>mangyai</i>]	<i>ogpǎtek</i>	I pull away	<i>mangǒgpad(t)</i>
<i>inǐtek</i>	I boil	<i>mangǐnid(t)</i>	<i>otǒek</i>	I boil	<i>mangǒto</i>
<i>ǎfǒik</i>	I weave	<i>mangǎfǒy</i>	<i>uǎshak</i>	I wash	<i>mangǎash</i>
<i>abfolǎtek</i>	I believe	<i>mangabfǒlǎd</i>	<i>ukǎtjak</i>	I cut the neck	<i>mangǎkat(d)</i>
<i>angangǒek</i>	I love	<i>mangangǎngo</i>	<i>ukǎyek</i>	I let alone	<i>mangǎkay</i>
<i>egwǎtek</i>	I lift	<i>mangǎgwad(t)</i>	<i>ipǎllak</i>	I show ("make see")	
<i>idjǎak</i>	I give	<i>mangidjǎa</i>			<i>mangipaǐla</i>

Verbs with initial *b, f, p*, (but not causative *pa-*):

<i>biskǐek</i>	I tear	<i>mamǐski</i>	<i>padǎyek</i>	I slay, kill	<i>mamǎdǒy</i>
<i>fangǒnek</i>	I awake	<i>mamǎngǒn</i>	<i>pikǒtek</i>	I curve	<i>mamǐkot[d]</i>
<i>fakǎshek</i>	I dash, break	<i>mamǎkash</i>	<i>potlǒngek</i>	I cut off	<i>mamǒtlong</i>
<i>fǎǎshek</i>	I finish	<i>mamǎash</i>	<i>pilǐek</i>	I choose	<i>mamǐli</i>
<i>fayǎtjak</i>	I pay	<i>mamǎyat(d)</i>			

Verbs with the causative prefix *pa-*:

<i>papusǐek</i>	I make poor	<i>mangipapǐsi</i>	<i>padjalǎek</i>	I make bloody	
<i>pafitjǎngek</i>	I make burn				<i>mangipadjǎla</i>
		<i>mangipafǐtjang</i>	<i>patuktjǎek</i>	I set	<i>mangipatǎktju</i>
<i>palǎǎkek</i>	I make boil	<i>mangipalǎag</i>			
		<i>pangoyǐshek</i>	I afflict	<i>mangipangǒyush</i>	

Verbs with initial *d, t, s, ds, dj, ts, tj, sh*:

<i>dasiǒek</i>	I roast	<i>manasǐo</i>	<i>tokǒnek</i>	I advise, teach	<i>manǒkon</i>
<i>digkǒek</i>	I bend	<i>manǐgko</i>	<i>sagfǎtek</i>	I carry	<i>manǎgfat[d]</i>
<i>tekuǎfak</i>	I open	<i>manǎkuab</i>	<i>sibǒek</i>	I cut	<i>manǐbo</i>
<i>sunǐek</i>	I turn	<i>manǎni</i>	<i>tjatǎkek</i>	I divide	<i>manǎtak</i>
<i>sis/ǐak</i>	I sweep	<i>manǐs/i</i>	<i>tjongǎowek</i>	I lose	<i>manǒngaw</i>
<i>sulǎek</i>	I learn	<i>manǎlu</i>	<i>tsiǎdek</i>	I open my eye	<i>manǐad</i>
<i>songsǒngek</i>	I smell	<i>manǒngsong</i>	<i>tjǎnǎmak</i>	I irrigate	<i>manǎnǎm</i>
<i>subǒkak</i>	I blow	<i>manǎbok</i>			[<i>manǎnǎm</i>]

Verbs with initial *g, k*:

<i>gatlǒek</i> [<i>katlǒek</i>]	I divide into three parts	<i>mangǎtlo</i>
<i>kilǎyak</i>	I peal	<i>mangǐlay</i>
<i>kǎnek</i>	I eat	<i>mǎngan</i>
		<i>kagǎek</i> I chew <i>mangǎga</i>

Verbs with initial *l*:

<i>lafǎkek</i>	I cut up (animals)	<i>langǒek</i>	I dry	<i>minlǎngo</i>
		<i>minlǎfak</i>	<i>lafǒshak</i>	I undress <i>minlǎfosh</i>
<i>labfǎak</i>	I wash (cloth)	<i>minlǎbfa</i>	<i>lidǒdek</i>	I hurt by bending
<i>lagǒak</i>	I buy	<i>minlǎgo</i>		<i>minlǎdod</i>

Verbs with *n*, *ng*:

The following list (to be supplemented from the Vocabulary) contains some verbs with more or less anomalous Nomina agentis. In many of these forms we recognize the root which has been transformed to make the present and which appears again in the Nom. agentis:

ǎktak I give *mangáktan* [253]
ángnek I make *mangángnèn*
ǎptek I meet *mangǎfed*
fǎǎlek I send out *mamǎǎ*
fayǎkek I whip *mamǎig*
fekǎshek I throw *mǎmkas* [mǎmkash]
felǎyek I tire *mǎmley*
ǎgnak I hold *mangǎgnan*
ǎkak I do *mangǎkan*
kǎnak I speak *mangwǎni*
kǎpek I make *mangǎéb* [p]
kǎdfak I bite *mangǎdfan*
kǎkkekek I know *mǎngtek*
liǎushkek I surround *minlǎwish* [minlǎush]
pǎtnek I break *mǎmten* [mǎmēten]
pǎak [pǎak] I destroy by fire *mǎmmǎ*
pǎnek I fill *mǎmnǎ*
sǎdek I expect *manǎd*
sesǎmek I remember *mǎnmek* [mamǎnmek]
sibfǎtek I answer *mǎnfad* [t]
sǎkpek I enter *mǎnkep* [mǎngkep]
sǎngtek I sting *manǎnged* [t]
sulǎok [sulǎak] I teach *sumǎlǎ* (the partic. of the personal verb, not
the N. ag., probably to distinguish from *manǎlǎ*, of: *sulǎek* learn)
tǎngfak I close *manǎngēb*
tǎlkek I pierce (ears) *mǎnlek*
tǎmmek I press *mǎnmöy*
tǎpngek I measure *mǎnpeng*
tǎǎng/ngək I hear *mǎn/ngö* [mǎn/ngöy]
tǎjpǎpek I catch *mǎnpab* [p]
totǎyek I address, speak to *manotǎya*

tsūnōēk I work *mān/næ*

yāāngēkek I do with energy *minyāāngēkō*[öy]

257. The Nomen agentis does not admit the personal endings, as has been stated [254]; but in certain constructions (such as "relative clauses" with our "relative" in dative; or in interrogative sentences with "to whom?" where? when? etc.) it takes the locative suffix *-an*, and, in addition, the possessive endings; the result are these untranslatable forms:

	<i>mangitsaōtsao</i> "giver"	<i>mangidjūā</i> "giver"	<i>mangāēb</i> [p] "maker"
1.	<i>mangitsaotsāoak</i>	<i>mangidjūāak</i>	<i>mangāēpak</i>
2.	<i>mangitsaotsāoam</i>	<i>mangidjūāam</i>	<i>mangāēpam</i>
3.	<i>mangitsaotsāoāna</i>	<i>mangidjūāāna</i>	<i>mangāēpāna</i>
D.	<i>mangitsaotsāoanta</i>	<i>mangidjūāanta</i>	<i>mangāēpanta</i>
I. incl.	<i>mangitsaotsaoantāko</i>	<i>mangidjūāantāko</i>	<i>mangāēpantāko</i>
I. excl.	<i>mangitsaotsāoānmī</i>	<i>mangidjūāanmī</i>	<i>mangāēpānmī</i>
II.	<i>mangitsaotsāoanyā</i>	<i>mangidjūāanyā</i>	<i>mangāēpānyā</i>
III.	<i>mangitsaotsāoantja</i>	<i>mangidjūāantja</i>	<i>mangāēpāntja</i>

A few examples anticipated from a later chapter will show the use of these forms:

nan lalāki ay nangitsaotsāoantāko is nan kanīyab "the man to whom we have given the shield."

intō nan nan/ngōlam is nan ayāyam? "where did you hear the bird?"

(the *l* in *nan/ngōlam* is euphonic; [16])

sīnu nan mangitsaotsāoan nan fafāyi is nan bilākna? "to whom does the woman give her money?" (since the subject follows, the ending *-na* is dropped.)

intō nan mangitafōnāna is nan tūfay? "where does he hide the spear?"

intō nan admangāēpan nan alīwidmo is nan dīfongna? "where will your friend build his house?"

kad nan mangāēpanyā is nan fobāngak? "when do you make my pipe?"

intō nan mangipāyak si sa? "where shall I put this?"

(These examples are given here merely to show the forms of the Nom. ag., but not to illustrate the construction of these sentences!)

It becomes evident, from these examples, that the Nom. agentis has been transformed into a Nom. actionis.

It is necessary to use, in Active, the Nomen agentis (but not the verbal stem) of a possessive verb, when the locative suffix *-an* shall be added; e. g. if *-an* shall be suffixed to *anāpek*, I seek, it cannot be suffixed directly to the stem *anap*, but must be suffixed to the Nomen agentis: *mangānapan*. See examples: [331, 333, 335].

SPECIAL VERBAL FORMS

258. The Verbal Forms treated in [205 to 257] are those commonly used. They are perfectly sufficient to connect in declarative main sentences the usual elements of a sentence: subject, predicate, direct and indirect object, place, instrument, time, manner, etc., with each other. We find, however, in this Language rarely more than two adverbial phrases (besides subject, predicate and object) in one sentence.

But by employing special verbal forms the person in whose behalf, for whom an action is performed, or the instrument used in the action, or the place, time, cause, where, when, why the action takes place, took, will take place, can be made the "subject" or "object," as we should say. If this construction is chosen by the Bontoc Igorot, the other elements are governed by the prepositions *is* and *ken*, as the examples will show.

(But these prepositions are omitted after Passive Verbal Nouns with the locative suffix *-an*; see the first four examples on page 105).

259. Thus for instance the equivalent for: "we kill the wild buffalo with the spears in the forest" is in common conversation:

padōyentāko nan āyāwan is nan păgpag is nan tūfay (our killing-aim: the buffalo, in the forest, with the spears)

But we shall find forms of the verb which enable us to say:

Our killing-place: the forest, for the buffalo, with spears; or

Our killing-tool: spears, for the buffalo, in the forest; or, if we kill the animal for a friend, for his wedding feast:

Our killing "benefits": the friend, (killing of) the buffalo in the forest.

All these sentences are constructed by means of certain verbal forms made from one and the same root. But not all roots seem to be capable of being thus transformed; while some can not be used thus on account of their meaning, others are not used thus for idiomatic reasons.

260. The rules for the special verbal forms, for their use and their corresponding combination with prefixes, suffixes and endings are firmly established; while no definite rules can be stated for the forms of the *-en*,

-*an* and *i-* verbs in their common use [215], i. e. no reason can be found, why a possessive verb made from a verbal root belongs, in its common use, to the -*an*, or to the -*en*, or to the *i-* Conjugation respectively.

261. The combination: *i* + Root + *an* + possessive endings is used, if the person for whom an action takes place shall be made the "object" of a transitive verb.

kăpek I make; Root *kaëb*: *i* + *kab* + *an* + *ko* becomes, after dropping *n* and adding *k* to the final *a*: *ikăbak* "I provide a man by making"
[*ikapak*]

ikabak sītōdī is tūfay I make a spear for him

(In common discourse: *kăpek nan tūfay kēn tōdī*.)

īotōak nan lalalăki is măkan I cook food for the men; or also: *īotōak is măkan nan lalalăki*; (In c. d.: *otōek nan măkan is nan lalalăki*)

īpădđyak nan tăkœ is fătug I kill pigs for the people

iyăiak is sīngsing nan alŭwidko I bring a ring to my friend

īotoantăko nan ongănga's măkan we cook food for the children

isibōak si ŭna is kăyo I cut down a tree for the mother (In c. d.: *sibōek nan kăyo ken ŭna*)

īdigkōak sīka is nan lōlo I bend the stick for you

ītpăpak tjaŭtja is nan ayăyam I catch the birds for them (*tjipăpek*: I catch)

ialăanmi nan fobfăđyi is nan kătjœ we catch the fish for the women
(In c. d.: *alăenmī nan kătjœ is nan fobfăđyi*)

ilabfăantja nan fobfăđllo nan wănis they wash the breech-cloth for the boys

īpītăngăna sak/ŭn is nan kăyo he splits the wood for me

īnpītangana: he split... *adipităngăna*: he will split...

nan amăma ikăpăna sīka is nan kănŭyab the old man makes for you a shield

nan mamamăgkid iklăyantja tjaŭtja'sh tōki the girls peel "toki" for them
inlagōam si Antéro is kīpan you bought a knife for Antero

adisagfătanmī sīka is nan kăngnœnmo we shall carry your baggage
("things") for you

itekuăfam nan đpo is nan pănguan! open the door for the master!

262. The combination: *i* + Root + possessive suffixes is used, if the instrument or tool used in making something shall be treated as the

“object” of a transitive verb. (In 1. and 2. singular *-ko* or *-mo* is added to roots ending in a consonant or diphthong, otherwise the endings are: *-k* or *-m*) *potlóngek* I cut off; Root *potlong*; *ipotlóngko* “I use as tool” or: my tool is....

ipotlóngko nan pínang is nan ólo I cut off the head with the ax
isíbm nan pínang is nan káyo you cut down the tree with the ax
ikökötmi nan kípan is nan istjá we cut the meat with the knife
idtoyæ nan ápuy is nan mákan you cook the rice with the fire
idígkok nan límák is nan lólo I bend the stick with my hand
itpápná nan língén is nan ayáyam he catches the birds with the snare
iälátáko nan ókad is nan kátjöæ we catch the fish with the net
iláfátja nan sáfæn is nan fádson they wash the coat with soap
infáíгна nan lólo'sh nan áseæ he struck the dog with the stick
ipitángyæ nan wásay is nan káyo! split the wood with the ax!
adikaépko nan káyo is nan áfong I shall make the house of wood (material, not instrument!)

ikláytja nan kípan is nan tóki they peel the “toki” with the knives,
 (kilayak)

ilágomi nan falídog si nóang we buy the cattle with (for) gold
iságfatmi nan pókămi nan ágæb we carry the boxes on our shoulders
itangépko nan tólfeg is nan pánguan I close the door with the key
itjatakáko nan kípan is nan dinápay we divide the bread with the knife
 (tjatákek)

intekuápkó nan tálog is nan ágæb I opened the box with a chisel
ítmek nan límák is nan mónok I press the chicken with my hand
 (temmek)

isís/ik nan sís/i 's nan tjíla I sweep the yard with the broom
ítnok nan káykay is nan páyæ I work, I till the rice field with the pole
 “kaykay” (ítnok from: *tsūndék*, I work)

ípnóm nan límám is nan toánan you fill the jar with your hand (*ípnok*:
pánnæk)

intangépmi nan líg/o 'sh nan tayáän we covered the basket with the cover

Thus also: *ikálik nan fálögnid ken síya* I speak of the war to him
ingkálitáko nan ánanaktáko we spoke about our children.

263. The Place can be made the subject by using verbal forms with the locative suffix: *-an*. This suffix is attached to verbal forms in the Active with the prefix *mang-*, if the verb belongs to the category of the “pos-

sessive verbs;" the sentence is always introduced by the substantive (or locative adverb) denoting the place:

nan păgpag nan manibōak is nan kăyo "the forest is my cutting-place"
for wood (for: *sibōek nan kăyo is nan păgpag* I cut the wood
in the forest)

nan tjfla nan mangotōanmi is nan măkan the yard is our cooking-place
for rice (for: *otōenmi nan măkan is nan tjfla*)

ăfong nan manigkăanmi is nan lōlo in the house we bend the stick (for:
digkăenmi nan lōlo is nan ăfong)

ili nan mamălotjak is nan făsæl in the town I bind the enemy (for:
falōtjek nan făsæl is nan ili)

wănga nan mangalđantăko is nan lîlêng in the river we caught the fish
(for: *inalatăko nan lîlêng is nan wănga*)

nan wănga nan mênlabfđan nan mamamăgkid is nan wănis in the river
the girls are washing the breech cloth (for: *nan mamamăgkid
labfđantja nan wănis is nan wănga*)

nan ăfong nan mamităngana is nan kăyo he splits the wood in the house
(for: *pităngena nan kăyo is nan ăfong*)

istji nan manglayănmi is nan tōki yonder we peal the "toki" (for:
*kilăyanmi nan toki istji; manglayanmi, syncop. from:
mangilăyanmi;*)

ili nan mangaptantăko ken Mōlêng in the town we meet Moleng, the
town is our meeting-place for Moleng (for: *aptentăko si Mōlêng
is nan ili*)

ăfong nan mangaepănyæ is nan fobănga in the house you make the pipes
tjfla nan inkaepantăko is nan tūfay in the yard we make spears (for:
inkaeptăko is nan tūfay is nan tjfla; inkăëbak: the personal vb.
instead of the possessive: *kăpek*)

ăgæb nan mangitafōnanmi is nan bilăkmi in the box we hide our money
isna nan nasuyepantăko here was our sleeping-place (for: *nasuyeptăko
isna*)

The same verbal forms with suffix *-an* are employed, if time or cause shall be expressed. See [288], first example.

264. While thus some stress is laid upon the elements treated as "subjects" or "objects," stronger emphasis is expressed by placing the important substantive or pronoun etc. at the beginning of a sentence, followed by *nan* and the Nomen actionis. This construction will be treated later.

THE PASSIVE

265. The Passive in Bontoc Igórot is formed by prefixing:

ma-, in present; *na-*, in preterite; *adma-* [*atma-*], in future; to the root of verbs. The endings are Personal.

266. *-én* Verbs drop *-én*; *-an* Verbs retain *-an*; *i-* Verbs retain *i-*.

In the Passive of *-an* Verbs the personal endings *-ak*, *-ka*, *-ta*, *-tǎko*, *-kǎmǎ*, *kǎyǎ*, *-tja* are added to *-an*, but the final *n* of *-an* is not dropped.

267. The prefixes *ma-*, *na-*, *adma-*, denote the passive state or condition, named by the root; these passive forms are to be considered verbal adjectives. They are often used as adjectives and connected with substantives by *ay*; they follow the substantive, with which they are connected attributively.

268. The verbal root undergoes the same phonetic changes as treated in preceding chapters.

269. The agent of the passive verb is governed by the preposition *is* or *ken*.

270. *Ma-* prefixed to *i-* Verbs is frequently contracted with *i-* into *mī-*.

Likewise *nī-* and *admī-*. Also *may-*, *nay-* and *admay-* is heard sometimes.

271. The causative prefix *pa-* is retained, if stress is laid upon the action; but *pa-* is dropped after *ma-*, if more stress is laid upon the state

or condition. Cf. Ger.: das Haus wird (*mapa-*) gebaut; das Haus ist (*ma*) gebaut. Sometimes *i* is inserted between *ma-* and *-pa-*: *măĩpă-*).

272. The Passive has also a Nom. actionis, with possessive suffixes, preceded by the locative suffix *-an*. Ex. *nan malipăasantja* their being finished.

273. Examples of Passive forms ("present participles in passive" or "passive verbal adjectives": being held; being sent; being called etc.).

<i>alăek</i> I take	<i>măđla</i>	<i>sădek</i> I expect	<i>măséd</i>
<i>pilėk</i> I choose	<i>mapĩli</i>	<i>sĩkpek</i> I enter	<i>măskėp</i>
<i>padđyek</i> I kill	<i>mapăđdöy</i> (but <i>măđdöy</i> : dead)	<i>tėlkek</i> I pierce	<i>mătlek</i>
<i>agtóek</i> I carry	<i>măđgto</i>	<i>pănnnek</i> I fill	<i>măpno</i>
<i>otóek</i> I cook	<i>măđto</i>	<i>tsunóek</i> I work	<i>mătno</i>
<i>tokónek</i> I advise	<i>măťókəən</i>	<i>kăowek</i> I embrace, caress	<i>măkăowö</i> [öy]
<i>inĩtek</i> I boil	<i>măĩnit[d]</i> [<i>măyĩnit</i>]	<i>tjėng/ngek</i> I hear	<i>mătnğö</i> [öy]
<i>fəđsšek</i> I finish	<i>măfăash</i>	<i>patkélek</i> I stop	<i>măĩpăťkő</i> [öy]
<i>fakăsšek</i> I break	<i>măfăkash</i>	<i>sesėmkek</i> I remember	<i>măsmek</i>
<i>fekăsšek</i> I throw	<i>măbkash</i> [<i>măpkash</i>]	<i>tėmmek</i> I press	<i>mătmö</i> [<i>mătmöy</i>]
<i>kănek</i> I eat	<i>măkan</i> ("food")	<i>ĩfök</i> I make wet	<i>măĩföy</i> (<i>năböy</i> : wet)
<i>fălótjek</i> I bind	<i>măfăłəd</i>	<i>kėdfak</i> I bite	<i>măkėdfan</i>
<i>lėytjek</i> I want	<i>malėyad</i>	<i>păak</i> I burn	<i>măpăan</i>
<i>tjongăowek</i> I lose	<i>matjóngao</i>	<i>ayăkak</i> I call	<i>măayăkan</i>
<i>ăptek</i> I meet	<i>măăfed</i>	<i>ukăťjak</i> I cut the neck	<i>măukăťjan</i>
<i>kăpek</i> I make	<i>măkăėb</i>	<i>ĩkak</i> I do	<i>măťkan</i>
<i>sibfătek</i> I answer	<i>măsfad</i>	<i>ĩgnak</i> I hold	<i>măĩgnan</i>
<i>pĩtnek</i> I break	<i>măpten</i>	<i>ĩťjăsak</i> I find	<i>măťťjasan</i>
<i>kėkkekek</i> I know	<i>măktek</i>	<i>ăktak</i> I give	<i>măăktan</i>
<i>tjipăpek</i> I catch	<i>măťpab</i>	<i>făyăťjak</i> I pay	<i>măfayăťjan</i>
<i>ĩtafóngko</i> I hide	<i>măťťăfon</i> [<i>mĩťăfon</i>]	<i>kĩlayak</i> I peal	<i>măklăyan</i> (i dropped)
<i>ĩťgtok</i> I hold, keep	<i>măťgto</i> [<i>mĩťgto</i>]	<i>ĩsublik</i> I change	<i>măĩsubli</i> [<i>mĩsubli</i>]
<i>ĩsabfutko</i> I suspend	<i>măisăbfud</i>	<i>iyăik</i> I bring	<i>măiyăđi</i> [<i>măiyăđli</i>]
<i>ilăbok</i> I begin	<i>măilăbo</i>	<i>ipaťlak</i> I show	<i>măipaťla</i>

ishúnok I burn *măishúnok*
ídjuk I show *mfdju*
ángnek I do *măángnèn*

idjúak I give *măidjúa* [*mfdjúa*]
isđak I take home *măisđa*
íbfákak I ask *maíbfáka*

Other passive forms are given in the Vocabulary.

274.

Paradigms

PRESENT PASSIVE

	<i>falótjèk</i> I bind	<i>ayákkak</i> I call	<i>ísăblik</i> I change
	<i>mafálœd</i>	<i>maayákan</i>	<i>maísubli</i>
	being bound	being called	being changed
1.	<i>mafálœdak</i>	<i>maayákanak</i>	<i>maisébliak</i>
	I am bound	I am called	I am changed
2.	<i>mafalădka</i>	<i>maayákangka</i>	<i>maisublîka</i>
3.	<i>mafálœd (síya)</i>	<i>maayákan</i>	<i>maisébli (síya)</i>
D.	<i>mafálœdta</i>	<i>maayákanta</i>	<i>maisublîta</i>
I. incl.	<i>mafálœdtăko</i>	<i>maayákantăko</i>	<i>maisublîtăko</i>
I. excl.	<i>mafálădkămî</i>	<i>maayákăngkămî</i>	<i>maisublîkămî</i>
II.	<i>mafálădkăyě</i>	<i>maayăkăngkăyě</i>	<i>maisublîkăyě</i>
III.	<i>mafálœdtja</i>	<i>maayákantja</i>	<i>maisublîtja</i>

PRÉTERITE PASSIVE

nafálœdak I was bound *naayákanak* I was called *naisăbliak*
 I was changed (with Personal Suffixes).

FUTURE PASSIVE

admafálœdak I shall be bound *admaayăkănak* I shall be called
admasăbliak I shall be changed (with Personal Suffixes).

The "Infinitive" has the same form as the "Participle:" *mafálœd*; *nafálœd*; *admafálœd*.

The Imperative does not exist; any theoretical forms and any experimentative use of them in sentences were unexceptionally denied, "because you can not tell a man what shall be done to him".... (But the misnamed "Three Passives" (the "Genus Relativum," my Active "Possessive Verbs") were put in the Imperative without hesitation; this shows also that the *-ên*, *-an* and *i-* verbs are conceived to be Active Nomina agentis.)—

The *Nomen actionis* of the Passive has (as is the case with all personal verbs [194]) the locative suffix *-an* and possessive endings: *nan mapadđyan* the condition of being killed.

nan mapadđyak my being killed; *nan mapadđyam* thy being killed;
nan mapadđyana his being killed; *nan mapadđyanmi* our being
 killed; *nan mapadđyanyǎ* your being killed etc.

These forms are employed in certain constructions, as "relative clauses" (as we say), interrogative sentences etc.

Although Passive constructions occur now and then, the *Active* is much preferred in common conversation.

275. Examples.

nan fǎlfeg ya makǎéb is nan alǎwidko the spear is made by my friend

nan đfong ya nakǎéb kǎn tǎđđ the house has been built by him

nǎtpab nan ayđyam is nan lalǎki the bird has been caught by the man

nafukǎǎwanak ken đma I was called by the father

nan ǎsa'y lalǎki ya napǎđđy is nan fǎsǎl one man was slain by the enemy

sǎka maayǎkǎngka'sh nan fafǎyi you are called by the woman

nan ongǎngǎ ya naikđykǎy ken inđna the child was rocked to sleep by
 its mother

nan nǎang ya nayǎgyog ken sak/ǎn the buffalo has been stabbed by me

admafalognǎđkǎmǎ's nan fǎsǎl we shall be attacked by the enemy

naǎka/ǎp nan đwak the body has been buried

nan pǎngǎan ya natǎngfan is nan fǎđđ the door has been locked with a
 lock

nađlatja nan sulǎđmo your letters have been received

sǎnǎ nan napadđy is nan fǎsǎl? who is the one killed by the enemy?
 who was killed

nafǎkash nan fǎnga the pot is broken; *nan fǎnga ay nafǎkash* the
 broken pot

nan fǎnga ya nafǎkash the pot is broken

nan fǎtug ya napadđytja is nan lalalǎki the pigs have been killed by the
 men

mafadsǎngan nan ongǎngǎ kǎn tjǎkǎmǎ the boy is being helped by us

maǎgto nan đsǎ is nan fafǎyi the dog is kept by the woman

nan bilǎktja ya naitǎfon is nan tǎkǎ their money was hidden by the
 people

is đfong ya natǎngfan nan pǎngǎan in the house the doors were closed

nan pǎdsog ya maitǎnid the rice is planted

276. Sometimes the context shows that the participle present of the passive expresses necessity, like a Latin gerundivum, or a participium necessitatis:

nan laláki ay mafálæd can mean: the man who is being bound; or: the man who is to be bound. Thus: *nannáy ay áfong ya mǎilágo* this house is to be sold.

nan kafáyo ya mafáig ay mafáig the horse must be whipped (repetition of the participle; explained later!)

It expresses also ability in a passive sense: *maínum*: drinkable; *mákan*: eatable; hence: "food, boiled rice."

EXPRESSION OF EMPHASIS

277. The construction of affirmative declarative sentences has been treated in several previous sections: [41; 43; 71; 89; 118; 165; 198-202; 205-211; 214-219; 254]; in only few of these constructions a certain element of a sentence was emphasized, as in [200; 211; 254]. The constructions explained in [258-263] express a moderate stress on the words denoting the indirect object, instrument, place, time etc.

But if strong emphasis shall be laid upon a certain element, special constructions are employed. Usually the word considered of preëminent importance is placed at the beginning of a sentence; verbal nouns of various forms and force follow it. These forms have been given in foregoing sections; occasionally allusions were made to their practical use. This latter shall now be discussed.

278. A P r o n o m i n a l S u b j e c t is emphasized by placing the personal pronouns to both, personal and possessive verbs. The verb retains its endings; the personal pronoun precedes or follows the personal verb; but it always precedes the possessive verb. (In the latter case it is a nominative pendens, as: We —, our finding the chain.)

sák/én umáliak I come; *síka umáyka* you go; *tinmólitja tjáftja* they returned; *tjákmǎt kǎmáǎngkǎmi* we go away; *tjátáko umalíwidtáko* we shall become friends; *tjákyǎ admafalǎdkýǎ* you will be bound (imprisoned).

sāk/én fekðshek nan fālfeg I throw the spear; *tjakāmī intōlimi nan tayðan* we returned the basket; *sīka iāpim nan bīlak* you count the money; *sītódī atōnēna nan kāyo* he (that one) removes the wood; *tjātāko otōentāko nan īstja* we cook the meat; *tjākāyā sagfātēnyā nan fūgshong* you carry the bundle; *tjāttja padōyēntja nan āsæ* they slaughter the dog; *sītodi iyāina nan fānga* he brings the pot.

279. The S u b s t a n t i v e S u b j e c t either precedes or follows the predicate without being emphasized by its various position; yet it appears that the preceding substantive subject is slightly emphasizes sometimes.

nan lalāki inmālī'sna the man has come here; *nan mamamāgkid inmāytja* (or: *ya inmāytja*) the girls have gone; *si Antēro fasāēna nan sūlad* Antero reads the letter; *nan fāsæl pinēantja āngsan ay āfong* the enemies burnt many houses; *si Tjumīgyai palītjēna nan pīnang* Tjumigyai sharpens the axe; *si Anawāsal īnpawētna ken sak/én nan kāwīs ay kālāsai* Anauwasal has sent me a fine shield.

280. If the Subject follows a possessive verb in the singular, it has been said above [208] that the verb is without ending, and the following subject may be thought to be in the "genitive:"

ketjēng tjipāpēn Bāgti nan sāfag then Bugti catches the wild chicken (or: *si Bāgti tjipāpēna....*)

But sometimes, mostly in narrative, the verb retains its possessive ending and the substantive, thus emphasized, is connected with the preceding verb by *ay*; this construction is always employed if the possessive verb is in the singular with its full endings, and frequently if it is in the plural. The substantive is, as the ligature *ay* indicates, in apposition with the subject represented by the ending of the verb.

Thus we may say, instead of: *Ketjēng anāpēn nan fobfāllo nan tjokāana* then the young man seeks his pocket (bag) - - : *Ketjēng anāpēna ay fobfāllo nan tjokāana*, lit.: then the seeking-object of him (-na), as a youth, his pocket.—Here the subject is emphasized by being placed in apposition with the verbal ending -na. We may translate freely: then he, the young man, seeks his pocket.

As the example shows, the article *nan* is omitted after *ay* in this construction.

281. The Subject is much stronger emphasized, if it is followed by the Nom. agentis which takes the article *nan*; with personal verbs the "participle" is used. [192, 193; 247-257]

sāk/én nan mangǎéb is nan áfong I am the maker of the house; it is I who made the house

síka nan inmǎli you are the "comer;" it is you who came

nan ongónɡa nan nasúyep isnǎ the child is the one who slept here

tjakamí nan nǎngan is nan móting We, we have eaten the pounded rice

tjakáyǎ nan mafǎla you are those who are sent out (passive verbal forms belong to the personal verb category; hence the "participle" is used)

tjakáyǎ nan namǎa [namǎla] ken tjaítja you, you sent them out!

sítónǎ nan nangyǎi is nan pákúy this is the one who brought the rice

sak/én nan mǎnno'sna I, I am working here

sítónǎ'y fafǎyi nan nángtek kén tǒdǐ this woman, she knew him

nan fǎsǎl nan namǎan is nan amín ay álang it was the enemy who burnt down all the granaries

si Angay nan nangǎéb is nan tjokǎǎko Angay, she made my pocket

si Táynan nan nangwǎni si sa Taynan, he has said so ("he was the teller of it")

síka nan mǎn/ngö ken sak/én you, you hear me

nan mamamǎgkid nan mangílay is nan tǒki the girls, they are peeling the "toki"

nan alíwidna nan nǎnfad ken síya his friend it was who answered him

nan amǎma nan ninláǎak is nan fátug it was the old man who cut up the pig

nan lalalǎki nan minlónlon is nan báto the men, they roll the stones

nan ápo nan admamǎyad is nan lalalǎki the master, he will pay the men

si áma nan namíli Father, he has chosen

sak/én nan mamágon ken inǎta I, I awake our mother.

(As in questions beginning with who? or what? as subject of the sentence, the subject is emphasized, the Nom. ag. is employed in such cases; see [345]; only two examples shall be given here:

sínǎ nan mangwǎni si sa who is "the sayer" of this? who says so?

ngǎg nan ínmad? what is it that happened?)

282. The Nom. agentis employed in the foregoing sentences which emphasizes the subject, lays also some stress on the verb; the verb, as Nom. ag., is certainly of greater importance in this construction than its object.

A *v e r b* may also be emphasized, i. e. the *a c t i o n* may be represented of greater importance than the object, by employing the personal verbal forms instead of the possessive verbal forms.

kăpek nan âfong, means: I build the house; the house is of similar importance as my building it;

inkăëbak is âfong, means: I am busy building, "houses" being of less importance than my occupation. See [162].

(The intensive forms of verbs by which their importance is raised will be treated later in the chapters on Reduplication, Modal Auxiliaries, Adverbs etc.)

283. The "*A c c u s a t i v e O b j e c t*," as we should say, is strongly emphasized by being placed at the beginning of a sentence, followed by the *Nomen actionis* with its endings; this *Nom. act.* must take the article. (The *Copula ya* is used sometimes. (In this construction the article of the substantive, at the beginning of the sentence is usually omitted; as these examples show:

âfong nan kăpek a house I make (lit. house is my making)

ăsæ ya nan padôyëntăko the dog we kill

sîka nan lěytjek "you are my liking," it is you whom I like

lalăki nan inayăkan nan ongóna it was a man that the child called

ôgsa ya nan inîlami's nan păgpag a deer we saw in the forest

fătug nan adpadôyëntja the pig they will slaughter

(*nan*) *âfong nan kăpên nan lalăki* a house it is the man builds

(*nan*) *ongóna nan fadsăngan nan lalăki* it is a child that the man helps

kalăsay nan îgtok a shield I keep

kalăsay ya nan îgton nan fěisæl a shield the enemy keeps (*îgton*, -*n*: genit. indicator)

ananăktja nan ităfon nan fobfăfăyi mo umălitja nan fěisæl their children the women hide, if the enemies come

fobfăllo nan finălădyă is nan îli a young man it was you fettered in the town

bîlak nan itôlina the money he returns

bîlak nan itôlin nan lalăki it is money that the man returns (*itôlin*, -*n*: ligature, "genitive indicator")

(Since in questions with the accusatives whom? what? which? the direct object of transitive verbs is emphasized, the same construction is employed there [346]

sînæ nan ilăenyă? whom do you see?

111111

ngăg nan angnëntja? what are they doing?

ngăg ay táfay nan lěytjèn nan alfwidmo? which spear does your friend like? (lit. which spear is "the liking of your friend?")

284. If the person for whom, the instrument with which, the place where, the time when, the reason why an action is performed shall be still more emphasized than by the special verbal forms given in [258-264], these elements are placed at the beginning of a sentence; verbal combinations (with *nan*) follow, that are derived from the special verbal forms.

285. Emphasis of the Person for whom an action takes place.

sřtona ay lalăki nan řkabak is nan sřklong for this man I make the hat
sřtodi ay fobfăllo nan ikaěpănyă is nan sřkod [řkabănyă] for that boy
 you make the spear

tăkř nan iotăantăkř is nan măkan for the people it is that we cook the food

si řna nan isibăam is nan kăyo for the mother you cut the wood

Frequently the Nom. agentis form with *mang-*, *mam-*, *man-*, with the suffix *-an* and possessive endings is used:

ăpomi nan mamalăřtjanmi [mamalăřdsanmi] is nan mangăkău for our master we bind the thief; or: *ăpomi nan řfalăřdsanmi is nan mangăkău*. The construction with the Nom. ag. is preferred. (It is used exclusively in questions beginning with: to whom? for whom? [347, 348])

sřnř nan nangitsaotsăoam is nan sřlad? to whom did you give the letter?)

286. Emphasis of the Instrument with which an action is accomplished.

mantřlyo nan itiktřkna is nan patatřřm with the hammer he strikes the iron
katřřna nan řfalăřdtăko is nan lalăki with the chain we bind the man

lălo nan řfařgko ken sřya with a stick I strike him

řăřfeg nan řpadăyko is nan řăřsăřl with the spear I kill the enemy

přnang nan řfakăgmi is nan őlă with the axes we cut off the heads

řăřti nan řtangăbko is nan pănguan with the lock I fastened the door

mantřlyo nan řnkăăb nan řufăřmshak is nan táfay with a hammer the smith made the spear

nannāy nan itekwāpmo is nan āgæb! with this open the box!
nannāy nan ingkibōngna is nan lōlo with this he broke the stick
nannāy nan ifaŋgmo is nan āsæ with this you strike the dog

(Questions beginning with "with what?" "with which tool?" have the same construction: *ngāg nan ikōkōtmo is nan īstja?* with what do you cut the meat?)

287. Emphasis of the P l a c e where an action is performed. Cf. [263].

(The locative Nom. verbale has invariably the prefixes of the Nomen agentis.) With possessive verbs:

nan ūma nan mangis/ōgāna is nan kāyo the garden is his "planting-place" for the tree; in the garden he plants the tree
kā/ōpō/ōpan nan manīktikāna is nan patatjīm the forge is the place where he hammers the iron
lūkam nan mingitāfonam is nan shūka in the grass you conceal the "shuka" i. e. a pointed wooden stick placed in the ground and directed against the enemy.
sītjog nan ningipayāntja is nan ōlo into the "sitjog" (a basket used also as fish net) they placed the head
pāgpag nan manibāak is nan kāyæ in the forest I cut the wood; or also:
is nan pāgpag nan manibāak is nan kāyæ: in the forest is my cutting-place for wood; or: *sibāek nan kāyæ is nan pāgpag*
āfong nan manigkēanmi is nan lōlo in the house we bend the stick
īli nan namalōtjantja is nan fāsæl in the town they imprisoned (bound) the enemy
wānga nan mēnlabfāanyæ is nan wānis you wash the breech cloth in the river
tjīla nan mangaēbantāko [or: *inkapantāko*] *is nan tūfay* we make the spears in the yard

With personal verbs:

pāgpag nan ēntsānoak, ēntsānoam, ēntsānoāna, ēntsānoānta In the forest I work, you work, he works, we two work etc.
nannāy ay āfong nan nadōyana this house is the place where he died
nannāy ay īli nan nadōyan nan amāna this town is the place where his father died
pāgpag nan intedeeantāko the forest is our abode, (the "place where we stay")
kāyo nan intedēean nan ayāyam the tree is the home of the bird

(Questions with where? whither? whence? [353] have the same construction:

intô nan mangitafônana is nan apóngna? where does he hide his necklace?)

288. The same Constructions are employed to emphasize adverbial phrases or terms referring to Time, Manner, Degree, etc. These terms are placed at the beginning of a sentence, followed by verbal nouns.

Time: *năkship nan inumtsănanmi ad Făntok* it was afternoon, when we arrived at Bontoc. [B. 56.]

Degree: *tsătsăma nan umipađslam ken sak/én* very much you reproach me. [L. 51.]

Material: *nannăy ay kăyœ nan kăpek is sôkod* from this wood I make a spear shaft. Constr. [283]

năntôna'y patatjîm nan kapéntăko is tûfay of this iron we make spear blades. Constr. [283]

Quantity: *ăngsan nan inđlăna ay kătjôu* great many were the fish he caught. [P. 2.]

Price: *salăpi nan nangilagoantăko is nan kayăng* for fifty cents we sold the spear.

289. Recapitulation. — Promiscuous Examples, illustrating various verbal forms in various cases of Emphasis.

Common construction: *padôyek nan âyăwan [ayăwan] is nan tûfay is nan păgpag* I kill the buffalo with the spear in the forest

Subject emph. *sak/én nan mamadôy is nan âyăwan....*

Subject emph. and personal verb: *sak/én pumăddöyak is nan âyăwan is....*

Object. emph. *âyăwan nan padôyek is nan tûfay is nan păgpag*
âyăwan nan padôyéntako we kill....; *nan pinadôymi* we killed; *nan adpadôyênmi* we shall kill....

Instrument emph. *tûfay nan ipadôyko is nan âyăwan*; preterite: *nan inpadôyko* fut.: *nan adipadôyko*

Place emph. *păgpag nan papadôyan is nan âyăwan* (the redupl. *papad*—denotes "our customary hunting-ground")

Instr. emph. with passive: *tûfay nan naipadôy is nan âyăwan is nan păgpag* with the spear the buffalo was killed in the forest

Common construction:

otōēnmi nan fīndyæ is nan bāyæk is āfong we cook the (shelled) rice in the pot (kettle) in the house

(preterite: *inōtōmi nan mākan is nan bāyæk...*) (*mākan*: rice that is cooked)

Subject emph. *tjakāmī nan mangōto is nan fīndyæ is nan bāyæk is...*

Person, for whom, emph. *tākæ nan iotōanmī is nan fīndyæ is nan....*

Object emph. *fīndyæ nan otōēntāko is nan bāyæk is āfong*

Place ("the pot") emph. *bāyæk nan mangotōantāko is nan fīndyæ is āfong*

Place ("the house") emph. *āfong nan mangōtoantāko is nan mākan*

Common construction: -an verbs

	<i>kā/āfanmī nan lūta</i>	we dig the ground
Emphas.	<i>lūta nan ka/āfanmī</i>	the ground we dig
	<i>ūma nan ka/āfanmī</i>	the garden we dig
	<i>kāykay nan ikā/æpmi</i>	with the pole we dig
	<i>gadsāngyēn nan ēntsunoānmi</i>	for the rich man we work (but:
	<i>gadsāngyēn nan ikā/æpmi</i>	means: we bury the rich man)

Passive: Common constr. *nan pānguan ya natāngfan* the doors are closed

Emphas. *is āfong ya natāngfan nan pānguan* in the house the doors are closed

tōlfeg nan ma/itāngēb is nan pānguan with the key the doors are closed

tjātāko nan ma/itāngfānan nan pānguan (the agent emphasized!) by us the doors are closed

("For the father the door is closed" was changed by the Igorot into: the father says: let the door be closed; *si āma kanāna en: maitāngēp nan pānguan*)

Common construction: i- verbs

itōlitja nan bīlak they return the money

Emphas. *tjaītja nan mangitōli is nan bilak* they are the persons who return....

bilak nan itōlitja the money it is that they return

āfong nan mangitolfāntja is nan bilak in the house they return the money

fāldog nan mangisublīantja is nan bilak for gold they change the "silver"

(For the women they change the money; the silver into gold: *fāldog nan mangisublīantja is nan bilak ay kōan nan fobfāfāyi*; lit.: "as the women's property" [107ff.])

Passive: Common constr. *nan bilak ya maisūbli [mīsubli] ken tjakāmī* the money is changed by us

Emphasis:

tjatǎko nan maisublǎn nan bǐlak by us the money is changed ("we (are)
the place for—the being changed—of the money)
ǎfong nan maisublǎn nan bilak in the house the money is changed
faltǎdog nan maisublǎn nan bilak for gold the silver is changed
nan bǐlak ya maisǎbli ay kóan nan fobfǎǎyi the silver is changed for the
women

Common constr. *nan lalǎki ilǎgǎna nan ǎsǎ* the man sells the dog

Emphas. *lalaki nan mangilǎgo is nan ǎsǎ* it is the man who sells the dog
ǎsǎ nan ilǎgon nan lalaki it is the dog that the man sells (n:
ligat.)

ǎfong nan mangilagǎan nan lalaki is nan asǎ in the house the
man...

bǐlak nan mangilagǎana is nan afong for silver he sells the
house

si amǎna nan ilagǎana is nan pǎküy for his father he sells the
rice

Passive: Common constr. *nan asǎ ya mailǎgo* the dog is sold

Emphas. *lalaki nan mailagǎan nan asǎ* by the man the dog is sold
afong nan nailagǎan nan asǎ in the house the dog was sold
bǐlak nan nailagoan nan afong for silver the house was sold
si ǎma nan mailagǎan nan pǎküy for the father the rice is sold

Common constr. *idjutǎko nan kǎyǎ* we show the tree

Emphas. *tjatǎko nan mangǎdju is nan kǎyǎ* we, we show the tree
kǎyǎ nan idjutǎko the tree it is we show

pǎgpag nan mangidjuantǎko is nan kayǎ in the forest we
show the tree

litǎngko nan mangǎdjuk is nan kayǎ with my finger I show the
tree

lalalǎki nan mangidjuantǎko is nan kayǎ to the men we show
the tree

Passive: Common constr. *nan kǎyǎ ya maǎdju kǎn tjatǎko* the tree is
shown by us

Emphas. *tjatǎko nan maidjúan nan kǎyǎ* by us the tree is shown
pǎgpag nan maidjúan nan kǎyǎ in the forest the tree is shown

Common constr. *itǎfǎngko nan kǎpan* I hide the knife

Emphas. *sak/ǎn nan mangitǎfon is nan kǎpan* it is I who hide the knife
kǎpan nan itafǎngko it is the knife I hide

ágæb nan mangitáfónak is nan kípán in the box I hide the knife

ágæb nan mangitáfónantáko 's nan kípán in the box we hide the knife

nan alíwidko nan mangitáfónak is nan kípán for my friend I hide the knife

Passive: Common constr. *nan kípán ya maitáfon* the knife is hidden

Emphas. *ágæb nan maitáfonan nan kípán* in the box the knife is hidden

Common constr. *nan pádsog ya maitónid is nan fobfáfáyí* the rice is planted by the women

Emphas. *tjatáko nan maitonítsan nan pádsog* by us the rice is planted
[s inserted: dental mouillé]

páyó nan maitonítsan nan pádsog in the rice field the rice is planted

si ina nan maitonítsan nan pádsog for mother the rice is planted

Common construction: -én verbs

falætjényæ nan laláki you bind the man

Emphas. *tjakáyæ nan mamálæd si nan laláki* you, you bind the man
laláki nan falætjényæ the man it is that you bind

áfong nan mamalætjanyæ is nan laláki in the house you bind the man

katjína nan ifálædyæ is nan laláki with a chain you bind the man

polisfa nan mamalædsanyæ is nan laláki for the constabler you bind the man

Passive: Common constr. *nan laláki ya nafálæd* the man was bound

Emph. *tjakáyæ nan mafalædsan [mafalædan] nan lálaki* by you the man is bound

áfong nan nafalædsan nan laláki in the house the man was bound

katjína nan maifálæd nan laláki with a chain the man is bound

polisfa nan nafalædsan nan laláki for the constabler the man was bound

Personal verbs. Common construction:

entsúnókāmī is nan páyo we work in the rice field

Emph. *nan páyo nan entsunoānmi* in the rice field we are working

nan páyo nan entsúnōan nan laláki in the r. the man works

kapāgpag nan tæmaydæan nan ayáyam in the forest the birds fly

káykay nan itnotáko with a pole we work (itno- from *tsunōek*, possess. vb.)

páyak [*páyog*, *báyak*] *nan itayáætja* with wings they fly
páyak nan itáyax nan ayáyam with wings the birds fly
gadsángyen nan éntsunoantáko for the rich man we work
góyad nan itayáæantja, ta iyáitja nan tjóo for the young birds
 they fly away, that they bring them food
ísna nan intedééñmi here we stay
ísna nan nintedeéñna here he stayed

REDUPLICATION

290. Bontoc Igórot Language makes extensive use of reduplicated verbal forms.

Reduplication is either partial, as *fangfangónek* I wake up, or gemination, as *mánganmángănak* I eat. Usually only the root is reduplicated and prefixes precede the reduplicated form; there are, however, some exceptions.

291. The reduplicated form of the verb represents, as it were, an image of the action: as the action is repeated, thus the root, or parts of it are repeated. Repeated or iterative action is identical with the frequentative; and the effect of repeated action is intensive. Continuative or durative action may be thought to consist of constantly repeated action. Thus reduplicated verbs express: repetition; intensity; continuation; duration; continued contemporaneous action; the repeated action may affect several objects and thus this verbal form can express the idea of plurality of objects (I make repeatedly a spear = I make some spears); intensity involves occasionally comparison (I like exceedingly = I prefer, I like better). — Thus many various meanings can be imparted to a verb by reduplicating its root; but in Bontoc Igórot reduplication does not express tense, as present or future. — The meaning must in many instances be determined from the context; but often we find reduplicated forms used idiomatically apparently without definable reason; sometimes the desire of an emotional speaker to depict most vividly must account for the reduplicated form.

(Besides this method of expressing repeated, intensive, continued action certain adverbs, auxiliaries and other verbs may be used for the same purpose.)

292. Examples.

- ibfākak*: *ibfākāfākak* I ask often; I ask many people; I inquire eagerly...
 Preterite: *infākāfākak*; Nom. ag. *mangibfākāfāka*
iyāik [*yāik*]: *yāiyāik* I bring frequently; I keep bringing
ayākak: *āyāyākak* I call often, I call several persons...
umāliak: *umāliāliak* I come often; *inmaliāliak* I used to come
 (*umalāliak* I come nearer)
inākaak: *inākāākaak* I cry loud; I continue crying...
umt̃numak: *uminut̃numak* I drink again and again, I keep drinking
mānganak: *manganmānganak* I eat often; I am eating (at the same
 time, meanwhile)
ūmūyak: *ūmūmūyak* I go repeatedly; I walk on...
kuyūtjek: *kuyukuyūtjek* I pull strongly; "I pull and pull"...
t̃æmōliak: *t̃æmot̃æmōliak* I return several times, I continue returning...
kībkĩfak: *kībkĩkībkĩfak* I rub hard, I keep rubbing...
ilāek: *flailāek* [*ihlāek*] I see repeatedly; I observe, keep looking...
kānak: *kānakanak* I talk much; (preter.: *kinwākinwānik*!)
ipaoit̃ko: *ipaoit̃paoit̃ko* I send repeatedly, I continue to send...
īdjuk: *īdjuīdjuk* I show often, carefully...
tumukt̃jāak: *tūmukt̃jūtukt̃jāak* I sit often, I am sitting, I continue to sit
kogōngek: *kōgokogōngek* I strike vigorously, I give many blows...
alāek: *alāālāek* I take again and again, I take several things...
inlil̃wisak: *īnlil̃wīl̃wīl̃wsak* I keep on walking; I walk around...
kamūek: *kakamūek* I hasten more; *kakamūek ay mānālan* I go faster
alunāyek: *alalunāyek* I retard; *alalunāyek ay ēngkāl̃* I speak more
 slowly
lēytjek: *leyleytjek* I like better, I prefer...
masūyepak: *masuyesūyepak* I continue to sleep, I sleep profoundly...
ēngākliak: *ēngkalikāliak* I keep talking...

293. Greater intensity is expressed by repetition of a verb, with the interposed ligature *ay*; the second time the verb is in the "infinitive."

- ēntsuno ka ay ēntsūno* you must work; you work most strenuously...
ībfakam ay ībfāka you must ask
mafukawāngkāyē ay mafukāwāwan you must be called
nan lalalāki mafukāwāwantja ay mafukāwāwan the men must be called
nan kāyo masībo ay masībo the tree must be cut down
kāpēm ay kāpēm nan āfong you must make the house

sagfátèm ay sagfátèn nan kǎyo you must carry the wood
insulǎdka 'y insǎlad aswǎkas you must write to-morrow
nan lalǎki fayǎdsǎna ay fǎyǎdsan nan fǎǎ the man must pay the servant
nan lalalǎki fadjǎngantja'y fadjǎngan nan fobfafǎyi the men must help
the women
nan fǔtug mǎpǎdǎy ay mǎpǎdǎy adwǎni the pig must be killed now
nan ǎsǎ admǎpadǎy ay admǎpǎdǎy aswǎkas the dog must be killed
tomorrow
nan mangǎkǎu mafǎlǎd ay mafǎlǎd the thief must be bound (imprisoned)
nan kafǎyo mafǎig ay mafǎig the horse must be whipped

(This construction is not used in the preterite).

PREFIXES

294. The character of some prefixes and their effect upon verbal roots have been treated in previous sections, as:

- um-* prefix or infix of Personal verbs [170-174]
- in- é-* prefix of Personal verbs [168]
- in-* the preterite "augment" [180, 230]
- mang- mam- man- min-* the prefixes for Nomina agentis [247; 193]
- i-* the prefix of a certain category of verbs [226-230]
- ma-* the passive prefix [265 ff cf. 175]
- ad-* the temporal prefix for the future tense [183, 241].

Of great importance are the following prefixes which modify the action expressed by the Nom. actionis:

295. *PA-*

Pa- (and *ipa-*), prefixed to roots (primitive verbal roots or substantives, adjectives, adverbs etc. used as roots), produces causative or factitive verbs; sometimes they express that the subject orders or tells an other to perform an action (authoritative verbs: "I make you come").

If *um-* or *mang-* are prefixed to *pa-*, *i* is inserted between these prefixes: *umipa- mangipa-*.

If the passive particle *ma-* is used in combination with *pa-*: *mapa-* (preter. *napa-*), the resulting form conveys the verbal idea; if *pa-* is omitted, the form is rather an adjective, than a "passive participle" with verbal force. [271] [Frequently *i* is inserted between *ma-* and *pa-*: *maipa-*]

The causative verbs belong to the *-en* class in active; in passive they are personal verbs. [265]

- ántjo* tall; *paantjǒek* I make tall, I lengthen; preter. *inpaǎntjok*;
pass. *mapaǎntjo* or: *maĩpaǎntjo* being made tall
pǎsi poor; *papusfek* I make poor *inpapǎsik*; *maĩpapusĩ*
gadsǎngyèn rich; *pagadsǎngyenek* I enrich
asdík [ǎsdík] short; *paasdíkek* I shorten
djǎla blood; *padjaldék* I make bloody, I cause to bleed
sǐli splendor, ray; *pasilfek* I cause to shine, I cast light, reflect light
umǎliak I come; *pǎǎldek* [pǎldek] I order to come, I make come
masǎyepak I sleep; *pasuyépek* I put to sleep
intedéek I stay; *patedéek* I order to stay
tumuktjǎak I sit; *patuktjǎek* I set
umögiǎdak I am afraid; *paögiǎdek* I frighten; pret. *inpaögiǎtko*;
mapaögiad frightened; *maögiad* afraid
t̃sa one; *paisǎek* I leave alone; *mapaĩsa*, left alone; *maĩsa* alone
lǎtèng cold; *palatèngek* I make cold
tófo leaf; personal causative vb. *umipatofoak* I cause to sprout forth,
I make grow
tekuǎfek I open; *patekuǎfek* I order to open [L. 43-]
síkpek I enter; *pasíkpek* I make enter
tjěnxam water; *patjěnxamék* [patjǎnxamék] I cause to melt
ngt̃id black, *k̃lad* red; *pangt̃idék*, *pak̃lǎdek* I make black, red
ǎtong warm; *paǎtǎngek* I make warm; *napaǎtong* (*naipaǎtong*)
having been warmed; *maǎtong* being warm
ilǎek I see; *ĩpaĩlak* I make see i. e. I show
tumǎyao/ak I fly; *patayǎowěna ad tjǎya* "she makes (him) fly to the
sky" [S. 7.]
engkǎliak I speak; *pakalfek* I cause to speak; I endow with speech:
(*Lumǎwig*) *san djǎa*, *pakaliěna tjǎtja is nan kalin si iSadsǎnga*:
"Lumawig made the two speak the language of Sadanga-men."
[L. 14]
inkyǎtak I swim *pakyǎténtǎko nan ǎnanǎk* let us make the boys swim!
kǎmǎanak I go out; *pakǎǎnek* I expel, preter. *inpakǎangko*

(*pa-* in: *padđyek* [*patđyek*; in Bontoc not: *pătđyek*] I kill, slay, seems to have become an integral part of this verb as the position of the infixed augment indicates: *pinadđyko* I killed; *mapadđy* means: killed, slain; *măđdöy*: dying, or: having just died; *năđdöy*: dead)

Verbs with authoritative meaning govern the person which is ordered as direct object, but the object affected by the action is preceded by the preposition *is*:

papităngek nan lalăki is nan kăyo I order the man to split the wood
nan făfăyi paotôena nan anăkna is nan fîndăyæ the woman makes her daughter cook the rice.

296.

PIN-

Pin- or *kin-* [*bön-*, *bén-*, *pén-*] with possessive, and *pang-* with personal verbs (before consonants sometimes *panga-* placed after the prefix in: *înpănga*) denotes quick, vivid action. *Pin-* is prefixed to the root and the verb has possessive endings. In the preterite *pin-* is replaced by *nin-*. (*Pin-* seems therefore to be used with preterite forms i. e. without suffix *-ên*, if prefixed to *-ên* verbs.)

pinkakăngko (root: *kan-*) I eat quickly; pret. *ningkăkăngko*

pinsikěpko I enter quickly; pret. *nînsikěpko*

pangasăyepak or *înpăngasăyepak* I sleep quickly, fall asleep quickly;
ninpangasăyepak

(in) *pangđyak* [*pangăyak*; *pangđăyak*] I go quickly; *ninpangđyak*.—
pangăyka! go quickly!

pangatsublăak I smoke forthwith

pangateděeka'shna stay here immediately!

pinkaěbmo nan đfong! make the house "just now!"

pinfăyădsak I pay immediately; pret. *ninfayădsak*

kinpănok I fill at once

kindălak or *pinălak* I take quickly

kinkaténak I step quickly, tread upon; pret. *ninkaténak*

ênpăngakalăak I speak fast

kinipaołtko or *pinipaołtko* I send quickly

pangatuktjăkăyă! sit down quickly

pinayăkam nan făfăyi! call the woman quickly, right now!

pinignăna nan đsæ he holds the dog quickly

pinistjăyæ nan łstja! eat the meat quickly

pinapáyam! make fire at once! (synon.: *kaməim ay mangápuy!* hasten to make fire!)

ninapuyána nan ápuy he built the fire quickly

kinpafitjángem nan káyo! light ("make burn") the wood at once!

pangálika! come quickly! *pangálikáyě man!* come ye then, at once!

inpangasíkebak I enter quickly

inpangataktakak I run immediately

pinfekášhko nan báto is nan fəsəl I throw quickly the stone against the enemy

pinpikíshna nan súlad he tears quickly the letter

pinpad/ongtáko nan gángsa! let us quickly strike the gong!

pintángfam nan pánguan! close the door quickly!

inpangafálaak I go out quickly (*fumálaak* I go out)

pinküyútiko I pull fast

pinpadđymo nan fútug! kill the pig quickly!

nínpadđyna nan ásxə he killed the dog at once

pintjípaptáko nan mőnok! let us quickly catch the chickens!

pinátonmí nan fánga we remove the pots quickly (*atőnek*)

pinkăăngko I take away immediately (*kađnek*)

pinfálədmə sítədí! bind him quickly!

pinpakăđnek I drive away quickly (notice the present form!)

The prefix *pin-* is also used in threatening:

mo adíka əmőbfad kén sak/én, pinpad/őak síka! if you do not untie me, I strike you (immediately)! [P. 10.]

yáim, yáim nan pínang ta pinpadđyta na! bring, bring the ax, that we (two) kill this one! [R. 11.]

mo adíkáyě lumáyao pinígnak tjăkăyě! if you do not run, I shall hold you!

And in our temporal clauses with "as soon as" *pin-* is prefixed to the verb of the main sentence: *mo tjipapentáko nan ayáyam, pinpadđytáko tjăttja:* when we catch the birds, we kill them quickly; or: as soon as we catch the birds, we kill them.

297.

Ka-

Ka- prefixed to the reduplicated root denotes action completed in the immediate past: I have just now finished - -, I just did - -, I completed recently. *Ka-* combined with a root which has no endings denotes a condition that has been entered some time ago, as *kalăngo* having become dry, dried.

- kalāliak* I came just now; *kalalīkāmi is san fībikāt* we came this very morning
kainīnumak I just drank
katsubtsublāak I just smoked
kadkadjālānak I just walked
kakakāēpko nan āfong I made the house just now, a short while ago
kabkabēkāshko nan fālfeḡ I threw the spear just now (*fekāshēk*)
kakalkalīak I have spoken a little while ago
kaititjāsmi nan sīngsing we just found the ring (*ītjasak*)
kaangāngnek I just did
kabkabākāshko nan bāngao I just broke the glass (*fakāshēk*)
kafukfukāwko si āma I just called the father (*fūkawwak*)
kaayayāḡko si Bēḡgti I just called Bugti (*ayākak*)
kaigīgnak I just held
kakakwānik I just told (*kānak*)
kaanānapko nan soklōngmo I just sought your hat
kakekēkēdko [*kakekōkōtko*] *nan līmak* I just cut my hand (*kōkōtjek*
kēkētjek)
kakakākangko nan mākan I just ate the food, rice (*kānek*)
kashupshuppāḡko [*kashubshubpāḡko*] *nan lalāki* I just hit the man
(shupākek)
kashubshubpāḡmi nan fēisæl is nan fālfeḡ we hit the enemy with the
spears just now
kailīlak nan alitāwko I just saw my uncle
katkatjēngeḡ [*katkadēngeḡ*] I just heard
kakakāānak I just went out (*kumāanak*)
kapkapuīko nan kīpan is nan shōlong I just put the knife into the basket
kaḡōyak I just went [*kaḡūyak: umūyak* I go]
kasusuyēptja is nan āngan they just slept in the “āngān” (low chamber
in a house, like a large box)
ka/otōtok nan īstja I just cooked the meat

In this negative sentence (*adīkāmi*: we do not...) *ka-* denotes “rarely:”
adīkami kaīstjaīstja is āsæ we eat rarely a dog (dogs).

In sentences with *igā* [*igāy*] “not yet,” “not,” the passive prefix is *ka-*, instead of *ma-* or *na-*, attached to the unreduplicated root:

<i>iga kāōto</i>	not yet cooked	<i>iga kakāēb</i>	not yet made
<i>iga kakōkōd</i>	not yet cut	<i>iga kāpnō</i>	not yet filled
<i>iga kaīstja</i>	not yet eaten		

iga kakāēb nan itjūtja "their bird (i. e. omen) was not accomplished,"
 their omen did not turn out favorably
naōto nan mākan the rice is cooked; *iga kaōto nan mākan* the rice is
 not yet cooked

Ka- prefixed to the reduplicated root which must take personal endings expresses pretended action ("I do as if I...):

kakāēbkāēbak is nan āfong I act as if I were building a house
katsūnotsūnoak I do as if I were working
kaīnuminūmkāyæ is nan tjénæm you only act as if you were drinking the
 water
kashūyeshūyeptja they pretend to sleep
nan lalāki katsālatsālan [kadjāladjālan] the man pretends to walk
kasakitsakittja nan soldādsō the soldiers pretend to be sick
kakawikawīska you pretend to be good

The preterite and future are expressed by adverbs of time, as:
adsāngādæm "some time ago;" or: *awāāni* "soon" etc.

298.

MAKA-

Māka- preterite: *nāka-* future: *admāka-* expresses ability of acting; verbs combined with this prefix take personal endings.

makātpabak is nan ōgsa I am able to catch the deer
makakāēbkami is nan āfong we can build the house
makakēkēdak [makakökōdak] is nan īstja I can cut the meat
makatsublāak is nan tafāgo I can smoke tobacco
makasuyēpkāyæ you can sleep
makadjālanak I am able to walk
makafalognidtāko mo wōdā nan pinangtāko ya nan falfegtāko we are
 able to fight, if we have our battle-axes and spears
makasibēka 'sh nan kāyo ya makapitāngka you can cut down and split
 the wood
makatāyao nan ayāyam the bird can fly
makakyāt kami's nan wānga we can swim in the river
makaōōyak I can go [*makaūūyak*]

(Ability is also expressed by the modal auxiliary: *mafālīn-*; *mafālīnak ay inkyat* I can swim; *mafālīngko ay kapēn nan āfong* I am able to build the house.) Cf. [317]

299.

NAKA-

Naka- prefixed to roots denotes accomplished action (I have finished doing). It is probably the preterite of *maka-* and means then: I have been able to do...and have done... The verb takes personal endings. [Personal verbs obtains the suffix *-an*]

nakasûladak is nan sûlad I have finished writing the letter

nakatuktjûanak I have been sitting

nakâkanak is nan tinâpay I have finished eating the bread

nakakaêpkami is nan kêtlaø we have finished making the night cap

nakatônidtja nan fobfajdyi is nan pâdsog is nan pâyo the women have finished planting the rice in the "sementêra."

nakaotôkami is nan mâkan we have finished cooking the rice

nakakapîðak I have finished praying, performing a ceremony

nakalongshôtanak I have finished cutting (the big tree across, in the middle)

nakasuyêpanak I have finished sleeping (also: I had slept)

nakasangfûânak I have finished the "sangfu"-ceremony (sacrificing a pig)

nakatsublðanak I have finished smoking

nakatsunôanak I have finished working

nakakalfanak I have finished speaking

300.

MAKI-

Maki-, or *miki-* prefixed to the root which takes personal endings denotes an action performed by coöperation or in companionship with others.

makikâebak is nan âlang I build a granary with others assisting me

makiâliak I come together with others

admakitotôyak I shall converse with... *ken tjattja* with them

mikionóngak I fight in company with my comrades

mikifalognîdak I go to battle with my friends

mikiyaiak is nan mônok I bring with others the chickens

mikitsunôkami we work together, in coöperation

mikililîwidak I play with others

mikikângkâmi we eat together; *makîkan ken tjattja* he eats with them

mikifâytâko we pound rice together

mikikôyak I go with others, I accompany (synon. *mifâegak* I go with...);

nan fûtug mikiköy kên tôdî [*makikôyak, makikôyak, makikôyak*] the

pig goes with him

makikalitâko let us speak together

mikitsublátja they are smoking together
makitotóyak ken Anawásal I speak with Anauwasal
makifalognidtáko amín! let us all fight! (synon. *washtjintáko makifalóg-*
nid! [139])
makialfwidtáko we are mutual friends

301.

INASI-

The combination: *in* + *asi* + root with personal endings expresses reciprocal relations. -*asi*- has the collateral form: -*ösi*-. There is no reciprocal pronoun in Bontoc Igórot.

inasi/ilatáko; inasi/ilákami; inasi/ilákayá, inasi/ilátja: we, you, they
 see each other
inasiktektáko we know each other preter. *ninasiktektáko*
inasikalákami we speak with each other
inasitokóngkami we teach each other, we advise each other
nan ása inasikatébtja [*inasikötóbtja*] the dogs bite each other
inasiktéktja nan lalálaki the men know each other
inasíílata we two see each other
nan ánanak inasikogóngtja the children strike each other, preter.
ninasikogóngtja fut. *adinasikogóngtja*
inasitjengngókami we hear each other
inasiinanápákami we seek each other (from the personal vb. *inánapak* I
 am seeking)
nan fáfáyí ay nay ya sak/én inasiktékkámi this woman and I know each
 other
fulálaré! mangösímadöytáko! forward! let us all kill each other (die
 together); (a battle cry-)
énasileyadtáko we like each other [*ónasileyadtáko*]
et akít yangkay ay énasipadóykami ay Igólot and only little (was lacking
 that) we Igórot killed each other [B. 47.]

302.

MA + AN-

In order to express sudden action certain personal verbs take the pre-
 fixes *ma* followed by *an*; *ma/an* is prefixed to roots with an initial vowel,
 but if a root begins with a consonant, *ma* is prefixed and *an* is placed after
 the initial consonant. (*ma*- seems to indicate the passive, the agency of an
 outward force.)

(These combinations are nearly equivalent to those with the prefix *pin-* or *pang-*)

umögiǎdak I fear *ma/anögiǎdak* I fear suddenly: (*mapangögiǎdak*: I am startled by fear)

tumǎktjikak I rise *matanǎktjikak* I rise suddenly

tumuktjǎak I sit down *matanuktjǎak* I sit down suddenly

tumgǎyak I stop *matanügǎyak* (ü inserted) I stop at once

tumǎyaxak I fly *matanǎyaxak* I fly suddenly preter. *natanǎyaxak*

303.

NINGKA-

Ningka- or *ninka-* prefixed to roots forms verbal adjectives which denote a condition which has been completely attained. This prefix is evidently the combination of the preterite of *min*, used frequently with personal verbs (as Nom. ag. prefix also!), and of *ka-* signifying accomplished action. [193; 297]

It is possible that such combinations take personal endings, although only forms without endings have been collected:

ningkalángo nan kǎyo the wood is perfectly dried, dry

ninkǎǎto nan mǎkan the rice is ready cooked, has been cooked some time ago

nan kǎyo ya ninkasǎbax the tree is already cut down

ninkadǎy nan tákax the persons are already dead

ninkafǎsa nan sǎlǎdmo your letter has been read before

ninkakǎéb nan tǎfay the spear is ready, has been made

nan ǎstja ya ninkakǎkǎd [*ninkakǎkǎt*] the meat is already cut

ninkatekuǎfan, ningkatǎngfan nan pánguan the door is already opened, closed

As the use of most prefixes, also the use of *ningka-* is idiomatically confined to certain verbs, while other verbs require a different construction.

MODIFIERS OF VERBS

304. As the Prefixes treated in the preceding chapters serve to express certain moods or tenses of the verb, so there exist in Bontoc Igórot also some modifying "auxiliaries" with similar functions.

Only the most common of these are mentioned here; others can be found in the chapter on Adverbs [409-416].

Some of these temporal and modal "auxiliaries" have the qualities of particles, others those of verbalized adverbs, others those of verbs.

Several of these "auxiliaries" are particles without endings, as: *ed*, *nget*, *ngin*; they follow the verb with its endings.

Several precede the verb (without ligature *ay*); they take to themselves the personal, respectively possessive endings from the verb. The verb appears as "Infinitive." Such are: *ek*, *tek*, *issak*, *áfus*, *íptjas*, *tsa*, *kankaní*.

Several are connected by *ay* with the subsequent "Infinitive;" they have their own (uninfluenced) endings; as: *sána*, *tjitjítja*, *tjákkasko*.

ED

305. *Ed* [*et*], 'd [*t*] following the verb expresses usually an obligation (I ought; I should) and sometimes it indicates the irreality of a condition or action, as is expressed by our conjunctive or conditional. (I should or would, might: be, become, act etc.). In a few instances "*od*" was used instead of *ed*. Cf. [188; 242].

If a verb modified by *ed* has to give up its endings to a preceding verbalized adverb, *ed* takes its place after the adverb.

Ed is also found after other categories of words, not only after verbs; it expresses also there the idea of irreality or obligation, as a few examples will illustrate.

tumáyaxáak ed I should fly; [pronounced as enclitic: *tumáyaxáaked*]
inótoká'd you ought to cook (*otóek*: possess. vb.; *inótoak* personal vb.)
alikáyu'd man! you ought to come "now!" *éngka'd man!* you ought to go!
kápin ed nan áfong you ought to build the house
fukáaxwantja'd nan ongóna they ought to call the child
umüyáak ed I should go; *umáyka'd*; *umáy ed*; *umüytáko'd*; *umüykáyax'd*;
umáyjtja'd etc.

nan fobfafáyi umálitja'd is áfong the women ought to come into the house
tjaítja inafóytja'd is nan wánis they ought to weave the breech cloth
nan lalaláki kapéntja'd nan fángkax the men ought to make the spears
intedeékayax'd isna you ought to stay here
potlongéntáko'd nan tókod we ought to cut off the post supporting the
 roof)

nan fobfafálo infalogníttja'd the young men ought to fight
amín inkakámutjá'd all ought to hasten
inkakámuáak ed ay ámüy I ought to hasten to go

- mangantǎko'd ũna, isatǎko'd ěntsũno* let us first eat, then work (*isa*, then, takes the ending from *ěntsũno*!)
- ěngkaliǎk od* [for: *ed*] I should speak
- nan fanfǎnig ken tjākǎyǎ aonǎ'd sǎya nan tsaktsǎki* the smallest among you may soon be (*aoni*: soon) the largest
- ed tsatsǎma nan leyǎdko ay mangǎla ken sǎka* "great would be my joy to see you"
- ěngka'd, ǎma* you ought to go, father [M15.]
- sǎǎta'd id fobfǎy* let us two go to the town (home) [M11.]
- nan maǎdji tsam inpayǎi ay shengǎdko'd ya nafǎngösh* that (meat) which you used to have brought to me (i. e. to send), that it should be my food, was rotten [M. 7] *shengǎdmo'd*: [M. 8]
- padǎyěntǎko'd na!* let us kill this! [S. 5]
- ta od aknǎlak na* let me watch this [S. 1] *od* [*ed*] precedes here the verb!
- tǎk ǎd ǎlaěn tsǎǎtsa [tǎǎtja]* I should like to go to see them [L. 27-]
- tek ed ǎlaěn nan midlǎgna* I ought to go to see "sonny" [M. 5]
- tǎǎy kasǎm ed tjipǎpěn* that (pig) you should again (*kas-im*) catch; *kasim* took the ending from *tjipapěn*; hence *ed* follows *kasim* [L. 64]
- tjumnǎta man ed!* so let us celebrate our wedding! [L. 52] *ed* follows the particle.
- kasǎnyǎ'd yǎi, ta ǎǎlak od tjākǎyǎ* you ought to bring here again (the fire); let me watch you! [L. 10]
- inabfuyǎkayǎ'd ya naǎto san asǎn* (God spoke:) you ought to boil (salt-water), and the salt was boiled. [L. 18]
- inlagǎkayǎ'd* you ought to sell it (the salt) [L. 18-]
- isnǎed [isnǎ ed] nan tǎktsun nan asǎn ay nay* here be the "seat" of the salt [L. 20]
- san kinatǎjǎmo'd igǎǎka inmaktan ken sak/ěn* (of) your fish (which you had caught) you would not give me any [P. 13]
- ěnta'd ěnlǎpis is ũmǎta* let us two go to clear the soil for our garden [R. 1]

NGET; NGIN

306. The particles *nget* and *ngin* are employed to form the potential or dubitative mood; they are equivalent to our: possibly, probably, perhaps. *Ngin* is always post-positive. In declarative sentences *nget* is used, *ngin* occurs only in interrogative sentences, and sometimes in sentences declarative in form, but interrogative in sense.

Our sentences depending on such phrases like "I hope that . . . I expect that, I suppose that, I anticipate that," are rendered in Bontoc Igorot

usually by declarative sentences with *ngět*; the verbs "hope, expect, anticipate" etc. are omitted.

Ngět takes also the future prefix *ad-* from the verb: *ǎdnget*.

The particle *awǎy* often precedes *ngět*. *awǎy ngět sítodi* perhaps he *awǎy ngět mamasáyep* he is perhaps sleeping; he may be sleeping; I think he sleeps

adnget umáli s'inótji [*si anótji*] my younger brother may come, will perhaps come

adnget kapéna [*kapóna*] *nan ségfi* he will probably make the rain hat
ayké [*aykǎ*] *ngin umáli?* will he probably come? wird er wohl kommen?
(*ayké* is an interrogative particle)

awǎy ngět woda'sna he is perhaps here; he may be here

awǎy ngět is tölö'y ólas perhaps in three hours, ("at 3 o'clock"), in about 3 hours

adnget tomólitja nan tákwa is máksip the people will return, I think, in the afternoon

awǎy ngět wodátja is kaeskueldaan we presume, they are in the school-house

awǎy ngět nintedéeka'd Maníla you were probably living in Manila

awǎy ngět woda'stji nan fafáyí the woman may be here

admanubláka ngín you will probably smoke; will you?

aykéka ngin umáli? will you probably come?

adnget umáliak I presume I shall come

awǎy ngět is nan tékken ay áfong probably in the other house (without verb)

awǎy ngět inmáli he may have come

awǎy ngět éngak sha this is a lie, I presume. [*sha: sa*]

nay kay léytjém ngin ay maísa is nannay fakiluláta "here you like perhaps to be left alone, on this earth" (ironical; sense interrogative) [S. 11]

Ek, Tek

307. *Ek* and *Tek* are verbs of motion, expressing: I go, in order to . . . They precede the verb which is in the "Infinitive" and take to themselves the verbal endings; no ligature is employed between these "auxiliaries" and the following verb.

Ek means I go; *tek* I should, ought to go, let me go! I have to go; (*t* may stand for *ta*, a conjunction expressing volition or purpose: that I go). These "auxiliaries" express real motion; not futurity alone as our "I am going to write" for: I shall write. Fr. *je vais écrire* for: *j'écirai*.

The forms of *ek* and *tek*, after having taken the endings from the verbs depending on them, are:

	Personal:		Possessive:
1.	<i>ek</i>	<i>tek</i>	<i>ek</i> <i>tek</i>
2.	<i>éngka</i>	<i>téngka</i>	<i>em</i> [öm] <i>tem</i> [töm]
3.	<i>en</i> [ön]	<i>ten</i>	<i>éna</i> [óna] <i>téna</i> [tóna]
D.	<i>énta</i>	<i>ténta</i>	<i>énta</i> <i>ténta</i>
I. incl.	<i>entáko</i>	<i>tentáko</i>	<i>entáko</i> <i>tentáko</i>
I. excl.	<i>engkāmí</i>	<i>tengkāmí</i>	<i>enmí</i> [önmí] <i>tenmí</i> [tönmí]
II.	<i>engkäyǎ</i>	<i>tengkäyǎ</i>	<i>enyǎ</i> <i>tenyǎ</i>
III.	<i>éntja</i>	<i>téntja</i>	<i>éntja</i> [öntja] <i>téntja</i>

(Instead of the first sing. of the personal form usually the possessive form is employed; the correct form: *enak* is found in but few examples).
ek mǎngan I go to eat; *tek mangan* I ought to go to eat; I must go to eat now; also: *tek ed mangan* [306]

Tek followed by *ed* produces desiderative mood (but the notion of going is retained):

tek ed éntsáno I should like to go to work
téntáko'd infalǒgnid we should like to go to fight

But with second or third person it expresses obligation:

téngka'd umílcng you ought to go to rest
ten ed umǎy he ought to go
entsa'd [éntja'd] *masǎyep* they ought to go to sleep
enmí anǎpén nan bílak we go to seek the money
engkāmí manalífeng we go to dance
engkäyǎ inǎnab si sa you go to seek it (*inǎnapak*: personal verb)
engak kumǎlab is nan kǎyo I go to climb upon a tree (or: *ek kumǎlab*)
óna ayǎkan nan anǎkna he goes to call his child
en umǎyak is nan anǎkna he goes to call his child (*umǎyakak*: person. vb.)

ek ílaèn I go to see; *nan fafǎyi óna ílaèn* the woman goes to see
em iyǎi nan fǎnga you go to bring the pot
ketjéng en ayǎkan nan lalǎki then the man goes to call (ending omitted because the subject follows)

ketjéng óna ayǎkan nan lalǎki then he goes to call the man
enyǎ ilǎbo you go to begin
engkäyǎ lumǎyax you go to flee
ennak [enak, engak] *úmis* I go to wash myself; or: *ek úmis*
engkami mangǎyax we go to get wood

ek umāla si apūy I go to get fire, light

ek umāa [umāla] 'sh patatjīm I go to get iron

engkamī umāa 'sh lalālāki is entsūno ken tjackāmī we go to get some men
to work for us

enmī alāēn nan patatjīm we go to take the iron (*alāek*: poss. vb.;
umālaak: pers. vb.)

entāko mamāka we go to get heads

entja nasūyep they went to sleep. The preterite is expressed by the present of *ek* combined with the preterite of the dependent verb.

entja nangāyæ ay sināki the two brother went to get wood [K. 1]

tēngkāmī mangāyæ si lipat let us go to get dry sticks, branches [K. 2]

enta mamālid is nan kāmanta let us two go to sharpen our axes [K. 3]

ta ēnta alāēn san inflak ay nalángolāngo let us get (the wood which) I
saw, that is very dry [K. 3]

ek umāyak is fanfanāwi I go to call a hawk [K. 12]

tek od flāēn tjaētja I should like to go to see them [L. 27]

ōna ayākan san lalāki she goes to call the man [L. 40]

ya ōna ayākan san tōlō'y fōfālo and he goes to call three young men
[L. 83]

tek saīpēn nan pōshong let me (I like to) dam off the water [P. 1]

Ek and *tek* are employed in affirmative declarative sentences only; in negative and interrogative sentences the verb *umūyak*, I go, must be used. *Ek* is also found sometimes without any dependent verb: *engkāyā!* go ye! *ēngka man!* go then! *ēnta'd ad Lānaæ!* let us two go to Lanau! [L. 51] This use of *ek* is probably limited to imperative (and hortatory) forms.

ISSA

308. *Issak* precedes, as a future "auxiliary," the "Infinitive" of the present of verbs; it takes the personal or possessive endings to itself from the verb. Its forms are then:

Personal:	Possessive:
1. <i>issāak [issāk]</i>	<i>īssak</i>
2. <i>issāka</i>	<i>īssam</i>
3. <i>īssa</i>	<i>issāna</i>
D. <i>issāta</i>	<i>issāta</i>
I. incl. <i>issatāko</i>	<i>issatāko</i>
I. excl. <i>issākāmī</i>	<i>issāmi</i>
II. <i>issakāyā</i>	<i>issāyæ</i>
III. <i>issātja</i>	<i>issātja</i>

Besides expressing futurity, *issa* is used frequently to express a request, a mild Imperative: you will bring, please! — come to-morrow, will you?

- issākami umāy is īli* we shall go to town (soon, after a while etc.)
issāmī kapēn nan pabafāngan we shall then build the community house
issāka umāli then you will come
īssa umūy sītodi is nan āma then this one will go into the garden
issayā padōyēn nan fātuk you will kill the pig
issam yāi nan sūlad you will bring the letter
issākayā masūyep you will sleep
issam iŕgto nan āsæ you will hold the dog
issātja madōy they will die
issāna itōli nan bīlak he will then give back the money
īssam yāi nan kātjing aswākas? will you bring the brass to-morrow?
issakāyā umāli is nan īlimi is nan taæwēn ay umāli? will you come into our country next year?
æāæni issāk umāy very soon I shall go
issam inānak nan mōting “you will have as child” the pounded rice [T. 7]
 (*inanākko*: there is a child of mine; *inanakmo* etc.)
issam inānak nan tsam inpaiyāi ay sengēdko there will be (henceforth) your son the food you caused to be brought to me [M. 6]
issam inānak nan ānak nan kinapidūam there will be your child the daughter of your second wife [M. 12]
issāka fumāngon ken sak/ēn you will awake me [S. 10]
ta issāk en lumāgo’s tabfāgo’y Finalōk nay that I shall go to buy tobacco of Finalok [Song: H. 13-]
mo kō man, tay finlēyko āna, issam tjiāpēn! why, certainly, because I made it (the pig) first tired, you will catch it! [L. 63]
ta issāta mangædædjīdji ay ūminum that we two shall be the last to drink [L. 74]
issāk umipatōfo’sh tjeñæm I shall create water [L. 69]
issākayā madōy amīn you will all die
nan fāsæ l issātja umāli is nan mastjēm the enemies will come in the night

AFUS, IPTJAS

309. *Afusak* or *āfusko* (rarely its synonym: *īptjasak* or *iptjāsko*) preceding the Preterite “Infinitive” of verbs, denote an action already accomplished; this construction is about equivalent to our pluperfect or to phrases with the adverbs “already, before, formerly.” The forms, having taken the endings of the following verb, are:

Personal:

- | | | |
|----------|-----------------|-------------------|
| 1. | <i>áfusak</i> | <i>íptjāsak</i> |
| 2. | <i>áfuska</i> | <i>íptjāska</i> |
| 3. | <i>áfus</i> | <i>íptjas</i> |
| D. | <i>áfusta</i> | <i>íptjasta</i> |
| I. incl. | <i>āfustāko</i> | <i>íptjastāko</i> |
| I. excl. | <i>āfuskamĩ</i> | <i>íptjaskamĩ</i> |
| II. | <i>āfuskayě</i> | <i>íptjaskayě</i> |
| III. | <i>áfustja</i> | <i>íptjāstja</i> |

Possessive:

- | | |
|-----------------|-------------------|
| <i>áfusko</i> | <i>íptjāsko</i> |
| <i>áfusmo</i> | <i>íptjāsmo</i> |
| <i>áfusna</i> | <i>íptjāsna</i> |
| <i>áfusta</i> | <i>íptjāsta</i> |
| <i>āfustāko</i> | <i>íptjastāko</i> |
| <i>āfusmĩ</i> | <i>íptjasmĩ</i> |
| <i>āfusyě</i> | <i>íptjasyě</i> |
| <i>áfustja</i> | <i>íptjāstja</i> |

áfusko finayātjan I had paid, I paid already, I paid before

íptjāsko finukāwəwəwə I had called

áfusna inīpit he had pressed

íptjāsmi inpəwəit nan tōlfeg we sent the keys before

áfus inmāy sītōna this man had already gone

áfusmo kinwāni ken sak/én you told me before

afūskami nasūyep is nantjāi ay āfong we slept before in yonder house

íptjaskāyě nēngkālĩ you had spoken

nan āsəw āfus inminum is nan tjēnəw the dog had drunk the water

nan lalalāki āfustja ninfalōgnid is nan pāgpag the men had already fought in the forest

afūskayě naengan [nēngan] you have already grown

áfusak nēntsāno I had worked

áfusko kināēb nan singsing I had made the ring

afūskāmĩ nanālan we had already walked

nan ongóngā āfusna pinadōy nan kāk is nan fāto the boy had killed the monkey with a stone

āfusmi intjasan nan lsa'y ētlog is nan kamōnok we had found one egg in the chicken

nan fafāyi āfusna tinānfan nan pānguan the woman had closed the door before

si āma āfusna inīla sika the father had seen you

nan alīwidmo āfustja infāka your friends had asked before

āfusmi inīstja we had eaten meat

nan tjojō āfusna tjīng/ngö nan kōsha the mouse had heard the cat

si Fūmnak āfusna inshāno nan kāyə Fūmnak had burned the wood

nan manākkōu āfusna intāfon nan bīlak the thief had hidden the money

si ina āfusna inīdju ken sika nan tjoḱəwə the mother had shown you the bag

íptjāska inmāy id Fēntok? have you been in Bontoc before? ("had you gone")

āfustja napadōy nan fāsæl the enemies had been slain
afūskāmī naayākan we have been called before
nan kāyæ āfus nasībo the tree has been cut down before (long ago)
nan ayāyam īptjas nātpab the bird had been caught
nan fāsæl īptjāstja napākān the enemies had been expelled.

TSA

310. *Tsă*, [tjă] a most extensively employed "auxiliary," precedes the verb, takes the endings from the verb and, in the future tense, also its prefix *ad-*; it is used in present, preterite and future. *Tsă* is connected with the following verb, as if it were a prefix, forming one word.

The basal meaning of *tsa* is: frequency; from this all other meanings are easily derived.

By *tsa* the verbal action is represented as frequent, repeated, customary, continued (i. e. "frequent" in uninterrupted succession; an action dissolved into its single moments succeeding rapidly), contemporaneous (i. e. continued parallel to an other action), affecting several different objects (i. e. repeated with each new object) or objects of the same kind (in plural).

Tsă can therefore be translated, for instance, by "often," "I use to," by our "progressive present or past or future," "I keep on . . .," "meanwhile," "at the same time;" its meaning becomes evident from the context. The Igorot are most conscientious in the use of *tsă*; they would never employ it to express a single unrepeatd or discontinued action.

Tsă is used also in connection with Nom. actionis if they are preceded by the article *nan*; it stands between the article and the Nom. actionis. (Some forms of *tsak* which resemble the personal pronouns should not be confounded with these!)

Personal:	Possessive:
1. <i>tsăak</i> [tsăk]	<i>tsăk</i> [tsăk]
2. <i>tsăka</i>	<i>tsăm</i>
3. <i>tsă</i>	<i>tsăna</i> (without ending: <i>tsă</i>) [208]
D. <i>tsăta</i>	<i>tsăta</i>
I. incl. <i>tsătăko</i>	<i>tsătăko</i>
I. excl. <i>tsăkāmī</i>	<i>tsămi</i>
II. <i>tsăkāyă</i>	<i>tsăyæ</i>
III. <i>tsătja</i> [tsătja]	<i>tsătja</i> [tsătja]

As the following examples show, the verbs are sometimes in their reduplicated forms, which alone, even without *tsă*-, would suffice to denote repeated, continued etc. action [290-294].

tsāak masūyep I use to sleep; *tsaak masuyep isna* I "always" sleep here
tsāak nasūyep I used to sleep; I was sleeping meanwhile; I continued to sleep

adtsāak masūyep I shall often sleep; I shall sleep meanwhile

tsāk āngnèn I use to do; I frequently do; I do sometimes, I do at the same time

tsāk ināngnèn I used to do; I did often; I was doing; I continued to do

tsākāmi ēntsūno we work usually; but: *tjākami ēntsunōkāmi* we work, it is we who work [87]

tsāak umāliāli I come often

tsātja mangan they usually eat; but *tjaťtja mangāntja* they eat [personal pron. *tjaťtja*]

tsāmi angnēāngnèn we make often

tsāak manūbla I smoke usually; I often smoke; *manublāak* I smoke just now

tsātja ināla they took frequently; they used to take

tsāka malīnget you are perspiring (continued)

tsatāko nalīnget we were perspiring (e. g. "while working"; contemporaneous)

tsāak manūblatsūbla I smoke often; (or: *manublatsublāak*)

nan lalalāki tsātsa manūblatsūbla the men smoke often, usually

masūyepak tsāka ākis ēntsūno I sleep, you (again) are working; or; I sleep while you are working (at the same time)

infāsaak tsakāyē ākis ēnsūlad I read while you are writing (*ākis*: again)

nan amāma tsā manūbla is nan kaapāyan the old man is used to smoke at the fire place

tsāk kāpən, tsāk kindēb nan tinōod I make, I made usually the cap (of Bontoc men)

tsāmi kindēb adūgka nan tūfay we made yesterday the spears (several objects; our making was repeated with each spear)

adtsāmi padōyən nan fūtug we shall kill the pigs, several pigs (our killing will be repeated with each single pig)

nay si tsāk tsānoèn there is work for me to do; "I am busy" lit.: there is for my "continous" working (*si* = *is*)

tsāk flaèn I usually see *tsak infla* I usually saw *ādtsak flaèn* I shall often see

tsā mamīngsan ay umāli he comes sometimes; lit. "frequently one time he comes" *mamīngsan*: once, one time

tsākami manūbla is sinpamīngsan we smoke sometimes

Issan tsáyu inkáépan [inkapán] *is áfong tsáak umíleng* while you are building a house, I am resting.—*inkáépan*: from the pers. vb. *inkáébak* [inkáepak] is the Nom. actionis, with suffix *-an*; *tsa* takes *-yu*, i. e., your building. *Issan* requires the Nom. act.-Construction, as will be explained later.

tsám ángkay mangmangwanán you keep on talking only (in fun); you are only joking (Nom. act. with suffix *-an*; of vb. *kanak* I say)

Issan tsátsa éntsánoan during their working, while they are working, (Nom. act.)

ketjéng tsámi padáyén nan fátug nan iKándson then we kill the pigs of the inhabitants of Candon (several objects; repeated act) [B. 9]

ketjéng tsámi síkpén nan áfong si iTakútjing et tsámi pinála nan fádsotja then we entered the houses of the people of Takutjing and quickly took their coats away [B. 10]

tsátsja umaláli is tsogókmi et isátsja kankánan... they always come to our rear and keep saying... [B. 13]

ketjéng tsámi itsáotsao nan kóbkbob si fátug ya nan akít ay mákan then we give (them) the pigskins and a little rice

Issam inának nan tsam inpaiyáí áy sengédko you will have as your son "your repeatedly sending, my food".—(*yáik* I bring; *ipayáik* I cause to bring, I order to bring; *inpaiyáí*: Nom act. in preterite.)

mabádabadángan is nan tsak anóban ay lámán ya nan ógsha meat (put into the rice) of what I often hunted, wild pig and deer [M. 8]

ketjéng nan láláki tsána tsawáddén nan shengédna, tsána iká/æp then the boy, as often as he received his food, he buried it [M. 4] (Histor. Present)

umáy ya tsa kókótjén alitá/óna nan ístja he goes (to his uncle's), and his uncle was just cutting meat (contemp. action) [R. 23]; *tsa*: ending omitted, because the "subject" follows (in genitive; nomin.: *si alitá/ona*) [208]

indidiímkko ya tsa kókótjén alitá/ok nan ístja I was peeping and just then my uncle cut the meat [R. 24]

nan móting ay kanakkanána tsák idjúdjáa the pounded rice she often asked for I always gave her (Histor. Present) [T. 8] ("whenever she asked—I gave")

tsá et maáangkay nan ónash then always (each time) the sugar cane is eaten up [S. 1]

ta od akndlak na nan tsa mangáangkay is nan ónash! let me watch here the "one frequently eating" the sugar cane! [S. 1]

ya ketjéng pay nan ísang ay kanānak ay óko is tsāmi tsuksukānan and all there is, is that single sow with its young which we are raising ("for our often feeding") [L. 45]
nan tsāk ibfakāfakā kén tjakāyǎ "my telling you often," what I told you so often [L. 22].

KANKANI

311. *Kānkānǎ* expresses immediate future, and also an action or event that is almost completed or that would almost have taken place. *Kānkānǎ* takes the endings from the verb which it precedes. Its forms are:

Personal:

1. *kankanǎk*
2. *kankanǎka*
3. *kankanǎ*
- D. *kankanǎta*
- I. incl. *kankanitǎko*
- I. excl. *kankanǎkamǎ*
- II. *kankanǎkǎyǎ*
- III. *kankanǎtja*

Possessive:

- kankānik*
- kankanǎm*
- kankanǎna*
- kankanǎta*
- kankanitǎko*
- kankanǎmi*
- kankanǎyǎ*
- kankanǎtja*

kankanǎk mángan I shall soon eat *kankanǎka èntsūno* you will soon work

kankanǎ èngkǎlǎ sítodi he will soon speak

kankanǎtja kumǎlab is nan kǎyo tja Fǔmnak ken Bǎgti Fumnak and Bugti will soon climb upon a tree

kankānik fekǎshén nan fǎlfeg I shall immediately throw the spear

kankanǎm iyǎi nan patatjǎm you will soon bring the iron

si yǎn/a kankanǎna padǎyén nan fǎtug the older brother will soon kill the pig

kankānik fakǎshén nan bǎngǎ I shall soon break the glass; synon.: *fakǎshek nan bǎngǎ is awǎǎni* (very soon)

kankānǎk naǎktsag [neǎktsag] I came near falling, I almost fell

nan ānānak kankanǎtja nayǎgyag the children almost fell

kankānim finǎkash nan bǎngǎ you came near breaking the glass

kankanǎmi fǎnǎash nan tsunǎénmi we have almost finished our working

nan fǎnga kankanǎ makǎéb the pot is almost made

nan ongónga kankanǎna padǎyén nan mǎton the boy almost hit the mark

nan kǎtjo kankanǎna pinadǎy nan lalalǎki lightning almost killed the men

nan lalalǎki kankanǎtja napadǎy is nan kǎtjo the men were almost killed by lightning

kankänl ay lsa'y ôlas almost (soon) one hour

KASIN

312. *Käsîn* means: again, once more. It is sometimes followed by the unchangeable adverb *âkîs* = also, likewise, again, of which it seems to be a permutation.

Käsîn precedes the verb, takes the endings from the verb, and in future tense also its prefix *ad-*. Its forms are:

Personal:	Possessive:
1. <i>kasînak</i>	<i>käsîk</i>
2. <i>kasîngka</i>	<i>kasîm</i>
3. <i>kasîn</i>	<i>kasîna</i>
D. <i>kasîta</i> [<i>kasînta</i>]	<i>kasînta</i>
I. incl. <i>kasitâko</i> [<i>kasintâko</i>]	<i>kasintâko</i>
I. excl. <i>kasîngkamî</i>	<i>kasînmi</i>
II. <i>kasîngkâyæ</i>	<i>kasînyæ</i>
III. <i>kasîtja</i> [<i>kasîntja</i>]	<i>kasîntja</i>

kasînak êntsûno I work again *adkasîta umây* we two shall go again
kasîngkâyæ inmâli you have come again *kasîngka mangâdyeng!* sing again!

kasintâko fekâshên nan fâlfeg! let us throw the spears once more! (Or: *fekashêntâko âkîs nan fâlfeg!*)

kasîm kâpên sa! make this again! repair this!

nan âsæ kasîna tjînpab nan âyâyam the dog caught the bird again

adkasîntja umâli nan fobfâfâyi the women will come again

kasîngka umâa! take again!

kasîn âkîs maæwâkas it is (was) again to-morrow, "on the following day" [M. 3]

kasîn âkîs malâfî it is again night [S. 8]

kasîtja âkîs tomôli san djûan kæmpânya the two companies returned again [B. 34]

ketjéng maæwâkas ya kasîmi îbfâkâ then it is morning and we ask again [B. 44]

kasîtja kânân they say again [B. 60]

ketjéng maæwâkas âkîs nan tâlon ya kasîtja âkîs umây nan sinâki then it is again to-morrow (i. e. "on the next day") "the time," and again the two brothers go out... [R. 4]

kasînyæ'd yôli you ought to bring again [L. 10]

tjâi kasîm ed tjîpâpên that one you ought to catch again [L. 64]

ketjéng kasína ákis panlǝngén then he drove (the pig) also again up stream [L. 64]

ya kasín ákis umának san nǎāmasǎngǎn and the widower became again father [L. 88]

kasintáko umíla let us again look for... [H. 16]

kasítja finmǎngon; ketjéng kasítja padǝyén tjaítja they had again come to life; then they killed them (i. e. Lumawig's sons) once more [L. 92]

Observe these phrases: *nan kasík ináma* my stepfather (my "again-father"); *nan kasím inína* your stepmother; *nan kasína inína* his stepmother.

is kǎsín ya is kǎsín again and again; *kǎsín aswǎkas*, or: *kǎsín iswǎkas*, or: *is kǎsín wǎkas* day after to-morrow; *kǎsín adǔgka*, or: *is kǎsín ugka* day before yesterday

kasín—*ya kasín tsǎan*: one time—and an other time not; in these passages: *aykétáko kasín inǝgiaǝgiad ya kasín tsǎan?* are we cowards at one time and at an other time not? [B. 27]

aykǝka kasín inaǎka ya kasín tsǎan? do you cry at one time and at an other time not? (why do you cry sometimes?) [K. 14]

AUXILIARIES CONSTRUCTED WITH LIGATURE *AY*

The following "auxiliaries" are connected with the verb by *ay*; they do not take two kinds of endings; the "dependent" verb is in the "Infinitive," or sometimes in the form of the Nomen agentis. (Our copula "to be" is inherent to this category of Auxiliaries.) Some important "auxiliaries" of this class are given here; others will be enumerated in the chapters on the Adverbs.

SANA

313. *Sǎnǎ* means: very soon; in a moment; it refers to the immediate future and can not be employed with any past tense. Usually the verb is in the present tense, rarely in the future.

In connection with verbs *sǎnǎ* remains either unchanged, i. e. *sǎna* without endings and the main verb takes endings;

or *sǎna* takes the personal (never the possessive) endings, while the main verb has no endings.

In either case the ligature *ay* follows *sănă*.

The forms of *săna*: Sing.: *sănăăk*; *sănăka*; *săna*; Dual: *sănata*; Plural: *sănătăko*; *sănăkămî*; *sănăkăyă*; *sănătja*.

(Possessive verbs retain their ending usually in the third singular, as *săna* has no ending in this person)

sănaak ay umăli or *săna 'y umăliak* I come "in a moment"

sănaka'y umăli or *săna'y umălîka* you come in a moment

săna'y umăli he will come immediately

sănăkămî ay umăli or *sănă'y umălîkămî* we shall come at once

sănaak ay mănğan is nan măkan I come just now to eat the rice; I am going to eat now

sănaak ay anăpən nan tōlfeg or *sănaak ay mangă nab is nan tōlfeg* or

săna'y anăpek nan tōlfeg I shall seek the key immediately

săna'y adumăyak is tli I shall go to town at once

sănaak ay manîbæ is nan kăyæ I shall cut the wood very soon

săna 'y sibăentăko nan kăyæ we shall cut the wood forthwith

nan lăđki săna'y fekăshəna nan kăyang the man will immediately throw the spear

nan făđyi săna'y umăli the woman will come at once

săna'y kapənmi nan tūfay; or: *sanăkămi ay mangăeb is nan tūfay*; or:

sanăkami ay kapən nan tūfay we shall make the spear immediately

sănaak ay mangîla is nan ongóna I shall go to see the child at once

sănaak ay ayăkan sîka; or: *sănaak ay mangăyak ken sîka* I call you at once

(The participial form of the main verb (Nom. agentis) is preferred to the "Infinitive"; *sănaak ay mamădsang* "I shall immediately be a helper" is preferred to: *sănaak ay fadsăngan* I help at once)

Observe the use of *săna!* as answer upon an order; as: *pangalîkăyæ amîn!* Ans. *săna!* come all quickly! Ans. "in a moment!" Ger. "gleich!"

If any object is thrown to someone, his attention is called by: "*săna kay!*" (*kay* is an affirmative particle); as: *isăna'd kanăn ken anôtjîna en "sănă kă...y!* then he called to his younger brother (while throwing down his legs to him): "now! here! here it comes!" [K. 7]

ketjəng kănăn amătja en "săna kay nan tjénæm!" thereupon their father said: "here comes the water!" Ger. "gleich kommt das Wasser!"

[L. 41]

TJITJITJA

314. *Tjittjittja* means: still, yet; it has usually personal endings and is connected with the verb by *ay*; if *tjitjittja* has endings, the verb is without endings.

The verb is usually preceded by *tsa* [or *tja*], indicating the continuation of the condition or action [310].—Frequently the personal form is used instead of the possessive form of transitive verbs: *inkǎ́ebak* instead of *kǎ́pek*, I make; *intsǎ́midak* instead of *tsimǎ́dek*, I sew; these personal verbs appear in their participial forms: *inkǎ́eb*, *intsǎ́mid*.

The forms are: Sing.: *tjitjǎ́tjǎ́ak*; *tjitjǎ́tjǎ́ka*; *tjitjǎ́tjǎ́*; Dual: *tjitjǎ́tjǎ́ata*; Plural: *tjitjǎ́tjǎ́atǎ́ko*; *tjitjǎ́tjǎ́kǎ́mǎ́*; *tjitjǎ́tjǎ́kǎ́yǎ́*; *tjitjǎ́tjǎ́tja*.

tjitjǎ́tjǎ́ka'y tja mángan you are still eating
tjitjǎ́tjǎ́ ay tsǎ́yǎ́ kǎ́nǎ́n nan má́kan? are you still eating the rice?
tjitjǎ́tjǎ́'y tsǎ́m kǎ́pǎ́n nan á́fong you are still building the house
tjitjǎ́tjǎ́ ken sak/ǎ́n nan kípá́ngko I have yet the knife (lit. "yet to me my knife")

tjitjǎ́tjǎ́kǎ́mǎ́ ay tsa ǎ́ntsǎ́no we are yet working
tjitjǎ́tjǎ́kǎ́yǎ́ ay tja manǎ́lfeng? are you still dancing?
tjitjǎ́tjǎ́ka'y tsa manǎ́bla you are still smoking
nan fobfǎ́ǎ́yi ya tjitjǎ́tjǎ́tja'sna the women are still here
tjitjǎ́tjǎ́ak ay tsa inkǎ́éb is tú́fay or: *tjitjǎ́tjǎ́ ay kǎ́pek nan tú́fay* I am still making spears

nan ongó́nga tjitjǎ́tjǎ́ 'y insǎ́kǎ́t the child is still sick
tjitjǎ́tjǎ́ak ay tsa mamǎ́tlong is nan kǎ́yǎ́ I am still cutting wood; or:
tjitjǎ́tjǎ́ ay potlǎ́ngek nan kǎ́yǎ́

tjitjǎ́tjǎ́kami ay tsa mángan is nan tǎ́ki we are still eating the "toki"
tjitjǎ́tjǎ́tja nan fobfǎ́ǎ́yi ay tja intsǎ́mid is nan fǎ́dso the women are still sewing the coat

si Tóngay ya tjitjǎ́tjǎ́ is nan Chicago Tongay is still in Chicago
si Mǎ́lǎ́ng ya tjitjǎ́tjǎ́ id Fǎ́ntok adsǎ́ngǎ́dum Moleng was still in Bontoc lately

aykǎ́ tjitjǎ́tjǎ́ sh'Antǎ́ro ǎ́sna? Is Antero still here?
nan yǎ́n/ak tjitjǎ́tjǎ́'y tja inkǎ́éb is nan á́fongna my brother is still building his house

tjitjǎ́tjǎ́ 'y ǎ́gtok nan á́sǎ́ is nan á́fongko I still keep the dog in my house
tjitjǎ́tjǎ́ak ay inkǎ́éb is nan sǎ́ngsǎ́ng I am still making rings

TJAKASKO

315. *Tjá́kasko* [*tsǎ́kashko*, *tjá́ngkasko*], always with the possessive endings, is connected with the participle or Nom. agentis of the following verb by the ligature *ay*; it expresses sudden, immediate action.

The forms are: Sing. *tjá́kasko*; *tjá́kasko*; *tjá́kasna*; Dual: *tjá́kasta*; Plural: *tjá́kastǎ́ko*; *tjá́kaskǎ́*; *tjá́kaskǎ́yǎ́*; *tjá́kǎ́stja*.

tsá'kashko 'y éntsáno I work forthwith preter. *tjá'kashko'y nentsáno*;
 fut. *adtjá'kasko 'y éntsáno*
tjá'kashko ay mángan I eat immediately
íssan inaláan nan laláki, nan ayáwan tsá'kasna ay lumáyax when the man
 came, the buffalo ran suddenly away;
íssan tangfam nan pánguan, tjá'kasna'y fumolínget as soon as you close
 the door, it turns dark (at once)
tsá'kashtja 'y lumáyax immediately they started running away [B. 35]
ketjéng tjá'ngkasmi ay súmkép is nan pá'gpag then we went at once into
 the forest [B. 49]
isáed tjá'kasna ay tumáyax ya énkú'kok and then he flew immediately
 away and cried: *kú/kú/í/ko!* [K. 16]
isáed ámñum nan kásá'dna ya tsá'kasna ay mangitsókosh is nan katsé'pash
 then his brother-in-law drinks and He (i. e. *Lumá'wig*) pushes him
 immediately into the rock. [L. 76]
tjá'kasna ay nangitóli is nan ká'pan he returned the knife at once
tjá'kashtja'y námkash is nan báto they suddenly hurled stones (*feká'shek*
 I throw)

SUMYAAK YANGKAY; APID- YANGKAY

316. *Sumyáak yá'ngkay* [*á'ngkay*] conveys the idea of doing something exclusively (as *yá'ngkay* = only, in this phrase expresses); it has personal endings only and requires the ligature *ay*.

Its forms are: Singular: *sumyá'ak* [*shumyá'ak, səmyá'ak*]; *sumyá'ka*; *súmya*; Dual: *sumyá'ta*; Plural: *sumyatá'ko*; *sumyá'kămi*; *sumyakăyě*; *sumyá'tja*.

Preter. *sinumyá'ak yá'ngkay* Fut. *adsumyá'ak yangkay*

shumyá'ka yá'ngkay ay tumá'ktju you do nothing but sit down; "you are not active"

sumyá'kăyě yá'ngkay ay éngkălí you are only speaking

súmya yangkay ken síka ay wódă nan soklǝngmo you alone have a hat
 ("it is only for you, that there is your hat")

súmya yá'ngkay kén tódí ay wódă nan kăwís ay fádsóna he alone has a
 good coat

sinumyá'ak yangkay ay inmăli I alone have come

sumyá'ka yá'ngkay ay inkăéb is kănt'yab you do nothing but make shields

sumyá'ka á'ngkay ay kăwís nan kóam you always "take the good thing for
 yourself"

sumyatá'ko yá'ngkay ay manăbla we do nothing but smoke

In a similar way *ǎpid-* [*ǎbid-*, *ǎbüd-*] is used to express the same idea; but *ǎbüd-* takes either personal or possessive endings and *ay* is omitted; therefore it belongs to the "auxiliaries" enumerated in [307-312] but is treated here as being synonymous to *sumyǎak*.

ǎpidak yǎngkay ǎntsǎno I do nothing else but work
ǎbüd angkay mǎngan sǎya he is only eating
ǎbidko yǎngkay kǎpǎn nan fǎnga I do nothing but make the pots
ǎbüdna yǎngkay ǎbfǎka he only asks
ǎbüdmi yǎngkay pitǎngǎn nan kǎya we only split the wood

MODIFYING VERBS

317. In Igórot there are numerous verbs which govern, as we should say, a Dependent Infinitive. Many of these verbs may be found in the Vocabulary; only the most important shall be given here. The "Dependent Infinitive" is preceded by the ligature *ay*.

yaǎngekek I strive, I use energy, force, zeal
 yaǎngekek ay ǎntsǎno I work hard
 yaǎngekǎm ay ǎngkǎlǎ you speak loud
 yaangekǎntǎko ay mangǎgong let us box vigorously!
 (*kogǎngek*)
 inyaǎngekek ay finukǎǎwan I called loud
 nayaǎngekǎ ay naǎpid he was pressed hard
yaakǎtko, yaalunǎko "I do a little" [*yaalunǎyko*]
 yaakǎtmi ay ǎngkǎlǎ we speak in a low tone
 yaalunǎko ay ǎntsǎno I work a little
kamǎek I hasten; Preter. *kǎndǎmǎk*
 kamǎǎm ay umǎy! go quickly
 kamǎǎna ay mangǎǎb is nan ǎfongna he builds his house
 quickly
 kǎndǎmǎk ay inmǎli I came in haste
 kakamǎek ay intǎktak I run faster (Comparative expressed
 by reduplication)
 kakamǎǎnyǎ ay manalǎfeng dance faster!

- alunáyek* I do slowly; *alalunáyek* I do more slowly, very slowly
alalunáyem ay éngkālǎ! speak more slowly
inalalunáyko ay tinmōli [təmōli] I returned more slowly,
 very slowly
- lěytjek* I want, like; *leyleytjek* I prefer
lěytjek ay ūmñnum I want to drink
lěytjénmǎ ay təmōli id Fǎntok we want to return to
 Bontoc
lěytjénmǎ ay ǎlaén nan ǎli we like to see the city
leyleytjéntǎko ay ǎstja nan mōnok mo nan ǎsǎ we prefer
 eating a chicken to eating a dog; we rather eat chicken
 than dog
lěytjek sǎka ay tumǎktju I want you to sit down
lěytjénmǎ tsatsǎma 'y tjěng/ngén sa we like very much
 to hear this
lineyǎdtja ay ǎnmüy they wanted to go (or: *ay ūmüy*; but
 the preterite follows usually the preterite of the govern-
 ing verb)
- ilǎbok* I begin
ilǎbom ay éntsǎno! begin to work!
ilǎbotǎko'y ǎfǎlǎgnid let us begin to fight
inlǎbotja'y pitǎngén nan kǎyǎ they began to split the
 wood (or: *ay pinǎtang nan kayǎ*; or: *ay mamǎtang is*
nan kayǎ)
adilǎbömi ay otǎén nan ǎndǎyǎ we shall begin to cook the
 rice (or: *ay mangǎto is nan ǎndǎyǎ*)
- tumgǎyak* I stop [*dǎmkǎyak*; *domgǎyak* etc.]
tumgǎyak ay manǎlan I stop running
tinumgǎytja [dinǎmkǎtja] ay nanǎlan they stopped running
tumgǎykǎmi ay éntsǎno tay mǎld kǎyǎ we cease from
 working, because there is no wood
- amkǎek*; *ǎǎdshek* I finish, end; are used frequently in their passive:
naǎmkko and *naǎǎash*, followed by an other passive. But also the
 active occurs sometimes:
amkǎek ay mǎngan I finish eating
inǎmkok ay nǎngan I finished eating
amkǎéntǎko ay éntsǎno let us end our working!
ǎǎdshényǎ ay mangǎéb is nan ǎlang! finish your building
 the granary!
finǎdshna'y pinǎlid [or: *ay palǎttjén*; or: *ay namǎlid is...*]
nan pǎnangna he finished sharpening his ax

- nan ístja ya naǎmko ay naǎto* the meat is cooked, has been cooked, is finished cooking
nan táfay ya naǎmko ay nakǎéb the spear is already made, is finished
naǎmko'y nasuládan nan sǎlad the letter is already written
nafǎash ay natsǎmid nan fádsó the coat is finished sewing
iyakakyǎko [iagakǎǎko] I continue (all day; day, sun = *ǎkyu*)
iyakakyǎko ay éntsǎno I work all day long; I continue working
iyakakyǎna 'y inǎtjan it rains all day long
 ("To continue" is also expressed by *kǎsǎn* [312]: *kǎsǎnka'y éntsǎno* go on working! continue working)
ipǎngko I try *ipǎngko ay mangwǎni* I try to say
ipǎngko ay ǎpten sǎka I try to meet you (or: *ay mangǎfed ken sǎka*)
ipǎngtja ay umilǎgo si fánga they try to sell pots
 (*patsǎshek*, I try, is Ilocano, but used also in Bontoc)
iyǎyak I let, permit
iyǎyami tjǎkayǎ ay sǎmkǎp is ǎfongmi we let you enter our houses
iyǎyam sak/én ay ílaèn sa! let me see that!
iyǎyatja nan lalǎki ay umǎli 'sna they let the man come here
panǎǎshak I do immediately, directly; I do as the first thing
panǎǎsham ay manǎbla you smoke immediately
panǎǎshak ay mangǎan is nan soklǎngko I take off my hat immediately (vb. *kǎǎnek*: I take off)
sǎmkǎp san Lumǎwig ya panǎǎshana nan tjǎnǎm ay mangǎbfǎka Lumawig enters and asks directly for water (His first act is asking...) [L. 41]
panaǎshantǎko'y mǎngan is nan mǎkan let us eat the rice, as the first we do
mabfǎlǎn [mafǎlǎn] "possible" or "able," is common to Bontoc Igorot and to Ilocano; with personal or possessive endings it means: I can, I am able, and expresses mostly physical ability; mental ability is chiefly expressed by *kǎkkek*, I know (cf. Fr. *pouvoir* and *savoir*).

The use of the endings seems to be uncertain; with personal verbs both *mabfǎlǎnak* [mafǎlǎnak] and *mabfǎlǎngko* [mafǎlǎngko] are employed; possessive verbs prefer *mǎfǎlǎngko* [mabfǎlǎngko].—Some Igorot rejected the use of the personal endings.

mabfalíngko ay kápén nan áfong I can build the house
mafálinmo ay kánén nan tinápay you can eat the bread
mafáliná 'y ígto nan kípan he can keep the knife
kekkéntja'y iápén nan bílak they can (understand to) count the money
mabfálintja 'y palakdiówén nan fálfeg they can ward off the spears
mafalínya ay ílan síya you can watch him [*íiláén; íiláek* I watch]
mabfalíngko or *mabfálinak ay umáli* I am able to come
mabfálinak ay masúyep I can sleep (or: *mabfalíngko*)
nabfálinak ay nasúyep I was able to sleep
nabfáliná'y kinálab nan káyæ he was able to climb the tree
mafalínmo'y ígto sa you can keep this, hold this
mabfálin ay umáli nan mamádkid it is possible that the girl comes (or:
adnget umáli nan mamádkid [306])
adí mabfálin ay umíleng ísná it is not possible to rest here
kekkéntja ay mangilágo is fánga they can (know to) sell jars [cf. L. 18]
aykókka adí mabfálin ay tæmatáktjik? can you not remain standing?
ngagénmi adí mabfálin ay sagfátén nan káyæ ay nay? why can we not
 carry this wood?
mabfálin: it is possible, it may be; (Iloc. *bálín*, power, ability)
ángnèm nan mabfálinmo do what is possible for you, do what you can
mabfáliná ay ámín he can do everything, everything is possible to him.

318. Combinations of possessive suffixes with roots, which are substantives, serve sometimes as "auxiliaries" or modifiers of verbs; as

íkad custom, habit, usage (but: *íkad* means: care)
íkádko ay mäsúyep it is my custom to sleep; I use to sleep
íkádmí ay mángan si ásxæ it is our custom to eat dogs; we are wont to eat
 dogs; we use to eat dogs
nafæash nan tsúno, ikádtja ay umíleng after (lit. "finished") the work they
 use to rest
íkádmí ay bumádong is nan átáto we use to sit on the stones at the coun-
 cil house
ínkadko ay umáli I used to come [*inkadko*: my "former" custom].

ála the direct way; followed by the copula *ya*:

álak ya láyææ my direct way is "to flee;" I flee at once
álam ya shúmkep is nan ólog your direct way is entering the girl's dormi-
 tory; you enter directly the girl's dormitory
ketjéng álan san anákna ya kumálab is káyo then his son immediately
 climbed upon a tree [M. 12]

umăyka ad Kandsón ketjěng đlam ya ad Făntok you go to Candon and from there directly to Bontoc
ketjěng đlami ya nan păgpag et loshfűdmi ya ad Serwántes then we went directly into the forest and we came out ("our egress") at Cervantes [B. 54].

For similar phrases consult the Vocabulary.

NEGATIVES

319. The use of the different negatives in Bontoc Igórot is determined by strict rules.

The negatives are: *ăđl*; *igă*; *ma/đd*; *făkěn*; *tsăan*. They are also employed, according to certain rules, as the particle of answer: "no".

As the following discussion will show, the negatives take to themselves the endings of verbal forms and are thus verbalized.

ADI

320. *Adl*, not, is used as simple negative with verbs, especially in the present and future, but rarely with past tenses. *Adl* is also the negative particle for prohibitive imperative; and with the conjunction *ta* it expresses negative purpose "that not; lest".

Adl affects a whole sentence or a single word. In the latter case it corresponds sometimes to our privative prefixes *un-*, *in-*, *dis-* etc.; there are no privative particles found in combination with any words in Bontoc Igórot.

Adl with the endings taken from the verb appears in these forms:

Personal:	Possessive:
1. <i>adlăk</i>	<i>adlăk</i>
2. <i>adlăka</i>	<i>adlăm</i>
3. <i>adl</i>	<i>adlăna</i>
D. <i>adlăta</i>	<i>adlăta</i>
I. incl. <i>adlăăko</i>	<i>adlăăko</i>
I. excl. <i>adlăkămi</i>	<i>adlămi</i>
II. <i>adlăkăyă</i>	<i>adlăyă</i>
III. <i>adlătja</i>	<i>adlătja</i>

In future *adĩ* takes (besides the endings) also the future prefix *ad-* from the verb.

- adĩak umĩli* I do not come *adĩk kėkkėn* I do not know
adadĩkĩmĩ umĩleng we shall not *adadĩmi sagfĩtėn sa* we shall not
 rest carry this
adĩ ėntsũno sĩa he does not work *adĩna kĩpėn nan ƒfong* he does not
 build the House
adadĩkĩmĩ umũy istĩ we shall not go there
nan lalĩki adĩ lumĩyay the man does not run
nan ongĩnga adĩtja ĩnkyat is nan wĩnga the children do not swim in the
 river
nan fafĩyi adĩna alĩėn nan kĩpan the woman does not take the knife
nan mamamĩgkid adĩtja fakĩshėn nan fĩnga the girls do not break the jars
adĩk lėytjėn sa I do not like that
adĩka ėngkĩlĩ! do not speak! *adĩkay* ėngkĩlĩ! do ye not speak!
adĩka ėngkĩkĩlĩ is ėlĩy ngĩg is sa kėn tĩdĩ do not say anything whatso-
 ever of this to him!
adĩ tit/ĩwa not true, "untrue;" *adĩ kĩwĩs* not good, not fair, "unfair"
adĩ kag nannĩy not like this, "dissimilar"
adĩmi ĩkad ay lumĩyay is nan fĩlĩgnid it is not our custom to run away
 in battle
adĩmi tjeng/ngėn tjakay we do not hear you
si Ugaug adĩna sibĩėn nan kĩyo Ugaug does not cut the wood
umĩgiĩdka?—adĩak! are you afraid? — no! (I am not)
umĩykĩy?—*adĩkĩmĩ!* are you going? — no!
nan kĩy ya adĩ tjaktjĩki the house is not large
adĩ tit/ĩwa nan kĩlĩna his words are not true
ĩdĩka! ĩdĩka! don't! don't! (if the verb which the speaker has in his mind
 is a personal verb)
adĩm! adĩm! don't! don't! (if the speaker has a possessive verb in his
 mind)
adĩka kag fafĩyi ay inĩka do not cry like a woman!
ĩdĩ kĩwĩs sa; ngĩg sa! this is not good; this is bad!
adĩmi lėytjėn ay intedėc'sna we do not like to stay here
nan adĩk ėngkĩlfan "my not speaking" (negat. Nom. act.)

From the root *ĩdĩ* the possessive verb: *ĩdĩek*, pret. *inĩdik*, passive *mĩĩdĩ*, is derived, meaning: I deny, refuse, forbid, "let not: *adĩek sĩa ay ĩmũy* I forbid you to go; *adĩėnmi tjĩtja'y ėngkĩlĩ* we let them not speak.

aykėtĩko nganngĩni [ngan/ngĩni] ad Fĩntok? are we near Bontoc?
adĩ! no!

aykēka insākīt? are you sick? *ādī!* no! (*ādīak!*)

umāykāmī ad Manīla ta engkāmī 'nkāēb is tilinsīla; ketjēng adī nan tākæ
let us go to Manila that we make a moai; then the people "do not,"
refuse to go [B. 41]

ketjēng kanāna en "umāykāmī'd man!" ketjēng adīna then he says: "let
us go!" then he does not permit (us to go) [B. 48]

kanāna ay mangwāni en "banātka ta mangantāko!" isāed adī she says
(saying): "come down, that we may eat!" then (her son) does not
(come down) [K. 16]

kanāntsa ön [kanantja en] "ifālam nan sagnim!"; *ketjēng ādī* they say:
"come out to dance! (lit.: take out your dancing); then she does
not [L. 87]

saāta'd fobfāy; ketjēng ādī let us two go home; then he does not, he
refuses [M. 11]

admagēnta is nan fānfānīg ay āfong let us two live alone in the little
hut; *ādī san anākna* his son refuses. [M. 14 f.]

adī māfālīn sa! this is impossible

adīak mafālæd I am not bound, not a prisoner

adīkamī maayākan kēn tōdī we are not called by him

Although *adī* is the negative for verbs in the present and future, it
is also employed occasionally (instead of: *iga*) with the preterite:

adīk lināgo nan kāpis I did not buy the cotton

adīmi inpaxīd nan kafāyo we did not send the horse

adīkamī inmāli we did not come.

IGA

321. *Igā* or *īgāy*, not, not at all, is the negative for the preterite;
employed sometimes with the present; it emphasizes the negation. *Igā* is
not used with the imperative or the future. It takes from the verb the per-
sonal or possessive endings. Its forms are:

Personal:

1.	<i>igāak</i>	<i>igāyak</i>
2.	<i>igāka</i>	<i>igāyka</i>
3.	<i>igā</i>	<i>igāy</i>
D.	<i>igāta</i>	<i>igāyta</i>
I. incl.	<i>igatāko</i>	<i>igaytāko</i>
I. excl.	<i>igākāmī</i>	<i>igāykāmī</i>
II.	<i>igākāyæ</i>	<i>igāykāyæ</i>
III.	<i>igātja</i>	<i>igāytja</i>

Possessive:

<i>īgak</i>	<i>igāyko</i>
<i>īgam</i>	<i>igāymo</i>
<i>igāna</i>	<i>igāyna</i>
<i>igāta</i>	<i>igāyta</i>
<i>igatāko</i>	<i>igaytāko</i>
<i>igāmī</i>	<i>igāymi</i>
<i>igāyæ</i>	<i>igāyæ</i>
<i>igātja</i>	<i>igāytja</i>

(The forms *igáyko* and *igáymo* seem to be used very rarely).

The verb is in the preterite and sometimes in the present; but even in the latter case *igá* expresses a past tense:

igáak umüy I did not go, I never went
igáykami masúyep we did not sleep (or: *nasúyep*)
igána fakáshén nan tóónan he did not break the small jar (or: *finákash*)
igam ídju sa is nan alíwidmo you never showed this to your friends
igáyko [ígak] kánén sa I have never before eaten this
igá inmáli sía he did not come
igáyko sínáḡfad nan kimáta I did not carry the double-basket "kimāta"
igāmi ílaén sa (iníla) we did not see it
aykékáya nasúyep?—igákami! did you sleep? — no! (we did not)
ayké nakaóto sía?—igá! did he finish cooking? — no! (he did not)

Passive forms have the prefix *ka-*, instead of *ma-* and *na-*, if connected with the negative *igá*:

igá kakóket [kakékét] nan ístja the meat was not cooked
igá kaóto nan fínáya the rice was not cooked (is not yet done)
nan fanga ya igá kapáyan the jar is not filled, was not filled completely
nan fálfeg ya igá kakáéb the spear was not made, is not yet ready
Pókis ya ketjéng si íga kalíneb Pokis alone was not inundated (by the Great Flood) [L. 5]
isátja'd ya mangáya ya ígá kakáéb nan itjútja; isátja'd tamóli then they went to the woods ("made a ceremony") and the omens did not turn out favorably ("were not done, accomplished"); thereupon they returned [L. 68]
ígá kátóy not yet dead, almost dead
ígay kápno not yet full, not quite full

MA/ID

322. *Mă/íd* is a Personal Verb, not a negative particle; it denotes non-existence and can be translated literally by: there is not; there is no; Ger. es ist nicht vorhanden; es gibt nicht.—This basal meaning of *ma/íd* must be kept in mind, if its various employment shall be understood; in fact, all its constructions become perspicuous, if we dissolve them into sentences with "there does (do) not exist."

ma/íd is often translated by its equivalent: not any, no, nothing; verbs in connection with this idiomatic negative must be in their Nomen actionis; as the Igórot say: "there is not any making-of-yours of jars:"

ma/íd kapěnyæ is *fǎnga*; the Nom. act. appears without *nan*; the object of the Nom. act. can be considered to be an objective genitive, hence it is preceded by *is*. *ma/íd* has as personal verb these forms: *mǎ/idak* I am not present; *ma/ídka*; *ma/íd* [*míd*]; *ma/ídta*; *ma/ídtǎko*; *ma/ídkǎmǎ*; *ma/ídkǎyǎ*; *maídtjá*.

(As *ma/íd* means "there is not existing; there is not present," we shall find [362f.] a verb, the opposite of *ma/íd*, which expresses existence, "there is: *wǒdǎ*.)

Ma/íd, being an independent verb, does not take the endings of other verbs (as *adǎ* and *igǎ* do); it has a future form: *adma/íd*; the following verb, Nom. act., does not take the future prefix.

ma/íd nǒang there is no buffalo (here)

ma/íd tǎkæ'sna there is no person here; nobody is here

ma/íd kǎnek there is no eating-of-mine; I eat nothing; I do not eat anything

ma/íd kaněnyæ you do not eat anything

ma/íd kinǎngko I did not eat anything

adma/íd kǎnén I shall not eat anything

ma/íd nafǎkash nothing is broken

si Fǎnged ya ma/íd isnǎ Fanged is not present here. The negative answer upon a question like: "is Fanged here?" is not *adǎ*, but: *ma/íd*.

ma/íd ǎsæ no dog; *ma/íd kǎyæ* no wood; *ma/íd fǎsæl* no enemy

ma/íd íntjǎsak I found nothing; "there is not my-having-found"

adma/íd ítjǎsam you will not find anything

ma/íd ǎsæ is ínlak or: *ma/íd ínlak is ǎsæ* I did not see any dog

(Lit.: 1. there exists not (any) dog for my seeing; 2. there exists not my seeing of any dog.)

ma/idak ísna adǎgka I was not here yesterday

ma/íd sǎya ísna adwǎni he is not here to-day or: *sǎya ya ma/íd ísna adwǎni*

ma/íd éntsǎno nobody is working (there exists not any working man, any worker)

ma/id tsǎnoéna he does not work anything

adma/íd éntsǎno nobody will work

ma/íd mángtek si sa nobody knows that ("there exists none knowing that")

ma/íd minléyad ay mangitsǎotsao ken sǎya nobody wants to give to him

ma/íd masǎyep nobody sleeps

ma/íd inkǎéb is tǎfay nobody makes spears (pers. vb. *inkǎébak* is...)

ma/íd nangígnan is nan áswæ nobody was holding the dog ("there was not any holder of the dog")

ma/íd mamáyad is nan lalaláki nobody is paying the men

(As these examples show, *maid* in the meaning "nobody" requires not the Nomen actionis, but the Nomen agentis or "Participle;" the reason becomes evident by the literal translation.)

míd namadý is nan laláki nobody has killed the man (there was not any slayer of the man)

ma/íd inmáli nobody has come (there is none having come)

ma/íd tákæ is makapadý kén tódí nobody can slay this one ("there is none as to be able to slay")

ma/íd nimnímkø is kának kén síka I do not think of anything, which I might tell you ("there is not my-thinking for my-telling to you")

ma/íd anáþéna he does not seek anything; *ma/íd mangádnab si sa* nobody seeks it

sínæ nan fáswæl?—ma/íd! who is the enemy?—Nobody! (there is none)

ngág nan kotók tóshá?—ma/íd! what is the use of this?—nothing!

ma/íd kotókmo! ma/íd nongnóngmo! "there is no advantage for you; you are 'good for nothing!'"

itáfonmo amín nan bilákmo ta ma/íd mangákøu hide all your money, lest anybody steal it!

ma/íd bilákko there is no money of mine; I have no money

ma/íd inílak si tákæ I have seen no person, nobody

ma/íd kánek is tinápay I do not eat any bread

ma/íd yáina is patatjím adwáni he does not bring any iron to-day

ma/íd intjánanmi is síngsing we did not find any ring

adma/íd ilágöyæ is ángsan you will not at all sell many (*ma/id:* emphatic negat.)

ma/íd ínumém is tjénum you do not drink any water

ma/íd maíla'sna! there is nothing here to see! (lit.: to be seen)

ma/íd maínum ísna there is nothing here to drink (lit.: to be drunk)

ma/íd makáéb ísna is táfay there is nothing here to make (into) spears of síya ya *ma/íd ísna* he is not (not at all) here

ma/íd intedée is tafágo is nan fobáŋgak there is no tobacco in my pipe

ma/íd [míd] éngkákalí adwáni! let nobody talk now!

ma/íd kafáyo kén tjátáko "there is no horse for us;" we have no horse; no one of us has a horse

ma/íd lineyádkø I wanted nothing; *míd siáðém* you like nothing, you are dissatisfied

adma/íd álam [áðém] you will get nothing; you will not get anything

- adma/íd fayáttjantja ken tjakayæ* they will not pay you anything
ma/íd kanám! do not say anything! ("let there not be your saying!")
mo sínæ nan maáæni ay umáli, ma/íd kóána if any one is coming late,
 he gets nothing. (*kóak*: [107ff])
adma/íd kóam there will not be anything for you; you will not have any-
 thing; ("there will not be your property")
ma/íd kalásay ken Tóngay there is no shield for Tongay; Tongay has no
 shield
míd léngagna there is no sense of his; he has no sense
míd kánkáněná's ákfób there is no fruit for him to eat [P. 7]
tákěn mo mid kánek is ákfób nevermind, if I do not eat any fruit! [P. 7]
et ma/íd intjánanmi is fútug; kánfing nan intjánanmi and we did not
 find any pigs; goats we found [B. 15-]
míd nongnóngna nan kayæényæ "nothing is its value, your gathered
 wood;" the wood which you gathered is worthless [K. 2]
tay míd siáděm éngkămi mangăyæ because you are dissatisfied, we go to
 get wood [K. 13]
míd nongnóngmo you are "worthless" [L. 64] [L. 72]
nan fatáæwa ma/íd fflig the world, there were no mountains [L. 1]; the
 earth was without mountains
ma/íd inflămi is nan anăkmo we did not see anything of your daughter,
 we did not see her at all [T. 5]
si pay Palpalăking ma/íd inălăna is kătjəu Palpalaking indeed did not
 catch any fish [P. 2]

FAKEN

323. *Făkěn* [făkěn; făkěŋ], an idiomatic negative without English equivalent, is used to indicate that an object or quality is not what one says or asks, but something else; as a man, pointing at a brass chain would say: "this is not gold" *nannay făkěn fălđog*; by the use of *făkěn* he implies that the thing is something else, something different from gold; it is brass.

Făkěn is employed only with nouns, and sometimes with adjectives and adverbs, but not with verbs in the "Indicative;" it takes from the nouns their possessive suffixes.—The phrases: not I but..., not you but..., not he but... etc. are expressed by the personal endings of *făkěn*: *făkěnak*, *făkěngka*, *făkěn sŷya*, *făkěnta*, *făkěntăko*, *făkěngkamŷ*, *făkěngkăyæ*, *făkěntja*.

Făkěn is also used as answer "no;" it means: not what you say, but something else or different ("you are mistaken").

nannay ay áfong fákénko kǎa this house is not mine (my property)—but
it belongs to an other

nannay ay túfay fakéna [fákína; fakóna] kǎa this spear is not his own—
but...

fakónak si Fánged; Olóshan sak/én I am not Fanged; I am Oloshan

fákín fobfafáyí not any women (- - - but girls.. or men... or boys...)

fákín ášæ, kǎsha sa this is not a dog; it is a cat

fakénak, tékken ay laláki not I, but another man

fakénak is úmüy not I am going; (notice the use of the preposition *is*!)

fakón sa! this is not correct; it is not this, but —; “you are mistaken,”
(it is right, it is correct: *sfa sa!*)

fakónak is nangwǎni it was not I who said so, but —; (notice the use of
is and the Nom. agentis or “Participle!”)

fakénka is nangǎngnén si sa it was not you who made this

fakónak is inmáli is nan taæwín ay inmáiy it was not I who came last year

fakón fafáyí nan nangǎéb si sa not a woman has made this

fakónak! no, not I! (as answer upon questions like: was it you who did it?)

fakénkami! not we! also: *fakón tjakǎmí!*

fakónmi nóang not our cattle; it is not our cattle

fakénko kǎa, fakónmo kǎa, fákénna kǎa, fákénmi kǎa... it does not belong
to me, you, him, us; it is not mine, yours, his, ours...

nan áfong ay nay fakéna kǎa this house is not his.

nannay fakénta áma this is not the father of us (two boys)

nannay fakén kǎan Táynan this is not Taynan’s; does not belong to Tay-
nan—but to some other boy

fakén nan kanǎm what you say is not correct

æáy nget fakén nan kinwǎnik I was perhaps mistaken in saying so

fakónkami Tagálog; Igolótkǎmí we are not Tagálog; we are Igórot

aykǎ tsaktsǎki nan soklóngmo?—fákén tsaktsǎki is your hat large?—not
large!

fakén adwǎni not to-day (but some other day)

fakén sa’sh kipan this is no knife (’sh: prepos. *is*)

fakén sa is tjénum this is no water

fakónak kén sfya I am not he

fakónak si Mátyæ, si Antéloak I am not Matyu, but I am Antero

fakón sfya tékken not he but an other

na! nangkǎ fakén tji’s fafáyí! well! (surprise!); why, this is no woman!
laláki tji! this is a man

adfakénka is mangǎéb is túfay not you will make the spear!

adfakénak is úmüy it is not I who will go

fakénkǎmí is nangwǎni ’sh sa it was not we who said this

adfakēnka 's *umāli*! it is not you who will come!

fakōnak is *mangāēb* is *nan ājong* it is not I who will build the house

fakōnkami 's *namadōy* is *nan lalāki* it was not we who killed the man

(But if the subject is not emphasized: *igāmi pinadōy nan lalāki*)

aykō fākēn sa? is it not so? is it different?

fakēnkayə'sh *umāli* it is not you who shall come! [L. 59]

fakōn sa'sh *tsālādōy tay fanabfanānig* these are no logs (whole trunks of trees) because they are much too small [L. 53]

nangkō fakōn tjakāyē is *inkāēb si fānga* why! it is not you who make jars [L. 22]

kanān nan anōtjīna en "nangkō—*ēpom nāmō*!" *isā ed kanān nan yān/a en* "*fakōn! līpad pay ay nalāngolāngo*!" said the younger brother: "why! this is indeed your leg!" then said the older: "no! it is well dried wood!" [K. 8]

sak/ēn ngin ya fakōnak? "I am probably not I?" (Expression of indignant egoism; with these words Palpalāma refuses to give up a part of the fish he had caught; equivalent to: I have to look out for myself!). [P. 5]

fakōnak si mangāyak is *nan ānanāktja* it was (is) not I who called (call) their children

fakōn sīya is *nangāla* is *nan bīlak* it was not he who received the money

fakōn sīya is *nanībə* is *nan kāyo* it was not he who had cut the tree

TSĀAN

324. *Tsāan* [dāān], not yet, not, is employed as negative with verbs only.—*Tsāan* is probably an Ilocano loan-word. Cf. "*saan*."—Its meaning is past, whether the verb is in the present or preterite tense; the verbal endings are shifted to *tsāan* which appears then in these forms:

Personal:	Possessive:
1. <i>tsāānak</i> [tsāānak]	<i>tsāānko</i>
2. <i>tsāānka</i>	<i>tsāānmo</i>
3. <i>tsāan</i>	<i>tsāāna</i>
D. <i>tsāānta</i>	<i>tsāānta</i>
I. incl. <i>tsāāntāko</i>	<i>tsāāntāko</i>
I. excl. <i>tsāānkāmī</i>	<i>tsāānmī</i>
II. <i>tsāānkāyē</i>	<i>tsāānyē</i>
III. <i>tsāāntja</i>	<i>tsāāntja</i>

(Certain forms of this negative must not be confounded with similar forms of *tsa*, "often, usually." [310])

Tsāan is frequently followed by the emphasizing particle *pay*: *tsāan pay*, not yet. There is no future form of *tsāan*, as it points always to the past.

("Not yet" with the present is expressed thus: *adīk fekāshēn nan batō adwāni* I do not (yet) throw the stone now. Or: *adfekāshek nan batō is āni* I shall soon throw the stone)

tsāānak pay inmāy I have not yet gone; *tsāānka pay inmāy; sīya tsāan pay inmāy* etc.

tsāānko fekāshēn nan fālfeg I did not (yet) throw the spear

tsāānak mabfālīn ay ēntsāno, tay nan litjēngko ya īnsākīt I can not yet work, because my finger is hurt

tsāānkāmī inmāli we did not (yet) come (synon.: *igākami inmāli*)

tsāānko īlaēn I did not yet see

tsāāna kāpēn nan kalāsay he did not yet make the shield

tsāānko kināēb nan pīnang I have not yet made the ax

inmāli nan alīwidmo ay?—tsāān pay! did your friend come? — not yet!

nadōy nan itādmō?—tsāān! did your brother die? — no! (he did not)

tsāan nafākash nan tōānan the small jar is not yet broken

325. The phrases "nor," "nor did I," "nor was I," "nor do (am) I" are expressed in Bontoc Igorot thus:

kag kēn sak/ēn ākis lit.: "like unto me also;" (the negative being omitted); or: *kag kēn sa/kēn ākis īgak īlaēn* nor did I see him (a negative with a verb).

326. *Pāād*, an emphasizing particle, is used in connection with negatives:

igāak pāad lumāyax I did not at all run away

adīak pāad manūbla I do never smoke

līnumag nan tjēnaxm ya adīm pāad nongnōngēn nan fīndāyax the water is boiling and you do not at all care for the rice [L. 57] (or: *adīpāad nongnongēm*)

tāddo adīm pāad tjipāpēn nan kōam? how long (will it take until) you (not) catch your "pig?" (*tāddo*, how long time, requires a negative) [L. 61]

ketjěngka's adĩ pǎad makǎtpap is nan kǎam then you alone can "absolutely" not catch yours [L. 61]
tay nǎæ/õu nan tǎkæ ya adĩka pǎad umipatofo is tjěnum because the people are thirsty and you do not "at all" create any water [L. 72]
fangofangõnek sika ya adĩka pǎad fumǎngon I keep trying to awake you and you never wake up [S. 11]

KETJENG

327. *Ketjěng*, a word with various meanings, used mostly as conjunction "then," "thereupon," and also with the meaning: "it is all; it is finished," is mentioned here with the negatives, because *ketjěng* expresses sometimes the negative, exclusive idea: "not any other but you, but I, but he etc." or: only you; you exclusively; except you; none except you.

ketjěng takes the personal endings to express: none but I; none but you; none but he etc. Its forms are: Sing.: 1. *ketjěngak*; 2. *ketjěngka*; 3. *ketjěng (sĩa)*; Dual: *ketjěngta*; Plural: I. incl. *ketjengtdǎko*; I. excl. *ketjěngkǎmĩ*; II. *ketjěngkǎyǎ*; III. *ketjěngtja*.

The verb governed by *ketjěng* is connected with it by the preposition *is*; rarely by *ay*, and is frequently accompanied by a negative particle:

ĩlǎek amĩn ay lalalǎki, ketjěng si Mólěng is ma/ĩd sina I see all men, except Moling, (he) is not present here

lěytjěnmĩ nan amĩn ay ayǎyam, ketjěng nan tĩlin is adĩmi lěytjěn we like all birds, except the "rice-bird" (we do not like)

amĩn ay fobfǎǎyi wodǎtja'sna, ketjěng si Akǎnay is ma/ĩd sina all the women are present, except Akunay (is not here)

ketjěngak is ĩnkaeb si tũfay none but I, I alone make spears, just I make spears

ketjěng sĩa is manǎbla none but he is smoking

aykǎ ketjěng na is kǎyǎ? is this all wood?

ketjeng ay umĩnumak is tjěnum "ended is my drinking water," I do not drink any more water

ketjěngka's adĩ pǎad makǎtpap is nan kǎam none but you cannot catch yours, i. e. only you cannot... [L. 61]

aykǎ ketjěng na'sh monǎkyǎ? have you no more chickens than these; are these all your chickens? [L. 43]

EQUIVALENTS FOR RELATIVE SENTENCES

328. Bontoc Igórot employs the ligature *ay* to connect what we call "Relative Sentences" with the main sentence or the "antecedent." There is no "Relative Pronoun" in Bontoc Igórot, and there are, in fact, no "Relative Sentences." The phrase following *ay* might be considered [for convenience sake and for the easier understanding of many examples given here; but not as a translation!]: either in apposition with the antecedent, or in connection with its antecedent by a relative and the copula inherent to *ay*: who or which is, was, are, were etc.

(But it would not facilitate understanding to consider *ay* a relative, that governs "finite verbal forms," as in English!)

An inverted construction is found occasionally (some examples will follow [338]): the interchange between the "antecedent" and the predicate of the "relative sentence". Thus the sentence: Show us the letter which you bring, can be arranged:

Show us the letter which-is your-bringing-object

Or:

Show us your bringing-object which-is a letter

(The words connected by hyphens are expressed by one word in Bontoc Igórot.)

Various cases of equivalents for our relative constructions will now be treated.

329. NOMINATIVE OF THE RELATIVE. Construction: Antecedent — *ay* — "Participle" (of personal verbs) or Nom. agentis (of possessive verbs). The Nom. ag. requires *is* before its object [250].

léytjénmĭ nan kalásay ay kăwĭs we like the shield which is good, (*ay*: which is)

nan laláki ay Igólot ya nan alĭwidko the man (who is) an Igórot is my friend

kumalábka 's kăyo ay ántjo climb upon a tree which is high

intŏ nan ongŏnga ay masŭyep? where is the child that sleeps? (the child sleeping)

inĭlak nan ŏgsa ay linmáyaæ I saw the deer which was running

kĕkkeke nan lalaláki ay éntsáno (éntsánotja) I know the men who are working

- nan tākæ ay ūmüy ad Malónosh* the people who go to Malólos [B. 4]
intō nan lalaláki ay nasūyep ísna? where are the men who were sleeping
 here?
- nan fobfállo ay si yun/ak adfadsǎngéna sak/én* the boy, as my older
 brother, will help me (ay: who is my.. or: as my..)
- īgtóna nan fáka ay fákōna kōa* he keeps the cow which is not his own
nan fafáyí ay umáli the woman who comes
- nan ongōnga ay masūyep (ya) adí ináka* the child that sleeps is not
 weeping
- kékkék nan laláki ay adumáli* I know the man who will come
nan áse ay kinmāan ya kōak the dog that went out is mine
- nan ongōnga ay mafáa is íli* the boy who is sent to town
nan fínáyæ ay maoto kén tjakāmí the rice which is cooked by us
- nan laláki ay ūmáli ya si íkídko* the man who comes is my grandfather
nan fafáyí ay ninafōy is nan wānis intedēe ísna the woman who wove
 the breech cloth lives here (pers. vb. *ináfōyak* I weave)
- síya nannay nan mōnok ay admapadōy aṛáṛni* this is the chicken which
 will soon be killed
- nan laláki ay tumúktju ísna ya nalpō is nan fílig* the man who is sitting
 here came from the mountain
- nannay nan lalaláki ay manublátja is ángsan* these are the men who
 smoke so much
- nan bílak ay nakátlo* the money which has been divided into three parts
nan sōklong ay ma/ísabfud ya kōak the hat which is suspended is mine
- nan laláki ay mangáéb is nan túfay* the man who makes the spear.. ("the
 man who is the maker of the spear" but not: who makes!)
- nan ápok ay minlágo is nan patatjím* my master who buys the iron (is
 the buyer)
- nan fobfállo ay mangáyak kén sak/én* the young man who calls me (the
 caller of)
- nan fafáyí ay mángtek ken Fūmnak* the woman who knows Fumnak
tjái nan lalaki ay nangyái is nan mōnok yonder is the man who brought
 the chicken (who was the bringer of the chicken)
- nan laláki ay nangála's nan bílak ya mangákōu* the man who took the
 money is a thief
- kékkék nan fobfállo ay nangáéb is nan fǎngkæ* I know the boy who
 made the spear
- intō nan fafáyí ay nangwāni si sa?* where is the woman who said so?
ílaēm nan ongōnga ay nangálab is nan káyo? do you see the boy who
 climbed the tree?

nan lalāki ay nangitsāotsao is nan kalāsayna kēn sak/ēn intedēe id Tukūkan
the man who gave me his shield lives at Tucucan; the man, "the
giver of his shield to me..."

330. GENITIVE OF THE RELATIVE. Construction: Antecedent — *ay* — prefix *nin-* to the person or thing owned — *is nan* — Nomen actionis (with possessive endings)

nin- see [62]; a literal translation is impossible.

nannay nan ongōnga ay ninsōklong is nan inālan nan mamāgkid this is
the boy whose hat the girl has taken ("this is the boy who is the hat-
owner-(the hat) for the girl's taking"). (*ināla* and Genitive Indi-
cator *-n* suffixed)

nan fafāyi ay ninjobānga is nan linagōak the woman whose pipe I have
bought...*is nan linagōanyē*...you have bought

nan lalāki ay ninasāwra is nan mamasūyep the man whose wife is sleep-
ing

nan lalāki ay nināfong is nan napēan the man whose house is burnt

nan fafāyi ay ninānak is nan ināka the woman whose child weeps

nay nan fālfeg ay napōtlong nan padānengna here is the spear whose
shaft is broken; as the spear cannot be an "owner," the construction
is: the spear which is broken, its shaft.

331. DATIVE OF THE RELATIVE. Construction: Antecedent — *ay* — Nomen agentis with suffix *-an* and possessive endings. Translation impos-
sible.

nan lalāki ay nangitsaōtsāoana (nangitsaotsāoan) nan yūn/ak is nan
kīpan ya gadsāngyen the man to whom my brother gave the knife
is wealthy

nan lalāki ay mangitsaotsaoānyē is nan kīpan...the man to whom you give..
ay mangitsaotsāoam to whom you give (singular)

nan fafāyi ay mangiyalām is nan kāyē the woman to whom you bring
the wood (*mangiyalām* or: *mangiyaiam*; inserted *l*, see [16])

nan ānānak ay mangitjuānmi is nan fēnga the children to whom we show
the flowers

nan āsē ay mangitsaotsāoan nan ongōnga is nan īstja the dog to which
the child gives the meat

nan alfwidāko ay nangipaoidantāko is nan āgēb our friends to whom
we sent the box

shoshõngettja nan fobfafđyi ay adłmi mangidjũan nan abõngöy angry are
the women to whom we do not show the agate
nan ib/atđko ay nangitsaotsaoantđko is nan mđkan our companions to
whom we gave the rice
(probably: "our companions who are our-giving-place for rice")

(Such complicated constructions as those in [330 and 331] are, of course, extremely rare. Simpler hypotactic constructions: the women are angry, because we do not show...; or paratactic constructions: we do not show the women the agate; they are angry, are used almost exclusively.)

332. ACCUSATIVE OF THE RELATIVE. Construction: Antecedent — ay— Nomen actionis with possessive endings.

nan lalđki ay kėkkėk wodđ'sna the man whom I know is here (the man who is my-knowing-aim is here)
aykım inłla nan tjókax ay innđfön nan fafđyi? did you see the bag which the woman has woven? (*inafö* and *ligat. -n*, the "genitive indicator")
nan ongđnga ay inłlami the children we saw (the children, our-seeing-aim)
nan kđyax ay siböenyax the tree which you cut down (the tree which is your-cutting-aim)
nan sóklong ay lagđan nan alłwidko the hat which my friend buys (as my friend's buying-object)
nan bılak ay isubłına the money that he changes
nan łstja ay iyđin nan ongđnga the meat which the boy brings (as the boy's bringing-object; *iyđi* and *ligat. -n*)
nan kđyax ay adłyax siböen et admađngan the tree which you do not cut down will grow (*et*: idiomatic particle preceding a main sent.)
nan nđang ay padđyéntja the carabáo which they are killing (as their killing-aim)
nay nan sұлad ay inđlami here is the letter we have received
nan talđto nan Igólot ay kinđėb Abbot ya kđwłs the pictures of the Igórot which Mr. Abbot made are good (which were Mr. Abbot's making-aim)
nan tınđpay ay kinđnmo the bread you ate (as your-eating-object)
wöđđy ken sıka nan sұлad ay sinulđdan nan anótjik you have the letter which my brother has written
intö nan fobđnga 'y linagđak? where is the pipe I have bought?
nan đfong ay łlaem ya nan pabafđngan the house you see is the "paba-fungan"

nan áse ay adíyæ ayákan adi umáli the dog which you do not call does not come
nan fafáyi ay kekkényæ ya éntsáno is nan páyo the woman whom you know is working in the rice patch
nan fafáyi inlágona nan sngsing ay intjasána the woman sold the ring she had found
wödáy ken sak/én nan kípan ay inidjáam I have the knife you gave (me).

333. RELATIVE REFERRING TO PLACE OR TIME. Construction: Antecedent — *ay* — verb with locative suffix *-an* and possessive endings.

nan íli ay nīyánakak ya adsáæwi the country where I was born is far away (I bear: *tanakko*, Fr. j'enfante; *naiyánakak* I was born; [*nīyánakak*]; the locative form used here is contracted from *niyanak-an-ak*, my-being-born-place; my birth-place; our birth place: *niyáanakanmi*; but: we were born: *niyánákkami*.)

nan íli ay ináyak ya tsaktsáki to country where I went is large

Observation: The verb *áyak*, I go, is never used in declarative main sentences or in commands; but only in interrogative and subordinate clauses! I go to the country: *umüyak is íli*, but not: *áyak is íli*:

As Nomen actionis: *nan áyak, nan áyam* etc. "my, your going," we find this peculiar "verb" in emphatic declarative sentences, as: *ad iLágod nan áyam*: to the North (the Lagod-Tribe) be your going! betake yourself to the North!

ipítjum nan áfong ay intedéean Anæwádsal show (me) the house where Anauwasal lives; (the house which is Anauwasal's living-place)

nay nan káæwad ay ninfalognñtanmi adúgka here is the place where we fought yesterday (*káæwad*: the place, spot, that was our battlefield)

ídjum nan páyo ay nëntsánoan nan lalaláki show me the rice patch where the men worked

nay nan íli ay intedééántja here is the town where they live

nan áfong ay mamayádsána is nan máñno the house in which he pays the working-men (*fayádsak* I pay; Nom. ag. *mamáyad*; from this Nom. ag. the locat. Nom. is made: *nan mamayádsak*, my paying-place; *nan mamayádsantako* our paying-pl.)

nan ágæb ay mangitafónana is nan sngat the box in which she hides the earrings (the box which is her-hiding-place for earrings)

nan ángan ay masuyepána the chamber where he sleeps (as his sleeping-place)

- nannay nan áfong ay nadöyána* here is the house in which he died
nan áfong ay nadöyan amána the house in which his father died
nan págpag ay manibéántáko is nan káyo the forest where we cut the trees (*sibóek*; Nom. ag. *manibæ*; locat. Nom. *manibæ-an*)
nan págpag ay mamadóyanyæ is nan ógsa the forest in which you kill the deer
nan áfong ay nangítjasantáko is nan bílak the house where we found the money [even a form "*nangtjasantáko*", without *i*, exists]
nan wǎnga ay mangálantja is nan kátjǔ the river where they are catching the fish
nan wǎnga ay inkyatántja the river where they swim
nan íli ay umáyan nan laláláki the town whither the men go
nan íli ay nangipaoítan Olóshan is nan bílákna the town to which Olóshan sent his money
nan djálan ay umáyantáko id Fæntok the road on which we go to Bontoc
nan páyo ay mangitonítjan (tj: t mouillé) nan fobfáfáyí is nan pádsog the rice field where the women plant the rice
nan íli ay nalpoantáko ya ad Fæntok the town whence we came is Bontoc
nan íli ay nálpán (for: nalpóan) nan Igólot the country whence the Igorot have come
nan laláki ay nináfong is nan intedééantáko the man in whose house we live (the man who is the owner-of-the house, the house for our living-place!)

"The place where..." is regularly expressed by one noun: *nay nan masuyepantáko*: here is our sleeping-place, instead of: the place where we sleep; *nan umilengántja*: their resting-place, or: the place where they rest; *nan éntsūnoányæ* your working-place; *nan nentsūnoányæ* your former working-place; *nan manalibnántja* their dancing-place (syncopated from *manalifenantja*); *nan intaktakánmi* our running-place.—Possessive Verbs take the locative suffix *-an* only in their form as Nomen Agentis: *ítonitko* I plant; *nan mangitonítjan*: the planting-place; *fayátjak* I pay; *nan mamayátjan* the paying-place.—

Also with passive forms:

- nan áto ay napadóyan nan áswæ* the council house where the dog was killed
nan páyo ay maitóntsán nan pádsog (maitóntsán, with inserted s and elided i for maitonítan) the field where rice is planted
nan káæwad ay nadánan nan síngsing the place where the ring was found (*nadánan* for: *naitjánan*)
nay nan nailagóan nan páküy here is the place where the rice was sold

Time: *nan ákyu ay inmalíak is nan íli ya téngæ* the day on which I came to town was a holiday (*inmalíak* = *inmali* + *an* + *ak*)
nan taræwín ay nintedéeanmi ad Maníla the year in which we lived at Manila.

334. RELATIVE REFERRING TO INSTRUMENT. Construction: Antecedent — *ay* — verb in its instrumental form [262] as Nom. actionis with possessive endings.

intó nan túfay ay inpadóymo is nan fáxsæl? where is the spear with which you hit the enemy? (the spear which was your-hitting-instrument for...)

nan mantílyo ay itiktíkkø is nan patatjím the hammer with which I strike the iron (my hitting-tool)

nan mantílyo ay tsána ikáéb is nan túfay ya nafákash the hammer with which he used to [*tsána*: 310] make the spear is broken

nan wásay ay ipotlǒngmi is nan káyæ the ax with which we cut off the wood

nan tǒlfeg ay itǎngéb nan laláki is nan pánguan the key with which the man closes the door (which is the man's closing-instrument)

nan fǎngkæ ay ipadóyna is nan ayáwan the spear with which he kills the buffalo

nan kípan ay ikókót [ikékét] nan fobfafáyí is nan tóki the knife with which the women cut the "toki" i. e. "sweet potatoes"

nan pí nang ay inpotlǒngko is nan ólǒna the ax with which I chopped off his head

nan mantílyo ay naikáéb nan túfay the hammer with which the spear was made

335. RELATIVE GOVERNED BY VARIOUS PREPOSITIONS. The constructions become evident from these examples:

nan laláki ay kadúak ay éntsáno the man with whom I work; (the man as my companion who works: *kadúak*: my partner, comrade, if there are but two persons; otherwise: *íb/a*, the companion)

nan ápo ay éntsūnoantáko the master for whom we work

nan ápúy ay naotóan nan ístja the fire with which the meat was cooked (the fire, the "passive"-cooking-place of the meat)

nan pánguan ay tumaktjikantáko the door at which we stand (our standing-place)

- nan áfong ay mintsógok is nan nangtjásanmi is nan falldog* the house behind which we found the gold
- nan djáa'y káyyæ ay tumuktjáanmi is nan ênkakawďéntja* the (two) trees between which we are sitting (which is our sitting place: their space between)
- nan áfong ay éntsūnoantáko is nan sasakǎngěna* or: ...*ay sasakǎngěna nan éntsunoantako* the house before which we work
- nan ípát ay lalaláki ay íb/ak ay éntsūno* the four men with whom I work (who are my comrades)
- nan lalaláki ay íb/am ay mangďéb is nan áfong* the men with whom you build the house
- nan alťwidyæ ay ikapďanyæ [ikaěbǎnyæ] is nan fǎlfeg* your friend for whom you make the spears
- nan fobfǎllo ay iyǎbfam is nan wǎnis* the young man for whom you weave the breech cloth; (*iyǎbfak*: I weave for somebody)
- nan gadsǎngyen ay ninlagóanmi is nan páküy* the rich man from whom we bought the rice (who is our-buying-place for rice)
- nan laláki ay nangǎlányæ is nan láman* the man from whom you obtained the wild pig
- nan laláki ay tsáyæ mangǎlān is nan kǎpis* the man from whom you usually get the cotton
- nan amǎma ay mapadóyan nan fǎtug* the old man by whom the pig is killed (who is the "being-killed-place" of the pig).

Observation. Although such passive constructions in relative clauses exist, the active is used almost exclusively: the man who killed the pig. —

336. RELATIVE REFERRING TO PERSONAL PRONOUNS AND TO AN INDEFINITE ANTECEDENT.

- sak/én nan inmāli* it is I who came; I (am) the "one-having-come"
- ska nan nangisǎǎd is nan sóklong* it was you who laid down the hat
- sya nan nafǎlǎd* it was he who was bound, (imprisoned)
- tjakǎmǐ nan mǎngtek ken tjǎttja* we are those who know them
- ketjéng ildén san tjǎttja ay nifǎeg kén sya...* then those who were with him saw....

The indefinite antecedent "that," Fr. *ce qui*, *ce que*, is expressed by the Nom. actionis preceded by the article:

- tjeng/ngěntja nan kanďanmi* they hear (that which) what we say; "our saying" [B. 58]

ipāflam nan intjasam show (me) what you have found, "your finding"
ilāēnmi nan kinaēpna we see what he made
adīk lēytjēn nan intsaotsāona I do not like what he gave (me)
adīmi mafalīn ay kāpēn nan kānān nan lalāki ay kāpēn we cannot make
 what the man tells us to make.
adīk kēkkēn nan kanāna I do not understand what he says ("his saying")
ifāāgmo ken sak/ēn nan iyaīna tell me what he brings ("his bringing")
nan leytjēna ya kāwīs that which he wants is good
tjēng/ngek āmīn nan kanāna I hear all he says ("all his saying")
ma/īd īsna nan lēytjēm here is nothing you like (but: *ma/īd lēytjēm*
 you like nothing)
kanām amīn ken sak/ēn nan kēkkēm tell me all you know

"The one who," "those who" is expressed by the "Participle" or Nom. agentis with the article:

intō nan nangisāad is nan kanīyābna? where is the one who laid down his
 shield
nay nan nangitōli is nan bīlak here is the one who returned the money
sītōnā nan nangīla ken tjakayē this is the one who saw you
sītōdī nan nangyāi is nan kātjing this is the one who brought the brass
 (the bringer of the brass)
ēlāy sīnu ay īsha mo mā/īd fikāshna, ādī makīfalōgnid any one who is
 not strong, does not go to battle, with his comrades; "whosoever, if
 there exists no strength-his, does not...."
ēlāy sīnæ ay īsha mo adādsa nan bilākna ya gadsāngyen whosoever has
 more money is a "gadsangyen", a wealthy man
mo sīnu nan insakīt adī ēntsūno everyone who is sick does not work (*mo*
sīnæ...if any one is sick....)
mo sīnu nan nangāla is nan kipāngko isākongna kēn sak/ēn! he who has
 taken my knife, shall return it to, me! (*mo*: if; *sīnu*: who, anyone)

337. If the predicate of the "relative clause" denotes customary, frequent, continued, simultaneous or repeated action, *tsa* [310] is placed before the verbal form; *tja* stands often for *tsa* and is connected, in conversation, with *ay*: *āytja*. (In this grammar it is however separated.)

nan mantīlyo ay tsāna ikāēb is nan tūfay the hammer with which he used
 to make spears [334-]
nan mantīlyo ay tja ikāēb nan lalāki is nan tūfay the hammer with which
 the man usually makes spears

nay nan lalǎki ay tja [tsa] mingyǎi is nan tinǎpay here is the man who brings (every day) the bread
nay nan fobfǎllo ay tjǎtja [tsǎtsa] mangǎstja is nan ǎstja here are the young men who often eat the meat
wodǎ nan naamashǎngan ay tsa mamǎlid is san ǎlid nan wǎnga there was a widower who used to sharpen his ax at the banks of the river [L. 83]. Or: who was then sharpening; simultaneous action.

338. Interchange of the Nom. actionis with the Antecedent [328] takes place in these examples:

intǎ nan nangǎlan ǎmam ay ǎstja? where is the meat which your father has brought? (instead of *nan ǎstja ay nangalan ǎmam*); also: *into nan nangalan ǎmam is nan ǎstja?*
ta ǎnta aldǎn san inǎlak ay nalǎngoldǎngo ay lipǎd let us two go to get the very dry wood which I have seen [L. 3]
engkǎyǎ'd ilǎgo nan kinaǎpyǎ ay fǎnga you shall go to sell the jars which you have made [L. 24]
nan tsǎk anǎban ay lǎman ya nan ǎgsa the wild pigs and deer which I used to hunt [M. 8]
ya nan tsam inǎpaiyǎi ay shengǎdko and the food which you used to send (had her bring to me) [M. 12]
ǎngsan nan inǎǎna [inǎlǎna] ay kǎtjǎu many, plenty were the fish which he caught [P. 2]
ayǎka nan inǎlak ay kǎtjǎu great many are the fish which I caught [P. 8]
umǎytja nan ninlǎpis ay sinǎki the brothers who had cleared the ground went [R. 8].

INTERROGATIVE SENTENCES

339. *Sentence-Questions*, i. e. questions which may be answered by "yes" or "no," have either the form of declarative sentences, the question being expressed by the rising intonation;

or they begin with the interrogative particle "*aykǝ*" (in its various forms) followed by the verb whose endings are transferred to *akyǝ*.

The personal verb is in its "Participle" (or "Infinitive") form; the possessive verb in the form of the *Nomen actionis*. —

Word-Questions are introduced by interrogative pronouns or adverbs; such as: *sǝnu*, *ngǎg*, *kad*, *into*, etc. who, what, when, where, etc.

To these pronouns or adverbs our copula (is, are, was, were etc.) is inherent; they require therefore constructions with *nan* and Verbal Nouns: *Nom. actionis*, respectively *Nom. agentis*. We must not construct: who comes? what do you think? where does he live? but: who is the "comer?" what is your thinking? where is his living-place?

340. *Sentence-Questions*. Without interrogative particle, but with the intonation rising and reaching its highest tone at the final vowel of the sentence:

adumǎlǝka ǎkis? will you come again?

tinmǎli sǝya? has he returned?

kawǝs nan mǎkan? is the rice good?

kawǝska? are you well?

abfolǎtǝm sa? do you believe that?

inǎnapyǝ nan ǎnǎǎk? did you seek the children?

soklǝngmo nannǎy? is this your hat?

Frequently the particle *ay*, with interrogative force, is placed at the end of a question, similarly to the repetition of our auxiliary verb: did you find the letter, did you? (Or *ngin*; see [306])

inmǎyka ay? did you go, did you?

masuyǝptja ay? do they sleep?

This particle *ay* is employed with all forms of questions treated in the following sections, with both sentence-questions and word-questions.

341. Sentence-Questions are frequently introduced by the untranslatable particle *aykǝ* [*aikǝ*; *aykǝ*; *aykǝ*; *ākǝ*]; *aykǝ* consists probably of the interrogative *ay* and an element *kǝ* which is found also in other combinations treated later. [426; 427]

Aykǝ merely indicates that the character of the sentence at whose head it stands is interrogative. It takes to itself the endings from the following verb. (If a negation precedes the verb, *aykǝ* takes the ending from the negative, so that, in this case, both verb and negative appear without ending.)

Aykǝ or *aykǝ* appears in these forms, after taking the endings from the verb:

Personal:	Possessive:
1. <i>aykǝak</i> [<i>aykǝak</i> ; <i>akǝak</i> ; <i>aykǝak</i>]	<i>aykǝk</i> [<i>aykǝk</i> ; <i>akǝk</i> ; <i>aykǝk</i>]
2. <i>aykǝka</i>	<i>aykǝm</i>
3. <i>aykǝ</i>	<i>aykǝna</i>
D. <i>aykǝta</i>	<i>aykǝta</i>
I. incl. <i>aykǝtǝko</i>	<i>aykǝtǝko</i>
I. excl. <i>aykǝkǝmǝ</i>	<i>aykǝmi</i>
II. <i>aykǝkǝyǝ</i>	<i>aykǝyǝ</i>
III. <i>aykǝtǝja</i>	<i>aykǝtǝja</i>

aykǝka adumǝli ǝkis? will you come again?

aykǝ tinmǝli sǝya ay? has he returned? Ger. kam er zurück, ja?

aykǝ kǝwǝs nan mǝkan ay? is the rice good?

aykǝm abfolǝtǝn sa? do you believe that?

aykǝm adǝ abfolǝtǝn sa? do you not believe that?

aykǝyǝ inǝnap nan ǝnǝnak? did you seek the children?

aykǝyǝ adǝ intǝǝsan nan ǝnǝnǝk? did you not find the children?

aykǝ soklǝngmo nannay? is this your hat?

aykǝkǝyǝ nanǝbla? did you smoke?

aykǝka iTukǝkan? are you a man from Tucucan? are you from Tucucan?

aykǝkǝyǝ iFǝntok? are you Bontoc-men?

aykǝ nannay ay ǝfong ya kǝam? is this house yours?

aykǝ wǝday ken sǝka nan tafǝgo ay kǝak ay? have you any tobacco for me? ("is there with you tobacco which -will be- my property")

aykǝm kǝkkǝn sǝya ay fǝǝyi ay? do you know her?

aykǝyǝ kǝntek nan alǝwidmi ay? did you know our friends?

aykǝm inǝla nan fǝsǝl ay? have you seen the enemy?

aykǝ inkǝǝb sǝya is nan ǝlang ay? is he building the granary?

aykǝna fǝnkash nan fǝlfeg ay? did he throw the spear?

- aykǝka ǎfus nanǔbla? have you smoked before?
 aykǐm igǎ inǐla sa? did you not see this?
 aykǐm igǎ ǎfus kinwǎni sa ay? had you not said this before?
 aykǐ natǎngfan nan pǎnguan? has the door been closed?
 aykǐtja natekuǎfan nan pǎnguan? have the doors been opened?
 aykǝ ǐfgton nan lalǎki nan ǎsǝ ay? does the man hold the dog? (*ǐfgto*
 and *lig. -n*) (is the man's holding-aim the dog?)
 aykǝ wǝday [aykǐtway] is nan ongǝnga nan kipǎngko ay? has the boy
 my knife?
 aykǝ inayǎkan nan lalǎki nan anǎkna? did the man call his child?
 aykǐ kǐnan nan ǎsǝ nan ǐstja? did the dog eat the meat?
 aykǝ kǎpǐn nan lalǎki nan tǔfay? does the man make the spear?
 aykǐtja kǎpǐn nan tǔfay? do they make the spear?
 aykǐ kǎpǐn nan lalǎki nan tǔfay? do the men make the spears?
 aykǝ wǝdǎ'sna'sh'ǎma? is the father here? (*'sna=ǐsna; sh'=si*, person. art.)
 aykǐka fakǐn is nangǎngnǐn si sa? was it not you (but an other?) who
 did it?
 aykǝ sǐka nan namǎkash is nan fǎnga ay? was it you that broke the pot?
 fakǐnak! not I!
 aykǝ fakǝn sa? is it not so? is this not right?
 aykǝkǎyǝ nasǔyep? did you sleep? igǎkǎmǐ! we did not!
 aykǐka umǎli aswǎkas? will you come to-morrow? adǐak! I shall not!
 aykǝ nakaǎto sǐya? has he finished cooking? tsǎan pay! not yet!
 aykǝka ǐnsǎkǐt? are you sick? no [pronounce like our: naw!], ǎdǐ! no!
 aykǝtǎko ngan/ngǎni ad Fǎntok? are we near Bontoc? ǎdǐ, adsǎǎwi
 kay man, tsǎan! no, quite far away, not yet
 akǐtway [for: aykǐ wǝday, is there?] mǎkǎnyǝ? have you any rice? (is
 there your rice?)
 aykǝ sak/ǐn? aykǝ sǐya? is it I? is it he?
 aykǝ wodǎ'sna? is he here? ma/ǐd! no! ma/ǐd kay sǐna he is indeed
 not here
 aykǝ ǎnǎkmo sǐtǝdǐ? is this your child? fakǝnko ǎnak! not mine!
 aykǝkǎyǝ inmǎli? did you come? fakǝn tjǎkǎmǐ! or: fakǝnkami! not
 we (but others)!
 aykǝ nadǝy nan yǎn/am? has your older brother died? tsǎan! or: igǎ!
 no! (he has not)
 aykǝkǎyǝ igǎ nafǎlǎd? have you not been fettered? igǎkǎmǐ! no!
 aykǝtja kǎwǐs nannǎy ay tǔfay? are these spears good?

342. In interrogative sentences frequently the particle *ngin*, perhaps, probably, is employed, with or without *aykě*; particularly with the future: *adumǎlika ngin?* will you probably come? *padđyèntja ngin nan fátug?* will they perhaps kill the pig? *inmǎli ngin si ina?* did mother perhaps come? Ger. ist die Mutter wohl gekommen? *Ngin* is always postpositive and employed only in interrogative sentences.

343. The affirmative answer "yes" is: *đy!* or: *æñ!* [*wěñ*]. Usually the verb of the interrogative sentence is repeated as answer, without and sometimes with "öy!":

aykěm inla sɣya? did you see him? (*öy!*) *inlak!* yes, I saw (him)!
aykɣyæ kintek sa? did you understand this? (*öy*) *kintěkmi!* yes, we understood!

(As these examples show, the object is not repeated in the answer.)

The adverb of reply: *æñ* (probably an Ilocano loan-word) is used repeatedly by a person listening to another's words, to indicate the listener's attention; as Ger. so? ja? ja! etc.

The negative adverbs of reply have been treated before [319-324]. Some have been recapitulated in the examples given above. —

SINU

344. Word-Questions with *sɣnu* [*sɣnæ*]? who? *Sɣnu* takes the personal endings in questions like: who am I? who are you? etc. We may consider our copula to be inherent to *sɣnu*. If the subject of the question is a noun, *sɣnu* remains unchanged; the noun follows.

sɣnuak? who am I? *sinǎka?* who art thou? *sɣnu sɣya?* who is he?
sinǎkǎm? who are we? *sinǎkǎyǎ?* who are you? *sinátji?*
 who is that? (*tji*: there)

sɣnu si Angay? who is Angay? *sɣnu si Abakid?* who is Abakid?

sɣnu nan mamǎgkid ay nay? who is this girl?

sɣnu nan mamamǎgkid ay nay? who are the girls here?

sɣnu nan ápom? who is your master?

sɣnu nan plesiděnte? who is the village-chief? (president)

sɣnu nan ǎmǎyǎ? who is your father?

345. *Sɣnu*, who?, as subject of a question, requires participial constructions. It is followed by the "Participle" of personal verbs (and of

passive verbs, as they belong to the category of personal verbs) and by the Nomen agentis of possessive verbs. The article precedes always the "Participle" or Nom. agentis.

- sīnu nan umāli īsna?* who comes there? (who is the one coming)
sīnu nan inmāli? who has come? who came?
sīnu nan adumāli? who will come? *sīnu nan wōddā'sna?* who is here?
sīnu nan nēntsūno istjī? who was working yonder?
sīnu nan ūmūy ad Manīla? who is going to Manila?
sīnu nan mifūeg ken sīkā? who comes with you?
sīnu nan nifūeg kēn tōdī? who came with him?
sīnu nan napadōy is nan fēssæl? who has been slain by the enemy?
sīnu nan mafālæd kēn tjāttja? who is being bound by them?
sīnu nan tinmōli? who has returned?
sīnu nan mamasūyep is nan đfong? who is sleeping in the house?
sīnu nan lumāyæ? who is running away?
sīnu nan mangwāni is nannāy? who says so (that)? (who is the sayer of that?)
sīnu nan nangwāni is nannāy? who said so?
sīnu nan mangānab kēn sak/ēn? who seeks me?
sīnu nan mang/ngō [mang/ngōy; mang/nōy] is nan ayāyam? who hears the bird?
sīnu nan mamāngon kēn tōdī? who wakes him up?
sīnu nan nangđēb is nan đfong? who made the house?
sīnu nan mǎngtek kēn tōdī? who knows him?
sīnu nan nangōlad is nan kampīlam? who has taken (forcibly) your sword ("bolo")?
sīnu nan nangāla is nan tolfēgko? who has taken my key?
sīnu nan tsa mangyāi is nan īstja? who brings the meat usually?
sīnu nan nangīla's nan lalāki? who has seen the man?
sīnu nan nangītjan is nan singsīngna? who has found his ring?
sīnu nan nangidjūa is nan patatjīm ken sīka? who has given you the iron?
sīnu nan nangwāni si sa ken tjakāyǎ? who has told you this?
sīnu nan mangāyak ken sak/ēn? who is calling me?
sīnu nan nangībæ is nan kāyo? who cut down the tree?
sīnu nan mangyāi is nan sabātoshko? who is bringing my shoes?
sīnu nan nangipūy is nan fādsok is nan đfong? who put my coat into the house?
sīnu nan mǎngan is nan mǎkan? who eats the rice?

346. *Sġnu* as direct object, whom? stands at the beginning of the question; it is followed by the Nomen actionis with possessive endings if the subject is a personal pronoun in English; the article precedes the Nom. actionis. If the subject is a noun, the Nomen actionis has no endings; if it ends in a vowel, the "Genitive Indicator" or Ligature *-n* is suffixed.

sġnu nan kġkkġm? whom do you know?

sġnu nan finukġwam? whom did you call?

sġnu nan ġlaġm? whom do you see? (who is the seeing-aim-yours)

sġnu nan tġetġġng/ngġm ay tsa mangayġweng? whom do you hear singing?

sġnu nan tġmmġm? whom do you press?

sġnu nan ayġkantja? whom do they call?

sġnu nan ayġkan (or: *ayġkantja*) *nan lalalġki?* whom do the men call?

sġnu nan lġytġġnyġ? whom do you like?

sġnu nan ġġgton nan mamġgkid? whom does the girl hold? (*ġġgton*: with Gen. Ind. *-n*)

sġnu nan adpadġyġnyġ? whom will you kill?

sġnu nan ġntġfona? whom did he hide?

sġnu nan ġnġlatġko? whom did we see?

If "whom" shall be more emphasized, the Nom. agentis with locative suffix *-an* and possessive endings is employed; such cases seem to be very rare, as:

sġnu nan mangayakġnyġ? (usually: *sġnu nan ayġkanyġ*) whom do you call?

sġnu nan mamalġdsġnyġ? (*s* inserted) who is it that you bind?

sġnu nan mangibfġlġnyġ? (usually: *ibfġyġ*) who is it that you make wet?

Personal verbs are not used in this construction; only one (doubtful) example has been obtained: *sġnu nan tġmkġlġnyġ?* whom did you stop?; also in this case the suffix *-an* is attached to the verb: *tġmkġyġk* (intervocalic *l* inserted). (The possessive verb from the same root is: *pa-tkġlek*, with causative prefix *pa* [also: *patkġlek*]).

347. *Sġnu* followed by a noun with prefix *nin-* [62], forms a phrase by which our possessive genitive "whose" is circumscribed:

sġnu nan ninġfong? who is the house-owner? whose house is it?

sġnu nan ninġsġ'shtji? whose dog is that? (*'shtji* = *ġstji*)

sġnu nan ninongġga ay nay? whose child is this?

sġnu nan ninġfong is nan ġnġyam? into whose house did you go (have you been)?

- s̄nu nan ninsōklong is nan inālanyǎ?* whose hat did you take? (who is the hat-owner, for your taking—the hat)
s̄nu nan ninongōnga ay namadōy is nan monōkko? whose boy killed my chicken?
s̄nu nan nināfong ay kāpēn nan lālāki? whose house does the man build? (nināfong, or: nan ninkōa nan āfong; ninkōa is said only of material property)
s̄nu nan ninfālfeg ay kinaēpna? whose spear has he made? (The particle ay refers in this and similar constructions to the preceding noun separated from its prefix nin—: ninfālfeg ay..., ay refers to fālfeg, not to ninfālfeg.)

348. The dative “to whom?” is expressed by *s̄nu* and the Nom. agentis with the prefix *i-*, the suffix *-an* and with possessive endings [261]; the direct object of the Nomen agentis is governed by the preposition *is*. (The Nomen agentis has no suffix, if the subject is a noun.)

- s̄nu nan nangipaīlam is nan sēgfi?* to whom did you show the rain hat?
s̄nu nan mangipaīlaānyǎ is nan sūlad? to whom do you show the letter?
s̄nu nan nangitsaotsaoāntja is nan kalāpit? to whom did they give the dinner-basket?
s̄nu nan mangitsaotsāoan nan lālāki is nan bīlak? to whom does the man give the money? (who is the man’s giving-place for the money?)
s̄nu nan mangiyālfam is nan kāyo? to whom do you bring the wood? (*l* inserted)
s̄nu nan nangiyālfantja’sh nan pākūy? to whom did they bring the rice?
s̄nu nan admangitsaotsāoan nan lālālāki is nan āsīn? to whom will the men give the salt?

349. Examples illustrating the constructions of the interrogative pronoun governed by various prepositions (similar to such constructions with the relative pronouns) cf. [335]:

- s̄nu nan iyābfam is nan wānis?* for whom do you weave the breech cloth? (iyābfak: I weave for someone)
s̄nu nan ikapānyǎ is nan kūtlā? for whom are you making the night-cap? (ikapānyǎ, or: ikaēbānyǎ)
s̄nu nan ēntsānoam (plur. *nan ētsunōanyǎ*)? for whom do you work?
s̄nu nan nang/angnēn/ānyǎ si sa? for whom did you do it?

sĭnu nan nifuegkǎnyǎ is ǐli? with whom did you go to town? (who were your companions, those going with, to town)

sĭnu nan kaduǎna ay nangǐstja is nan ǐstja? with whom did he eat the meat? (who was his companion? said of but two persons; *nan kaduak, kaduam, kaduāna*; so: *katlǎmi* our companion of three persons; *kapǎtmi* of four persons)

sĭnu nan ǐb/am ay inmǎli adǔgka? with whom did you come yesterday? (who was your companion, *ǐb/a*, who came yesterday?)

sĭnu nan ǐb/atǎko ay mangǎéb is nan katyǔfong? with whom do we build the hut?

sĭnu nan ǐb/ǎna ay masǔyep? with whom does he sleep?

sĭnu nan ǐb/an nan lalǎki ay ǎntsǔno? with whom does the man work?

sĭnu nan ǐb/ǎyǎ ay mandǎlan? with whom do you walk?

sĭnu nan minlagóam is nan pǎküy? from whom do you buy the rice?

sĭnu nan ninlagóantja is nan ǎsĭn? from whom did they buy the salt?

sĭnu nan mangalǎnyǎ is nan kǎtjing? from whom do you get the brass?

sĭnu nan tsǎyǎ mangǎlaan is nan fǎyash? from whom do you usually get your sugar cane-brandy?

sĭnu nan napadǔyan is nan fǔtug? by whom was the pig killed?

sĭnu nan nilagóan is nan nǎang? by whom was the buffalo sold?

(The active construction is preferable to the passive.)

NGAG

350. The rules established for *sĭnu* hold also for *ngǎg*? what? We may assume also that our copula is inherent to *ngǎg*.

Examples of constructions in which *ngǎg* is subject or direct object, or where it is governed by our prepositions:

ngǎg sa? what is this? *ngǎg tji?* what is yonder? what is that? (also angrily, as: Ger. was soll das heiszen?)

ngǎg nan ngǎtjǎna? what is his name?

ngǎg nan kotókkó ay insǎlad? of what advantage is it for me to write? what is the use of my writing?

ngǎg nan umǎli ǐstjǐ? what comes there?

ngǎg nan inmǎli ǐstjǐ? what came there?

ngǎg nan ǔmad; nan ǐnmad? what happens; happened?

ngǎg nan ǔmad ken sǐka? what happens to you? how are you? how do you do?

ngǎg nan ǔmad is nan tjǎpǎnmo? how is your foot?

- ngäg nan ðnmad is nan ðlom?* what "has happened" to your head? what is the matter with your head?
- ngäg nan tumäyax istj?* what flies there?
- ngäg nan nangäëb is nan domönggek?* what made the noise?
- ngägka man ken Bägti?* what are you to Bugti?, i. e. how are you related to him?
- ngäg nan ðlaëm?* what do you see?
- ngäg nan ðmnmëm?* what do you think?
- ngäg nan ðsublin Antéro?* what does Antero change?
- ngäg nan ðgton nan lalaläki?* what do the men hold?
- ngäg nan ðfakätja äm?* what do all ask?
- ngäg nan ðdjun Olöshan is nan äfongna?* what is Oloshan showing in his house?
- ngäg nan leytjéna [leytjöna]?* what does he want?
- ngäg nan kändm si sa?* what do you say to this? what do you call this?
- ngäg nan lineyädyy?* what did you want?
- ngäg nan ängnën nan fafäyi?* what is the woman doing?
- ngäg nan ängnéna?* what is she doing?
- ngäg nan otöenyä ay lalaläki?* what are you cooking, you men?
- ngäg nan ðnfäkäm kën tödt?* what did you ask of him?
- ngäg nan kinwänin ämam?* what did your father say?
- ngäg nan äfusna ðnfäka?* what had he asked?
- ngäg nan ðkanyä?* what are you doing?
- ngäg nan mangötöanyä is nan ðnäyyä?* in what do you cook the rice? (what is your-cooking-place for the rice?)
- ngäg nan ðfakäkmo is nan käyo?* with what do you cut the wood? (what is your cutting-tool for the wood?)
- ngäg nan itanglëko'd is nan ägæb?* with what am I to cover the box?
- ngäg nan ðnkälim kën sfya?* of what did you speak to him? (*ikälük*: I speak of...)
- ngäg nan ðnfäig nan ongóna ken sika?* with what did the boy strike you?
- ngäg nan ðpäd/ong nan lalaläki is nan gängsa?* with what do the men strike the gong?

Observe the idiom: *aykð ngäg ta...* "why should I..." (indignantly)

aykð ngäg ta ümüyak? why should I go?

aykð ngäg ta itsaotsädomi nan bëlakmi ken sfya? why should we give our money to him?

aykð ngäg ta aläëm nan ðsa ay kättjöu? why should you get a single fish?

[P. 3]

aykǝ ngǎg ta alǎem nan kǝweng nan tǎlǐd? why should you get the "ear"
of a fish: *tǎlǐd*? [P. 5]

aykǝ ngǎg ta ofǎtjek sǐka? why should I untie you? [P. 10]

aykǝ ngag ta alǎem nan gǎngsa? why should you obtain the gong? [P. 12]

aykǝ ngǎg ta ǐlǎgǝyǎ nan kafǎyo? why should you sell the horse?

Nǎn = what? is never an element of a sentence; it is an interjection expressing curiosity, surprise, indignation; uttered with rising intonation.

351. *Sǐnu ay...*and *ngǎg ay...*which...?, used attributively with substantives, require the same constructions as *sǐnu* and *ngǎg*. *Sǐnu ay...*is used with persons; *ngǎg ay...*with animals and things, but also sometimes with persons.—*Ngǎg ay...*has also the meaning: what kind of?..

sǐnu ay ongóna nan nǎdǝy? which boy has died?

ngǎg ay kanǝyab nan kǝam? which shield is yours?

sǐnu ay lalǎki nan finmǎla? which man went out? (or: *ngǎg ay lalǎki...*)

sǐnu ay fǎfǎyi nan nangiyǎli's nan fushǎngan? which woman has brought the large jar? (or: *ngǎg ay fǎfayi...*)

sǐnu ay ongóna nan ǔmǝy is iskuǎla? which boy goes to school?

sǐnu ay infna nan nangwǎni si nannay? which old woman has said this?

sǐnu ay mamǎgkid nan nǎmǎkash is nan ǎgan? which girl has broken the pot?

sǐnu ay lalǎki nan ayǎkanyǎ? which man do you call?

ngǎg ay bǎyok nan ishugǐtmo? which kettle do you put on the fire?

ngǎg ay nǝang nan ǐlǎgoyǎ? which buffalo do you sell?

ngǎg ay kǎyǎ nan sinibǝyǎ? which tree did you cut down?

ngǎg ay ǎli nan intedǎeǎntja nan Igǝlot? in which country do the Igorot live?

ngǎg ay pǎnang nan ǎyǎtǎm? which ax do you like?

ngǎg ay lalǎki nan inayǎkan Fǔmnak? which man did Fumnak call?

ngǎg ay fobǎnga nan ǎyǎtǎn nan fobǎllo? which pipe does the young man like?

ngǎg ay ayǎyam nannǎy? what kind of a bird is this?

More frequently the Igorot employ the construction with a "relative cause," instead of the "*sǐnu ay...* construction; it is more idiomatic to say: who is the man who came? instead of: which man came?

A few examples will suffice, as these constructions with relative and interrogative pronouns have been treated before and illustrated by many examples.

- stnu nan ongóna ay úmüy is iskutla?* which boy (who is the boy who...) goes to school?
- ngäg nan túfay ay kinaépmo?* which spear did you make? (which is the spear that you made?)
- stnu nan fáfáyí ay inmáli?* which woman came? (who is the woman who came?)
- ngäg nan fǎnga ay nafǎkash?* which pot is broken? (which is the pot that is broken?)
- ngäg nan kǎyang ay píltém?* which spear do you choose? (which is the spear that you choose?)
- stnu nan alǎwidmo ay mangǎktam is nan sǎong si ásræ ay?* to which of your friends do you give (some of) the dogs teeth?
- stnu nan laláki ay éntsūnoǎnyǎ?* for which man do you work?
- ngäg nan fli ay nalpǎnyǎ [nalpǎanyǎ]?* from which town did you start? (which was the town as your starting-place?)

NGAGEN

352. "Why" is expressed by *ngǎgén* (probably a compound of *ngäg* and the "auxiliary" *ek* [307]), which takes to itself the endings of the verb and appears in these forms:

Personal:	Possessive:
1. <i>ngǎgénak</i> [<i>ngagǎnak</i>]	<i>ngǎgek</i> [<i>ngǎgǎk</i>]
2. <i>ngǎgǎngka</i> [<i>ngagǎngka</i>]	<i>ngǎgǎm</i>
3. <i>ngǎgǎn</i> [<i>ngagǎng; ngagǎn</i>]	<i>ngǎgǎna</i> [<i>ngagǎna</i>]
I. incl. <i>ngǎgǎntǎko</i>	<i>ngǎgǎntǎko</i>
I. excl. <i>ngǎgǎngkǎmǎ</i>	<i>ngǎgǎnmǎ</i>
II. <i>ngǎgǎngkǎyǎ</i>	<i>ngǎgǎnyǎ</i>
III. <i>ngǎgǎntja</i>	<i>ngǎgǎntja</i>

The "endings" *ek*, *en*, etc., without *ngag-*, are used sometimes for "why;" they are followed in many cases by the emphasizing particle *man*. The particle *ay?* stands usually at the end of interrogative sentences of this kind.

ngagǎngka man madǎniǎni ay fumǎngon? why do you get up ("awake") so late? (*ngagǎngka?* why, pray? Ger. ja warum denn? Fr. pourquoi donc?)

ngǎgǎm yǎi sa'y [sa ay]? why do you bring that?

ngǎgǎngkǎyǎ man tinmǎli ay? why, pray, did you come back?

ngäg man éntja nǎngkalǎ ay? why did they speak? (*man* separates *ngagǎntja*)

ěntja man adĭ umăli'sna? why do they not come here?
ngăgěntja man adĭ ěntsūno ay? why — say! — do they not work?
ngăgěn ayăkan nan lalăki sĭka ay? why does the man call you?
ngăgengkăyě inmăli'd Samôki ay? why did you come to Samôki?
ngăgěnyě igă insăno nan kăyě'y nay ay? why did you not burn this wood?
ngăgěntja 'nasikôgong nan lalalăki ay? why do the men strike each other?

(*'nasikôgong*: [301])

ngăg man ěm tinăngfan nan āgrăb ay? why did you cover the box?
ngăgôn man inmăli'sna? why has he come here?
ngăg en mabôy [mabô] nan fădsok ay? why is my coat wet?
ngăgôna finăkash nan āgěpko ay? why did he break my box?
ôn adĭ ay? why not? [*ěn*]; *ôna adĭ ay?* why (does he) not?
ngăgěnyě inôto nan măkan ay? why did you cook the rice, why?
ngăgěngka man inăka ay? why are you crying?
ngăgēm padôyēn nan āsă ay? why do you kill the dog?
ngăgěntja napăan nan āfong ay? why were the houses burnt?
ngăgěngka man wôdă'shna ay? say! why are you here? (*'shna*: *ĭsna*)
ngăgěntăko man maăniăni ay umĭleng ay? why, pray, do we rest so long?

ngăgôn man pĭlĕn nan fobfăfăyi nan sĭleng ay? why do the women select the beads?

ngăgôn alăen Isding nan wăe ay? why does Isding take the rattan?
ngăgěngka făkôn is nangăeb is nan kôlong ay? why did you not make the chicken coop?

ngăgěn mapadôy nan nôang ay? why is the buffalo killed?
ngăgěntja maăngo nan âmĭn ay fobfăfăyi ay? why are all women laughing?

ěnyă man totôyēn sĭya ay? why do you speak to him? why do you address him?

ngăgengkăyě tsa inăka ay? why do you keep crying?

ôn ma/ĭd ay? why is there nothing?

en ma/ĭd kalăsayna ay? why has he no shield?

ngăgěntăko adĭ ũmüy ay? why do we not go?

ngăgēm adĭ kănăn ay? why do you not tell (it)?

ngăgěngka adĭ kumăeb is tăfay ay? why do you not make any spears?

ngăg man ěngkăyě adĭ manăbla ay? why do you not smoke?

ngăgěntja adĭ totôyēn sĭtôdĭ ay? why do they not speak to that one?

ngăgĭm igă yăi nan baldăgmo ay? why did you never bring your gun?

ngăg man ěngka adĭ ěntsăno ay? why are you not working?

ngägǝn igǎ inayǎkan nan ongónɡa sak/ǝn ay? why did the boy not call me?

ngägǝm adǎ idju nan ǎfongmo kǝn tǝnǎ ay? why do you not show him your house?

ngägǝn adǎ itgton Tǎynan nan ǎsǝ ay? why does Taynan not hold the dog?

ngägǝn igǎ nafǎlǝd nan mangǎkǝu ay? why has the thief not been bound?
ǝm igǎ payǎn na nan sokǝngmo? why did you not fill there your bowl?

[R. 24]

ǝngkǎyǝ man lumǎyǝ ay? why do you flee? [B. 50]

INTO

353. *Intǝ* [*ǝnto*] where, whither and whence, requires the locative suffix *-an-* affixed to the Nomen actionis. It takes endings only if the subject of the question is a personal pronoun with the copula, as: where are you? (The copula may be thought to be inherent to *intǝ*; thus we can probably more readily understand the various examples: *Intǝ* = where is, are, was, were, etc.) *intǝak?* where am I? *intǝka?* where are you? *intǝ sǝya?* where is he? *intǝkamǎ?* where are we? *intǝkǎyǝ?* where are you? *intǝtja?* where are they?

intǝ si Lang/ǎgan? where is Langǎgan? *intǝ sh'ǎma?* where is father?
 [sh' = si]

intǝ nan kǝwǝdna [kǝwǎdna]? where is his place? where is he?

intǝ man ǎkis nan kipǎngko? where is my knife again? (angrily; Ger. wo ist denn schon wieder mein Messer?)

intǝ pay nan ǎlwidko? where is my friend? (*pay*: emphasizing particle)

intǝ nan ǔmüyǎnyǝ? where do you go? Or: *intǝ nan ayǎnyǝ?* [*ayan-* see: 333]

intǝ nan intedǝǎntja? where do they remain? (live)

intǝ nan intedǝan nan lalǎǎki? where do the men stay?

intǝ nan ǔmüyam? *intǝ nan ǎyam?* where do you go?

intǝ nan nasüyepǎnyǝ? where did you sleep? (where was your sleeping-place?)

intǝ nan inlipǎyan nan ǎnǎnak? where do the children play?

intǝ nan nantjasǎnyǝ is nannay ay kǝyǎd? where did you find this gourd?

intǝ nan admanganǎna? where will he eat?

intǝ nan nangipǎyam is nan sokǝngko ay?] where did you put my hat?

intǝ nan nangitafǝnan nan mamǎgkid is nan kǎdpas? where did the girl hide the blanket?

- intō nan nangitjānana si sa?* where did he find this?
intō nan nangitsaotsāoam is nan bflak kēn tōdī? where did you give him the money?
intō nan namadōyan nan fālfeg is nan lalāki? where did the spear hit the man?
intō nan nakōgongānyǎ? where have you been hurt, struck?
intō nan nakedfānam? where have you been bitten?
intō pay nan nangipaīlānyǎ is nan sēlad kēn tōdī? where did you show him the letter?
intō nan nangwanān nan lalalāki is nannay? where did the men say that?
intō nan namadōyantja is nan lāman? where did they kill the wild pig?
intō nan mangisublāntja is nan bilāktja nan gadsāngyēn? where do the rich men change their money?
intō nan mangapāna [mangaēbāna] is nan āfongna? where does he build his house?
intō nan tsāyǎ mangigtōan is nan āsǎ? where do you usually keep the dog?
intō nan nangwaniānyǎ is nannay ay kālī? where did you say this word?
intō nan mangōlānyǎ is nan ayāyam? where do you hear the bird?
intō nan ināyan nan āmam? where did your father go?
intō nan nangika/āfānyǎ is nan arwākna? where did you bury his body?
intō nan iptjāsmo naīpīdan? where had you been squeezed?
intō nan mangotōanyǎ is nan fīndyǎ? where do they cook the rice?
intō nan nangāban nan yūn/am is nan ālangna? where did your brother build his granary? [*nangaban; nangapan; nangaēpan; nangaēban*]
intō nan napadōyan nan ayāwan? where has the buffalo been killed?
intō nan admapadōyan nan āsǎ? where will the dog be killed?
intō nan nangaptānyǎ ken tjāftja? where did you meet them?
intō nan kāwrad nan nēntsūnoānyǎ? where is your working place?

Motion from a place is expressed by the idiomatic verb: *malpo*, to come from, or: to start at a place; *malpo-* takes the personal endings, unless the locative suffix *-an* with the possessive endings are required by the construction; its forms are in the preterite (which is used almost exclusively) and has the same endings as the present: *malpōak*, or the future: *admalpōak*) thus:

Personal:

Possessive attached to suffix *-an-*:

- | | | |
|-------------------|---------------------------------|---------------------------|
| 1. <i>nalpōak</i> | I came from, (I was at a place) | <i>nalpōak [nālpak]</i> |
| 2. <i>nalpōka</i> | | <i>nalpōam [nālpam]</i> |
| 3. <i>nalpō</i> | | <i>nalpōana [nalpāna]</i> |

D.	<i>nalpōta</i>	<i>nalpōanta</i> [<i>nalpānta</i>]
I. incl.	<i>nalpotāko</i>	<i>nalpōantāko</i> [<i>nalpantāko</i>]
I. excl.	<i>nalpōkamī</i>	<i>nalpōanmī</i> [<i>nalpanmī</i>]
II.	<i>nalpōkāyǎ</i>	<i>nalpōanyǎ</i> [<i>nalpanyǎ</i>]
III.	<i>nalpōtja</i>	<i>nalpōantja</i> [<i>nalpāntja</i>]

intō nan nalpōam, nan nalpōanyǎ? where did you come from? where have you been? "where did you start coming?" where are you from?

intō nan nalpōan nan lalāki? whence did the man come?

intō nan nalpōan nan fobfāfālo? whence did the young men come?

intō nan malpōam? where are you starting from?

intō nan admalpāntja? whence will they start?

(*nalpōak id Fǎntok* I come, I came from Bontoc.)

KAD

354. *Kād* means: when? and: how much, how many? Temporal *kād* requires the Nomen actionis with the locative (adverbial) suffix *-an* and possessive endings. The Nomen actionis is preceded by the article *nan*. Quantitative *kād* is followed by the Nom. actionis with possessive endings without *-an*.

Temporal *kād*:

kad nan manganāna? when does he eat?

kad nan entsūnōāna? when does he work? (also: how long does he work?)

kad nan entsūnōan nan lalalāki? when do the men work?

kad nan adumalfāna? when will he come? (also: *ādkad nan umalfana*)

kad nan umāyantāko? when shall we go?

kad nan inmalfāna? when did he come?

kad nan intedēēānyǎ id Manfla? when will you stay at Manila? or: how long will you stay....; "how long" is expressed more distinctly by saying: how many hours, days, months etc.: *kad ay fūan nan intedēēānyǎ?* how many months will you stay? cf. [357]

kad nan nangflam ken stya? when did you see him?

kad nan mangōtōanyǎ is nan fīnāyǎ? when will you cook the rice?

kad nan nalpōanyǎ id Tūkūkan? when did you come from Tucucan?

kad nan nalikoātantja? when did they start?

kad nan nangapānyǎ is nan āfong? when did you build the house?

kad nan napadōyāna? when was he killed?

kad nan nangwāntan nan alfwidmo si sa? when did your friend say that?

kad nan nangflan nan fafāyi ken sika? when did the woman see you?

kad nan mafadsāngantāko? when shall we be assisted?

- kad nan nafākashan nan fānga?* when has the pot been broken?
kad nan nakāpan nan sōklong? when has the cap been made? [*nakāēban*]
kad nan mangilabōantja ay ēngkāli? when will they begin to speak?
kad nan tinmuktjuantāko īsna? when did we sit here?
kad nan kəmaānam ad Fēntok? when do you leave Bontoc?
kad nan namakāshana is nan fānga? when did he break the pot? (I break:
fakāshek; Nomen agentis, in present: *mamākash*, pret. *namākash*;
 with adverbial suffix *-an*: *namākashan*, and possessive *-na*, his:
namakāshana)
kad nan finmangōnāna? when did he awake?
kad nan nēngkāliāna? when did he speak?
kad nan fumalāantja nan ānānak? when do the children go out?

355. Quantitative *kād*:

- kadtāko? kadmāmī? kadmāyē? kadtjā?* how many are we; you; they?
kadmāyē ay inmāy? "how many were you going?"
kādtjā'y manāgfad is nan bātō? how many are they who carry the stone?
kad nan tjapān nan kafāyo? how many feet has a horse? (how many are
 the feet of a horse?)
kad nan bilākmo? how much is your money? how much money have you?
 (or: *kad nan kōam ay bīlak?* or: *kad nan bīlak ay wōdā kēn sīka?*)

Kād used with nouns: "how many trees"—is constructed like attributive *sīnu* or *ngāg*; we may say: how many trees did you cut down *kad ay kāyo nan sinīboyē?* or: how many are the trees which you cut down: *kad nan kāyo ay sinīboyē?* These constructions are found in the following examples:

- kad ay lalalāki nan flāēm?* how many men do you see?
kad ay bīlak nan ifāyadyē? how much money do you pay?
kad nan ōgsa ay inīlan nan ongōnga? how many deer did the boy see?
kad ay fūan nan umāyantāko? how many months shall we travel?
kad nan kafāyo ay mangūyud is nan kalomāto? how many horses pulled
 the vehicle? (*mangūyud* from *kuyūtjek*; Nom. ag. as "the horses"
 is the subject)
kad nan lalalāki ay nangyāi is nan awāktja? how many men have brought
 their bodies?
kad nan fēsēl ay napadōy? how many enemies were killed?
kad nan ōlo ay napotōan? how many heads were cut off?
kad nan lalalāki ay wōdā 'sna? how many men are here?

And in the idioms: *kad nannáy?* how much does this cost? or:
kad nan lágon nan sóklong? what is the price of the hat?

kad nan kǎnǎm is nannay? how much do you want ("say") for this?

kad nan ǎnǎndǎkmo? how many children have you?

The following sentences illustrate the difference between the construction of temporal and of quantitative *kad*:

kad nan admangapǎnyǎ is nan túfay? when will you make the spears?

kad ay túfay nan ádkǎpǎm? (*kad nan túfay ay...*) how many spears will you make?

kad nan nangilagóan nan fafáyí is nan sǐngsing? when did the woman sell the rings?

kad ay sǐngsing nan inlágon nan fafáyí? (*kad nan sǐngsing ay...*) how many rings did the woman sell?

kad nan nangǐlanyǎ is nan lalalǎki? when did you see the men?

kad ay lalalǎki nan inǐlayǎ? (*kad nan lalalǎki ay...*) how many men did you see?

kad nan mamadǎyanyǎ is nan áśǎ? when will you kill the dog?

kad ay áśǎ nan padǎyénnyǎ? (*kad nan áśǎ ay...*) how many dogs do you kill?

kad nan inmǎlǎnyǎ? when did you come?

kǎdkǎyǎ ay inmǎli? how many are you that came?

HOW MANY TIMES?

356. "How many times" is expressed by *kad* and *tsa* [310] preceding the frequentative form of the verb with the suffix *-an*:

kad nan tsam inmǎlǎlǎn ǐsna? how many times have you come here?

kad nan tsǎyǎ manalitalǐbnan [*manalitalǐfǎnan*]? how many times do you dance?

kad nan tsǎna namotóan is ólo? how many times did he cut off heads?

kad nan tsǎm inmǎyan ad Mǎlika? how many times did you go to America?

kad nan tsǎm nangǐlailǎn ken sǐya? how many times have you seen him?
 [nangǐla/ilǎn]

Without *tsam*: *kad nan nangǐlaǐlam ken sǐya?* how many times have you seen him?

Only one example where *mang-* is prefixed to *kad* and personal endings are suffixed has been obtained: *mangǎdka ay mangǎngnǎn si sa?* how many times are you doing that? (and in the preterite: *nangǎngnǎn si sa?* how many times did you do that?)

TADDO

357. *Taddo*, often accompanied by a negative, means: "how long will it take until....?" or: "when finally..?"; it introduces an impatient question; the negative denotes unfulfilled expectation and is to be omitted in translation:

tāddo man adītja umāli? how long will it take until they come? when will they finally come?

tāddo man adīna kăpēn nan āfong? when will he finally build the house?

tāddo adīta ūmtjan? when will we two finally arrive? [K. 5]

tāddo nan mangapānyǎ is nan āfong? how long will you still be building the house?

(Without negative and with Article and Nomen actionis with *-an*)

tāddo man adīna pād yāi nan īstja? when, indeed, will he bring the meat "at last?" "how long does he not bring the meat?"

tāddo man adī pād umāli sītōdī? how long will it take until he comes?

kanāna en "tāddo adītja umāli?" (Lumāwig) says: how long will it take until they (the dog and the deer) arrive? [L. 8]

tāddo adīm pād tji pāpēn nan kōam? how long will it take until you catch your (pig)? [L. 61]

tāddo nan mangilabōantja? when will they finally begin?

HOW?

358. "How?" in connection with a verb, as: how do they throw the spear? is circumscribed by the phrase: what are they doing (verbs: *āngnek, īkak*) to throw the spear? (or: they who throw).

ngāg nan āngnēm ay mangāēb is nan fobānga? how do you make the pipes? (what are you doing as maker of pipes?)

ngāg nan angnēna ay insūlad? how does he write? [or Nom. ag.: *minsūlad*]

ngāg nan inangnēna ay nanālan? how did he walk?

ngāg nan angnētja ay minlāfa is nan fādso? how do they wash the coats?

ngāg nan ināngnēm ay nangāēb is nannay? how did you do this?

ngāg nan āngnēn nan fobafāyi ay mangōto is nan fīnāyǎ? how do the women cook the rice?

ngāg nan angnētja ay māmkaš is nan fālfeg? how do they throw the spears?

ngāg nan āngnēn nan lalalāki ay mamād/ong is nan gāngsa? how do the men strike the gong? (*pād/ōngek*)

359. "How?" in connection with an adjective (or adverb) is expressed by the derived abstract substantive preceded by *kād?* how much?

kād nan kaāntjon nan kāyo? how high is the tree? ("how much" is the height of the tree?)

kad nan kaadsāyim nan tjēnəm? how deep is the water? ("how much" is the depth of the water?)

kad nan kaadsaæwīn nan īli? how far is the town?

kad nan kaasdīk nan lōlo? how short is the stick?

kad nan kaasedjīl nan kāyo? [kaasdjōn] how thick is the tree?

kad nan taæwīn nan mamāgkid? how old is the girl? (how many are the years of the girl?)

kad ay ākyu nan intedēēānmi 'sna? how long (how many days) will we remain here?

INDIRECT QUESTIONS

360. Indirect Questions are introduced by the particle *mo*. In many cases (especially if the question begins with "what") the Nomen actionis is used as the direct object of the main verb, as the first example given here illustrates.—*Mo*, meaning "if" and "whether," precedes interrogative pronouns and adverbs.

adīk kēkkēn mo ngāg nan leytjēna I do not know, what he wants

Or:

adīk kēkkēn nan leytjēna "I do not know his wanting"

aykīyæ kēkkēn mo ngāg nan kinwānin nan lalāki? do you know what the man said? (*aykīyæ kēkkēn nan kinwānin lalāki?*)

kinwānīna mo intō nan kaæwādna [kaæwōdna] he said where he was (where "his place")

kanānyæ mo kad nan alīāna tell (me), when he will come

ibfakāna ken sak/ēn mo ngag nan wōdā kēn sak/ēn he asks me what I have

nalitjōngak mo ngag nan kinwānim adūgka I have forgotten what you said yesterday

kēkkek mo ngag nan maangōāna I know why he laughs (*ngag* followed by the Nom. act. with the suffix *-an* expresses cause)

adīmi kēkkēn mo ngag nan kanāntja we do not know what they say

kanām mo intō nan ayānyæ tell me, where you go

- kanām mo umālika* tell me whether you will come
kēkkek mo ngāgēngka umāli I understand why you come
nan amāma kanāna ken sak/ēn mo kad nan umiyyānyæ the old man tells me when you will go
īdjum mo intō nan nangipāyan nan alṭwidko is nan fākat show (me), where my friend has put the nails
nan fāfāyi ibfākāna ken sak/ēn mo kad nan finayādjak the woman asks me how much I have paid
kanānyæ ken amānyæ mo makisāak ed is āfongyæ tell (i. e. ask) your father if I shall go with you to your house [L. 39]
ibfakāmi ken tjakāyæ mo imsēnyæ nan awākyæ we ask you if you wash your bodies
ībfākam ken sīya mo intō nan inayāna ask him where he went
ibfakātja mo ngāg nan īnmad they ask what has happened
aykēm kēkken mo sinu nan inmāli do you know who has come
ibfakāna mo intō nan nalpōanyæ he asks where you came from (where you have been)
adīk kēkken nan kanāna I do not understand "his saying," what he says
ifaāgmo ken sak/ēn nan iyāina tell me what he brings (or: *mo ngag nan iyaīna*)
ibfakāmi mo ngāg nan nalpōana id Sagādsa we ask why he came from Sagāda
kanām mo ngag nan ibfākāna tell (me) what he asks
kanām nan īnmat ken sīka tell (us) what has happened to you, what is the matter with you
ifaāgyæ ken tjakamī mo ngag nan angnēnyæ tell us what you are doing
ibfakāna mo sinūkayæ he asks who you are; *mo intō nan īliyæ* where you live; *mo kad nan adumāliānyæ* when you will come
adīk kēkken mo intō nan kaæwādna adūgka I do not know where he was yesterday
ayktīyæ tjēng/ngēn nan kanān nan fāfāyi? do you hear what the woman says?
aykēm kēkken nan kāpēn nan ongōnga or: *mo ngag nan kāpēn nan ongonga?* do you know what the boy makes?
ta ilāēnmi sīka mo ket adī pinpaabōkēn nan kanyōn nan ōlom! let us see you, if not the cannon cracks your head! [B. 51]
ībfakam ken tjakamī mo wodāy lēytjēm tell us if there is anything you want
kanām ken sak/ēn nan kinwānin Mātyæ! tell me what Matyu said!
 Idiom: *tak/ēn mo nafākash nan fānga* "I do not care" whether the pot is broken

tak/én mo adtña iyái nan káyæ I do not care ("nevermind") if
 he does not bring the wood
əläi mo tomōli nevermind if he returns
əläi mo umāytja I do not care whether they go.

TO BE

361. There is no auxiliary verb "to be" in Bontoc Igórot, which would correspond to our copula. The various ways of constructing equivalents for our use of the copula will be treated in the following sections.

If "to be" means: to exist, to be present, to be at a place (Fr. *il y a*; Ger. *vorhanden sein*; *sich befinden*), it has an equivalent in: *wōdā* [*wōdāy*]; but *wōdā* cannot be used in certain cases stated below.

If "to be" serves as our copula between the subject and predicative elements, such as nouns or adjectives, it finds its equivalent in:

a certain order of words: the predicative element precedes the subject without ligature; or

the personal suffixes attached to words of nearly all categories (Igórot grammatical categories are, of course, different from ours); or

the ligature *ya*, placed between the preceding subject and the subsequent predicative element. (§ 43)

fānīg nan ongōnga or: *nan ongōnga ya fānīg* the child is small; *fānigak*
 I am small.

362. *Wōdā* or *wodāy*, an idiomatic verb, denotes existence, presence at a place; as: there is, are, was, were etc.; I am somewhere; I am present.

bīlay nan ātangtja.—*nan ātangtja wōdā 'd Papāt/tay*; *san tākidtja ay wāka wōdā 'd Papāt/tay* a trunk of a tree is their carrying-beam (to carry corpses of slain men). Their beam is (still in existence) at Papatay; their rope made of a liana (*wāka*) is at Papatay. [L. 94]

Wōddā can be used only in affirmative sentences which can be either declarative or interrogative. It can not be used in negative sentences; nor as copula between subject and predicative elements; nor in questions, beginning with *intō*; nor in commands (imperative).

WODA

363. *Wōddā* or *wōddāy* takes none but personal endings:

- | | | | |
|----------|----------------------------------|-------------------|--------------------------------|
| 1. | <i>wōddāak</i> [<i>wōddāk</i>] | <i>wōddāyak</i> | I am present; I am at a place. |
| 2. | <i>wōddāka</i> | <i>wōddāyka</i> | |
| 3. | <i>wōddā</i> | <i>wōddāy</i> | |
| D. | <i>wōddāta</i> | <i>wōddāyta</i> | |
| I. incl. | <i>wōddātāko</i> | <i>wōddāytāko</i> | |
| I. excl. | <i>wōddākāmī</i> | <i>wōddāykāmī</i> | |
| II. | <i>wōddākāyē</i> | <i>wōddāykāyē</i> | |
| III. | <i>wōddātja</i> | <i>wōddāytja</i> | |

Dialectic forms of *wōddā* are: *ōāda*; *uōda*; *wāda*; *wādsa*, *wādsax*; *wāta*; also a sound similar to an English *r* was pronounced by some Igorot between the two vowels.

In the third person singular (rarely in plural) the ligature *ya* is often placed between the preceding subject and *wōddā*.

The Future is expressed by *wōddā* and adverbs or adverbial phrases denoting time: *aswākas*, to-morrow, *āwani*, soon etc. cf. [413]. Also the form: *adwōddā* is used sometimes.

The Preterite is expressed by adverbs or adverbial phrases of time: *adūgka*, yesterday; *adsāngādum*, some time ago etc. Or the Preterite "I was" is circumscribed by other verbs, especially *nalpō*, I have come from, I am here from, hence = I was there; I have been there. [353] Or by *inmāliak*, I came; *nintedēeak*, I stayed, remained, sojourned at a place.

nan fafāyi ya nālpo'd Fāntok the woman was in Bontoc

nalpōkāmī is nan ilimī we were in our country (town)

intō nan nalpōam [*nālpaam*]? where have you been?

intō nan nintedēeam adūgka? where have you been yesterday?

Wōddā is also found in a frequentative form: *wodwōddākāmī*, we were (there) often, many times. This reduplication expresses also sometimes the comparative "more," as:

wodwōddāymo there is morethan

adwōdwōddāymo there will be morethan [185].

Instead of *wōdā* the substantive: *nan kaawādna*, the place where he is (his place); *nan kaawādko*, my place (Ger. mein Aufenthaltsort) is sometimes used. (*Kāwad* or *kāwod* is probably the abstract noun derived from root *wod*.)

Wōdā and *aykē?* are sometimes combined into: *aykēway? aykōway? ākēway?* is there? is....present?

wōdā, there is, there are, corresponds sometimes to our "some," "several" "any."

Wōdā (in singular!) at the beginning of tales (also with "*adsāngadum*, some time ago") is our: "Once upon a time there was (were);" Ger. Es was einmal.

Wodā—wōdā can be translated: some—others; at some times—at other times.

Nay! "here is" (but rarely "*wōdā!*"); Fr. voici, accompanies frequently the gesture of pointing at an object.

The negative: there is no..., there does not exist, it is not present, is: *māīd*; see [322].

wodā nan kāyæ there is a tree; *ma/īd kāyæ* there is no tree

wodāyak is nan āfong I am in the house

sīya ya wodāy īsna he is here (*wodā'sna sīya*)

wodākāyæ is nan īlimi you are in our country, town

nan alīwidko (ya) wodā is nan āfongna my friend is in his house

nan fafāyi ya wodā is Sagādsa the woman is in Sagāda

nan lalalāki wodātja id Tukūkan the men are in Tucucan

wodā'sna s'īna mother is here (*si īna ya wodāy īsna*)

wodāy nan kāwīs ay tākæ ya wōdāy nan ngāg ay tākæ is nan āmīn ay fatāæwa there are good and bad people "in the whole world," everywhere

wodāy nan fīnālyēn ya wōdāy nan fobfāllo some are married men, some are unmarried young men

wodākāmi is nan īlī'd Fēntok adūgkā we were in the town of Bontoc yesterday

adwōdāykami is nan djālan we shall be on the road

adwōdātja'sna they will be here

aaāy nget wōdā is ka/iskuēlāan he may be at the schoolhouse

aaāy nget nintedēe sīya ad Manīla he was probably at Manila ("he stayed")

aaāy nget wodā'stjī he may be there

sīnu nan wodā'sna? who is here?

sīnu nan wodā'sh āfong? who is at home? who is in the house?

- intō nan kawōdna?* where is he? (*intō sīya?*); *ma/īd sīna s'tōdī* he is not here (not: *wōdā!*)
- wōdāak istjī adsāngādum* I was there some time ago; *ma/idāk istjī* I was not there
- adwōdākkāmī id Dsagūpan is āani* we shall soon be at Dagūpan;
adma/īdkami we shall not be...
- nan pākūy ya wōdā is nan ālang* the rice is in the granary
nan fākat ya wōdātja is nan āgāb the nails are in the box
- intō nan ināyam?* where have you been? (where did you go?)
- intō nan kawādmō adūgka?* where were you yesterday? *wōdāak īsna* I was here
- adīk kēkkēn nan kawādtja* I do not know where they are ("their abode")
ngāg ay fli nan nalpōanyā? in which town have you been? [*nalpānyā*]
nalpō sīya 'd Fāntok he was at Bontoc
- nalpōak is nan āfongko* I was in my house; *adiāk nalpo* I was not (did not come from it)
- adīkami nālpo is nan pāgpag* we were not in the forest
intō nan nālpam? [*nalpōam*]; *intō nan nalpānyā?* [*nalpōanyā*] where have you been? (*nan nalpōak* means also: my birth place)
- nan fōbfafāyi nalpōtja is nan pāyo* the women were in the rice fields
adumāykami is nan pagpag we shall be ("go") in the forest
aykēka adumālī'sna? will you be ("come") here?
- lēytjek ay intedēe is nan fliyā* I like to be ("stay") in your country
aykīway inīlam is nan āsā? have you seen any dog? [*aykīway inīlam*: is, or: was there your seeing of a dog]
- aykīway mamangwāni en ngāmādsan anākko is tīlin?* would anybody say that my child was transformed into a rice bird? ("is there any saying, any imagining") [T. 8]
- aykīway adīk itānoy...?* did I ever refuse anything...? ("was there my not granting") [T. 8]
- aykōway asāwam?...mīd pay asāwam!* are you married?...I am certainly not! (it there any wife-yours? there is no wife-mine, indeed) [L. 85]
- wōdā nan mamāka ken sīka!* somebody calls you! (there is one calling you)
- wōdā nan īnsākīt ken sak/ēn* something hurts ("sickens") me
aykēway kēkkēm ad Fāllig? do you know anybody at Barlig?
- mo wōdāy admangwāni ken Tōngay* if anyone will tell it to Tongay
mo way mangībfāka ken Fālōnglong if anybody asks Falonglong
- aykīway fīlam?* do you see anyone?
- aykō wōdā ay kintēkmo?* is there anything that you knew? did you know anything?

wodǎ sh' [si] Móləng! here is Moləng!

wōdǎ' sh lalǎki ay inkǎéb is nan ǎfong there is a man who builds houses
(*'sh*: preposit. *is* or *si*)

wodǎ nan kafǎyo; inǎlak there are some horses; I saw them, or: I saw horses

wodǎ kǎg nannǎy! there were some (cannon balls) like this! [B. 38]

wodǎ nan madǎy ay inim, wodǎ nan lǎma; wodǎ nan nabaldǎkan is nan inaǎdpa.... there were dead (killed) at one time six, at an other five; some were shot in their hands.... [B. 32]

wodǎ nan djǎa'y fobfǎllo there were two young men [K. 1]

wodǎ nan sinǎkǎi ay mǎnganǎb there were two brothers who went hunting [L. 1]

wodǎ nan sinǎki ay fafafǎyi there were two sisters [L. 26]

wodǎ nan sinǎki ay natǎkǎ ad Pókis there was a brother and his sister living on mountain Pokis [L. 4]

wodǎ nan sinǎkǎi ay infǎlǎ is tǎlin there were two brothers who watched the rice birds [M. 1]

wodǎ nan ǎnash id Falǎdfid there was a sugar cane plantation at Falidfid [S. 1]

wodǎ nan ǎsa'y ongǎnga ay fafǎyi there was one girl [T. 1]

364. EXAMPLES OF EQUIVALENTS FOR OUR COPULA "TO BE."

(Many similar examples have been given in various preceding sections; they are recapitulated here and augmented by other examples.)

Predicative Substantives:

alǎwidko si Anaǎwǎsal Anauwasal is a friend of mine; or: *si Anaǎwǎsal ya nan alǎwidko*

fǎsǎlak I am an enemy *alǎwidak* I am a friend *sak/ǎn nan alǎwidmo*
I am your friend

si Móləngak I am Moləng *si Fǎngedak* I am Fanged *si Antǎloak* I am Antero

lalǎkǎlak I am a man *iFǎntokak* I am from Bontoc *iyAǎbak* I am from Alab

Igǎlotak I am an Igórot *aykǎ Igǎlot sǎya?* is he an Igórot?

ongǎngǎǎk I am a child, I am young *amǎmǎǎk* I am an old man, I am old

fakǎnak si Olǎshan I am not Oloshan *aykǎka sh' Mǎtyǎ?* are you Matyu?

sīnu nan katakēn tōshā? who is that person ("the personality of this")?
sīnu nan katākēntjā tōnā? who are these persons? (*ka-takē*: abstract
 noun: the personality)

tjaftja nan soldadsotāko they are our soldiers
tjatāko nan fēsēltja or: *fēsēltja tjatāko* we are their enemies [*fēsēltja*]
isāed madōy si Palpalāking; nan sangadjilna falda, nan toktjūana gāngsa,
nan tākēdna kātjing then died Palpalaking; his death-chair was
 (made of) iron posts, his seat were gongs, "his rope was a brass
 chain" i. e. he had a chain instead of a rope. [P. 8]

ya! patofēm man nan tjēnum....mo Lumāwigka! well then! so create
 ("make grow") the water, if you are Lumāwig! [L. 70]

Predicative Adjectives (and "Participles"):

antjōak I am tall *nablēyak* I am tired (passive of *felēyek*)
kawīska you are good *kāwīs sīya* he is good
sīa sa! that is right! (all right!) *ngāag sa!* this is bad! (pron. *ngāg*;
ā drawn)

nan tjēnēm ya ātong or: *ātong nan tjēnēm* the water is warm
nan fobfāfāyi ya kāwīs or: *kawīstja nan fobfāfāyi* the women are good
insākīt nan lalāki paymō ya nablēy the man is sick or tired
nan asāwāna ya inmāy his wife has gone, is absent or: *inmāy nan*
asāwāna

nan lāngtay ya nafākash or: *nafākash nan lāngtay* the bridge is broken
adī kāwīs nan mamamāgkid or: *nan mamamāgkid ya adītja kāwīs* (but
 not: *adītja* at the beginning of the sentence!) The girls are not
 good

kāwīs nannāy this is good *kawīs nantjāy* that is good
āntjo nan āfongna his house is high *āntjo nan kōak* mine is high or:
nan kōak ya āntjo

kawīska'y lalāki! be a good man!

amīnkāmi ay Igōlot we are all Igórot *akītkami* we are few
lāteng adwāni! it is cold to-day *ātong adūgka* (*nan tālon*: the weather)
 it was warm yesterday

tjaktjākiak mo sīka I am taller than you

Predicative Pronouns:

Possessive: *nan pīnang ya kōak* the headax is mine; *fakēnko*
kōa: is not mine

Personal: *moshāya sak/ēn ya sīka* if I were you
moshāya tjakāmī ya kagkāmī ken tjakāyā if we were you ("like unto
 you")

sak/én nan nangwáni is sa it is I who said so ("it")
fakénak ken síya I am not he
sinákayǎ? who are you?
aykǎ sak/én? is it I?

Numerals:

djuákamí we are two; *tólókǎyǎ* you are three; *limátja* they are five;
mamínsangak I am the first; (*mangudjǎdjak* I am the last)
mangánimak I am the sixth

Adverbs (and Prepositional Terms):

kadkayǎ how many are you? *isnáak* I am here *isnáka* you are here,
 you stay here! *istjáyak* I am there, I remain there (usually:
wódǎak istjǎ)
intókamí? where are we? *intó síya?* where is he?
aykǎka tǎlin? are you a rice bird? Cf. *aykéak*, *adǎak*, *mǎ/idak*, *igǎak*,
fakénak etc., in the preceding sections!

Observe the ironical questions:

asún tónǎ'sh?! what? this shall be a dog?!
tjenúm tónǎ'sh?! you say that this is water?! (—far from it, it's mud—)
kipán tónǎ'sh?! and that you call a knife?!
kaniyǎb tónǎ'sh?! that thing you call a shield?
lafín tónǎ'sh?! is that indeed midnight? [M. 17]

(Observe the ligature *-n* in this construction, suffixed to substantives with final vowel!)

Our phrase "I was on the point of..." is expressed by the preterite and *ǎngkay*, or: *yǎngkay*, only, just:

finmǎlaak ǎngkay, ya ket wodǎ nan fafǎyi I was on the point of going out, when the woman came ("and, lo! there was the woman!")

sinúmkebák ǎngkay is áfong ya ket inpǎngakédfan nan ása I was on the point of entering the house, when the dog bit me ("and then quickly, suddenly: *-pang-*, the dog bit me"). Also with the present:

súmkebák ǎngkay...

finkǎshna yǎngkay nan sókod ya ket wódǎ nan fató ay mamǎók ken síya he was on the point of throwing the spear when there "came flying" a stone which hit him; ("and then there was a stone...."); *mamǎók* from *fǎókek* I hit with a stone

The preterite of the copula in sentences such as given above is usually indicated by adverbs of time. Sometimes, if a word has been verbalized

by the personal endings (and by prefixes as stated in [167-177]), the verbal "augment" is employed to express past.

Certain adverbs of time indicate the future, in sentences in which we use the future of the copula; and in some cases the prefix *ad-* is used. (Also the prefix, respectively infix *-um-* is employed to denote transition from one condition into another and to express future, as has been explained in [173, 174].)

The "Infinitive": to be a soldier, to be strong etc. is usually expressed by forms with verbal prefixes or infixes, as these examples show:

soldáðsoak I am a soldier; *léytjek ay insoldáðso* I like to be a soldier
léytjek ay inIgólót I like to be an Igorot
inongónga [*énongónga*] to be a child
kúmāwís to be good; *ínsákít* to be sick; *leytjéna ay fumíkas* he likes
 to be, to become strong
adítja mabfálín ay kumāwís they can not be good

TO BECOME

365. "To Become," transition from a state or condition into another, is expressed regularly by the prefix or infix *-um-*. Sometimes the future (with prefix *ad-*, or indicated by an adverb of time) conveys the idea of "becoming." [173f]

fumíkasak I am getting strong I become strong
gumadsángyen sítódí he becomes rich
lumáteng it is turning cold *fumulínget* it grows dark
nan yún/ak ya insoldáðso is áani my brother will be (soon) a soldier
tjumaktjáki nan ongónga the boy is getting big
fató a stone; *fumátóak* I am transformed into a stone [*bumátóak*]
ngátjan a name *ngəmətjanak* I change my name, i. e. I am transformed (as a girl becomes a rice bird; a boy changes to a monkey; Lumawig's brother-in-law is transformed into a rock, etc.)
káak a monkey; *kumákak* I become a monkey
umátong non tálón the weather is turning warm
pumókawak, ngumtítak, kumíladak I am getting white, black, red
fumánigak I am getting little preter. *finmáñigak*
umalfwidak I am becoming a friend

TO HAVE

366. "To Have" is expressed by these constructions:

Wodă [*wodăy*]; our direct object of "have" becomes subject; our subject is governed by the preposition *is*, respectively *kěn*. "I have a house" changes, in this construction, to: "there is to me a house."

Or:—*Wodă* [*wodăy*] is followed by the object of our "have," with possessive suffixes: *wōdăă đfongko*: there is a house of mine. If a substantive is the subject of "have" it is placed at the beginning of the sentence, as nominative pendens, and the phrase with *wodă* follows; the object has the suffixes *-na* or *-tja*. Ex. there is a house-mine; the man, there is a house-his. Sometimes the verbs: *ŭgtok* I hold, keep; *ŭgnak* I hold; *alăck* I take (in the preterite: *inălak* I took, i. e. I have); *padănek* I receive etc. are substituted for "to have."

Phrases with *kōa*, denoting property (*kōak*: my own;), or with substantives that have the prefix *min-* or *nin-* [62] are frequently employed to express our "to have."

Personal pronouns as our subject of "to have:"

wodăy ken sak/ěn nan đfong or: *wodăy nan đfongko* I have a house
wodăy ken sika nan sōklong or: *wodăy nan soklōngmo* you have a hat
wodăy kěn tōđi nan đsə or: *wodăy nan đsəna* he has a dog
wodă ken tjăftja nan kīpan or: *wodă nan kipăntja* they have (the) knives
wōdăy nan anăkko I have a son *wodăy nan anăkko ay fafăyi* I have a daughter

wodă nan anănăkna he (or she) has children

wōdăy nan tōlō'y nōangmi we have three carabaos

wodăy ken tjăkăyě nan kalăsaymi you have our shields

adwodăy nan bilăkna he will have money (or: *adalăəna nan bilăkna*)

lěytjek ay kōa nannay ay đfong I should like to have this house

lěytjek ay minkōa nan kafăyo or: *lěytjek ay wōdăy kafăyok* I like to have a horse

adika mabfălln ay kōa nan kafăyok you can not have my horse

ŭgtom [igtom] nan falfėgko you have (keep) my spear

wodăy ken sak/ěn nannay ay fălfeg I have this spear

nannay ay fălfeg ya kōak (this spear is mine) I have this spear

sak/ěn nan ninkōa nannay ay fălfeg or: *sak/ěn nan ninfălfeg ay nay* I have this spear (I am the "spear-owner")

- wodǎ nan falfégko* I have a spear *íígtok nan fǎlfeg* I keep the spear
inǎlak nan fǎlfeg I took the spear (and I have it)
léytjèm ay alǎèn sa you want to have this
maadǎdsa nan kǒak mo nan kǒam I have more than you (more my property than yours)
wodwǒdǎy nan bilǎkmo mo nan bilǎkko you have more money than I
léytjényǎ ay maadǎdsa nan kǒayǎ mo nan kǒǎna you want to have more than he
wodǎ ken sak/én nan sǒklong adsǎngǎdum I had a hat (some time ago)
wodǎy kén tǒnǎ nan bílak adǎdǎna he had some money day-before-yesterday
wodǎ nan tufǎyko adǎgka I had a spear yesterday
wodǎ nan kafǎyok ya nan ǎsǎk I have a horse and a dog
wodǎy nan ísa ay kafǎyǒna he has one horse
ípǎt nan kǒak I have four *ípǎt nan kǒǎtja* they have four
adalǎényǎ nan pínanng ya nan kǎlǎsay you will have (get) the ax and the shield
líma nan alǎék I shall have five; I get five
moshǎya wodǎy ǎngsan nan bilǎktja if they had much money
nan wodǎy ken síka that which you have; cf. *nan kǒam* [107]
 Substantive as our subject of "to have":
nan lalǎki wodǎ nan líma ay ǎnǎnǎkna the man has five children or:
nan lalaki líma nan ananǎkna
nan lalǎki ya nan fafǎyi wodǎ nan anǎktja ay djǎa ay lalalǎki a man and
 a woman had two sons (observe the negligent use of plural forms!)
nannay ay lalǎki wodǎ nan tufǎyna this man has a spear
nannay ay lalǎki adwodǎy nan tufǎyna this man will have a spear
 (adalǎéna)
wodǎ adsǎngǎdum nan lalǎki ay wodǎ nan djǎa'y anǎkna there has been
 a man (or: Once upon a time there was a man) who had two children
nannay ay fobfǎllo inǎlana nan tinǒǒdko this boy has (taken) my hat
nan mamǎgkid leyjtjéna ay alǎèn sa the girl wants to have this
nan alíwidko ya wodǎy tékken ay kǎpén (ay kapéna) my friend has other
 things to do
wodǎy kafǎyo si nan lalǎki the man has a horse (or: *lalaki wodǎ nan kafǎyǒna*)
wodǎy nan fǎkat is nan ongǒnga the boy has a nail

Negative sentences: I have not; I have no; I have not any; are constructed with *ma/íd*. It is preferable to use the possessive suffixes with the substantive:

ma/íd káyæ I have no wood (there is no wood-mine)
ma/íd biláktja they have not any money
ma/íd áfǒng tǒdǐ he has no house (there is no house of his)
nan fafáyi ma/íd anákna the woman has no child

Interrogative sentences:

ayké wodáý ámǐn wanistáko? has everyone of us his breech-cloth?
aykǒ wodáý nan bilákmo? have you any money?
aykǒ ma/íd áfongna? has he not any house?
aykǒna inála nan tjokáæko? has he (did he take) my bag?
sínu nan wodá áfongna ken tjakayǎ? who of you has a house? (*kǎn:* of)
sínu nan nangála is nan singsíngko? who has (taken) my ring?
sínu nan mangígto is nan kayángko? who has (is the keeper) my spear?
ngǎg nan wǒdǎ ken síka? what have you?
ngǎg nan wodáý ken síya? what has he?
ngag nan wodá is nan fafáyi? what has the woman?
kad nan ananákyǎ? how many children have you?
kad nan bilákna? how much money has he? (*kad nan inálána is bilákna?*)
kad nan adaláëm? how much will you have? (take, obtain)

NUMERALS

367. As the Igórot use the finger count, their numeral system is decimal. If ever a different system has been employed, no trace of it has been ascertained from the several groups of Igórot that were consulted.

The Numerals are used in counting all imaginable objects, such as persons, animals, things etc. There are no "numeral affixes" (such as: person, head, seed, tail, piece, stem, fruit etc.) in Bontoc Igórot.

The Numerals are adjectives or abstract nouns, as our "unity," "trinity." The fact that they are frequently preceded by the article *nan*, and that those ending in a vowel take the "genitive indicator," the ligature *-n*, seems to point to their quality of being nouns.

Numerals usually precede, rarely follow, the substantive; they are connected with it by *ay*, sometimes by *-n*. This suffix *-n* is only used if the

numerals end in a vowel; but *ay* is often employed instead of *-n*. If, however, several tens or hundreds are counted by units ending in a vowel, *-n* is employed exclusively: *līmān pōlo* "five tens" or 50; *tōlōn lāshōt* "three hundreds" or 300; thousands prefer *ay*: *tōlo'y līfo* (or: *tōlōn līfo*).

Nouns with special plural forms are sometimes found in their singular form after numerals. Cf. [49].

The Numerals are:

Cardinals:

- | | |
|-----|---|
| 1 | <i>īsā</i> (as unit of
measure: <i>sīn</i>) |
| 2 | <i>djūa</i> [<i>dūa</i> ; <i>djūa</i> ; <i>djūwa</i>] |
| 3 | <i>tōlo</i> [<i>tōlō</i> ; <i>t'lo</i> ; <i>tōtlo</i>] |
| 4 | <i>īpāt</i> [<i>āpāt</i>] |
| 5 | <i>līma</i> [<i>līma</i>] |
| 6 | <i>ēnem</i> [<i>īnim</i> ; <i>ēnim</i>] |
| 7 | <i>pītō</i> |
| 8 | <i>wālo</i> [<i>uālo</i>] |
| 9 | <i>sīam</i> [<i>sīyam</i>] |
| 10 | <i>pōlo</i> [<i>pō'o</i> ; <i>pō!o</i> ;! stands
for a vocalic <i>l</i> , nearly: <i>r</i>]
or: <i>sīn po'o</i> : "one
decade" |
| 11 | <i>sīn pōlo ya isa</i> |
| 12 | <i>sīn pōlo ya djūa</i> |
| 13 | <i>sīn pō'o ya tōlō</i> |
| 14 | <i>sīn pō'o ya īpāt</i> |
| 15 | <i>sīn pō'o ya līma</i> |
| 20 | <i>djuān pō'o</i> |
| 30 | <i>tōlōn pō'o</i> |
| 40 | <i>īpāt pō'o</i> |
| 50 | <i>līmān pō'o</i> |
| 60 | <i>inīm pō'o</i> |
| 70 | <i>pītōn pō'o</i> |
| 80 | <i>wālōn pō'o</i> |
| 90 | <i>sīam ay pō'o</i> |
| 100 | <i>lāshōt</i> [<i>sīn lāshōt</i> ; <i>lasōt</i> ;
<i>kāshēt</i>] |
| 200 | <i>djuān lāshōt</i> |
| 300 | <i>tōlōn lāshōt</i> |
| 400 | <i>īpāt lāshōt</i> |

Ordinals, preceded by *nan*:

- | | |
|------------|--|
| the first | <i>mamīnsang</i> [<i>mamīngsang</i>]
(means also: once) |
| the second | <i>mamidūa</i> [<i>maygadūa</i>] |
| the third | <i>mamīt'lo</i> [<i>maygat'lo</i>] |
| the fourth | <i>mangipāt</i> [<i>migapāt</i>] |
| the 5th | <i>mangalīma</i> [<i>maygalīma</i>] |
| the 6th | <i>mangānim</i> [<i>maygānim</i>] |
| the 7th | <i>mangapitō</i> [<i>maygapitō</i>] |
| the 8th | <i>mangawālo</i> [<i>maygawālo</i>] |
| the 9th | <i>mangasīam</i> [<i>maigasīam</i>] |
| the 10th | <i>mangapō'o</i> [<i>maigapō'o</i>] |
| the 11th | <i>mangapōo ya isa</i> |
| the 12th | <i>mangapōo ya djūa</i> |
| the 13th | <i>mangapō'o ya tōlō</i> |
| | |
| the 20th | <i>mamidjūa'y pō'o</i> (lig. <i>ay</i> !) |
| the 30th | <i>mamīt'lo'y pō'o</i> |
| | |
| the 100th | <i>mangapō'o ay pō'o</i> |
| | |
| the 200th | <i>mamidjūa'y lāshōt</i> |

500	<i>limăn lăshōt</i>	Observation:
900	<i>sīam ay lashōt</i>	
1000	<i>līfo [sin līfo; lībo]</i>	Ordinals with the prefix <i>mayga</i>
2000	<i>djūa ay līfo [djūa'y līfo]</i>	[<i>meika</i>] are not used in Bontoc Igórot
3000	<i>tōlo'y līfo</i>	to denote "the first, second, third etc.
4000	<i>ipāt ay līfo</i>	decade" (as in Tagalog and in Pam-
9000	<i>sīam ay līfo</i>	panga).
10000	<i>sin pō'o'y līfo</i>	
		the last <i>mangædjīdjī</i>

nan tōlo'y lalalāki three men; *djūan fafāyi* or: *djūa'y fafāyi* two women
nan līma'y kafāyo 5 horses; *nan īsa'y lalāki* one man; *nan wālo'y*
pēsosh 8 pesos

nan mamīnsang ay ākyu the first day; *nan maygalīma'y fūan* the 5th
month

nan tōlo'y ay ānānāk ay fānīg three little children

nan āntjo ay kāyæ ay ipāt four high trees

tjakāmī ay līma we five (men); *tjāttja'y sīam* they, nine persons

nan sinpō'o ken tjakāyæ ten of you; *nan tōlō is nan mamamāgkid* ten
of the girls

sīn tjipā one "tjipā," i. e. the distance between the tips of the middle
fingers of the outstretched arms; about five feet

sīn tsāngan [tjāngan] one span, the distance between the tips of the middle
finger and that of the thumb, both extended

sin fēngē ay pākūy one handful of unthrashed rice

sin tting one measure containing 5 handfuls; *sin kūtad* 25 handfuls; *sin*
pāak 50 handfuls; *sin fūtek* 100 handfuls; *sin ōpo* 1000 handfuls

sin bāngæ one glass; *sin lībla* one "libra" Span. pound

(Cf. *sin-* as prefix: *sinpāngāfong* one family, one household [59, 60])

ēntsūnota ay djūa we are working, two of us

ēntsūnōkami ay tolō we are working, three of us, three men; we three

nay nan djūa'y fānga; pāyam si tjēnæm nan īsa ya pāyam nan īsa'sh
fīndyū! here are two pots; fill the one with water and the other with
rice

umūytāko ay tolō, ay ipāt, paymō ay līma let us go, 3, 4 or 5 men

nannay ipāt ay ānānāk these 4 children; *nannay līma'y fafāyi* these 5
women

nan falfēgmi ay pitō our 7 spears; *nan anandktja'y tolō* their 3 children

am/īn nan djūa'y māta both eyes; *am/īn nan djūa'y sīki* both legs
(lit. "all two legs")

am/īn nan djūa'y līma both hands (hand: *līma*; *līma*: five "fingers")

tjinpāptja nan inim ay fātug they caught six pigs [H. 16]
ya ōna ayākan san tolō'y fobfālo he goes to call three young men [L. 83]

Numerals take the personal endings in phrases like: we are three; you are five etc.

Cardinals:

ipātkāmī we are four; *tolōtja* they are (were) three; *aykōkayē līma ay?*
 are you five men?

nēntsūnōkami ay inim or: *inīm kāmī ay nēntsūno* we, 6 men, were working

umūytāko ay tolō or: *tolōkami ay ūmūy* we, 3 men, are going
issan kinmaānanmi ad Manīla limanpō'ōkami when we left Manila, we were fifty

limākāmī ay iFāntok, walōkāmī ay iSamōki we were 5 Bontoc-men, 8 Samoki-men

tolōkamī īsna we are three men here

kasintāko umīla ta mawālo let us see again, that there be 8 (pigs) [H. 16]

Ordinals with personal endings:

mamīnsangak ay umāli I come first, I am the first to come

mamitlōtja ay māmkash is nan falfēgtja they were the third (group) throwing their spears

mangædjīdjīkāmī ay inmāli we came last

nan lalāki ay mangædjīdjī ay linmāyæ the man was the last who fled

368. Distributive Numerals have the prefix *sin-*:

nan sinīsa ay pēsosh one dollar to each

nan sintsidāa two to each

nan sintōlo [sintōtlo] three to each

nan sinipāt four to each

itsaotsaotāko nan sintōtlo ay pēsosh ken tjāitja let us give \$3 to each

(Also without distributive form: *djūā'y pēsosh nan itsaotsāoko is nan īsa'y tākæ* I gave \$2 to each single man)

nay nan tolō'y lalalāki; sin īsa ken tjāitja wodā nan kalāsayna ya nan djūā'y fālfegna here are three men, they have each a shield and two spears

amīn ken tjatāko wodāy sōklong or: *amintāko ay lalalāki woday soklong-tāko* each of us has a hat

āktam tjāitja is sinipāt ay fēngē present them each with four handfuls (of rice)

369. Multiplicatives.

is mamĩnsang, is mamidjũa, is mamĩt'lo, is mǎngipǎd once; twice; three, four times (preterite: *is namĩnsang, namidjũa* etc.)

inĩlak sĩtǒdĩ is namĩnsang I saw him once

inayǎkanmĩ nan fafǎyi is namĩt'lo we called the woman three times

mamĩt'lo nan kǒak, mamĩnsang nan kǒam I have thrice as much as you (thrice my property, once yours)

(More idiomatically: *wodwodǎ ken sak/ǎn mo nan kǒam* I have more [Redupl. for comparative!] than your property; or: *adǎdsa nan kǒak mo nan kǒam*)

The following multiplicative verbs illustrate the formation of derivatives similar to our "to double," "to treble:"

mamiduǎek (preter. *namiduǎek*) I double; *mamit'lǒek* I treble; *mamipǎtek* I make it four times as large; *mamilimǎek* etc.

370. Fractional Numerals. *djuwǎna [tjǎwan]* one half; *tjǎwan si mǒnok* half a chicken; *tjǎwan si fǔtug* half a pig. *kat'lǒ* a third; *kat'lǒn si fǔtug* a third of a pig; *kapǎt (ka-ipǎt)* the fourth part; *kalmǎn (ka-lima) si nǒang* the fifth part of a buffalo.

ĩsa'y fǔtug isǎed nan tjǎwǎna one pig and half (*isǎed*: and then)

djǎa ay fǔtug isǎed nan tjǎwan nan ĩsa'y fǔtug two pigs and a half

These verbs denote "dividing into 2, 3, 4 etc. parts:"

kaduǎek I divide into 2 parts; *kat'lǒek* into 3; *kapǎtek* into 4; *kal'mǎek* into 5; *kanĩmek* into 6; *kapitǒek* into 7; *kawǎlǎek* into 8; *kasiǎmek* into 9; *kapǒoek* into 10 parts.—I divide into many parts: *tjatǎkek [tsadǎkek]* *is ǎngsǎn* or: *angsǎnek ay manǎdak*

371. Ordinal Adverbs. *lablabǒna* for the first time

lablabǒna'sh mangangnǎnak or: *ǎngnek sa is nan lablabǒna* I do it for the first time *lablabǒna sa!* this is for the first time!

piduǎna [biduǎna] for the second time *piduǎna is mangangnǎnǎnyǎ* you do it for the second time; or: *kapiduǎek*

pit'lǒna for the third time *pit'lǒna is umalǎna* he comes for the third time; *kumapit'lǒak* I shall do it for the third time

ĩkapǎtna for the fourth time *ĩkapǎtna's mangĩlak ken sĩya* I see him for the fourth time

372. **Companionship.** Prefix *ka-*, with collective force, and possessive suffixes combined with numerals produce nouns denoting companionship:

nan kadūak my other companion, my partner

nan kat'lōmi our third companion

nan kapātmi, kalmāmi, kanñēm̃mi [kănēm̃mi] our 4th, 5th, 6th companion
tōlōkami ṣsna ya nan kapātmi ya umāli is āani we three are here, and
 our fourth comrade will soon come

373. Miscellaneous numeral Phrases.

The number of persons or things forming a group is expressed by:

sintjīdua [sintsīdua] a pair; *sintōtlō* a group of three; *sin-* denotes in this combination: united.

finaālāna tjaŋtja ay sintsīdua he sent them out in groups of two; two by two

sinisṣatāko we move one behind the other (The reduplication, *is isa*, denotes plurality, several single persons)

sintsṣīduākami we go in groups of two

sintotōt'lotja ay māifādfad we march three abreast (*ifadfādko* I arrange in a line or column)

sinipipātja ay māifādfad they are placed (or: move, walk etc.) four abreast

sinlilimākami we are in several groups, five men in each group

Similar terms are formed by prefixing *ma-*, preter. *na-* (passive prefixes, with the force of a "middle" here!):

māṣsaisātja they "come" one by one

naduaduākāmī we came two by two

admatolotolōtja they will come three by three

Transitive verbs are derived from these forms:

sinisāek I "treat" one by one; *sinisāēnyā tjaŋtja ay mangŋap* you count them one by one

sintsiduāek nan lalalāki ay mangāyak I call the men two by two

The adverb "first" is *ūna*: *mangantāko'd ūna!*, *isatāko'd ēntsūno*
 let us first eat, then work!

mangānēnādkāmī ay manālŋfeng we will first dance

nan áman nan laláki kinmapíďđa; kapiduďđena nan ínan nan fafáyi the father of the son married for the second time; he married the mother of the girl [M. 1]

kapiduďdek [*kabiduďdek*] I marry for the second time, *kapit'łóek* for the third time; or with person. vbs.: *kumabiduďak* I am going to marry for the second, *kumapit'łóak* for the third time

énduadűaek I doubt, is derived from *dua*, two (as in many other languages, cf. dubitare, endoiazó, zweifeln etc.)

In the game *lípay* (played with round fruits, which are rolled at others placed at some distance on the ground; a children's game) the number of points made by a player are indicated:

naka/ísaak I got one; *nakadjűaak* I got two; *nakat'łóak*; *naka/ípatak*; *nakalűmaak*; *nakađnimak* I got 3, 4, 5, 6.

maisđak or *isđngak* I am alone; *isđngak ay úmüy* I go alone
nan fafáyi mayísa ay malpő is nan pǎgpag the woman comes alone from the forest. (*mayisđak* or: *ma/isđak* "I am isolated," passive prefix *ma-*)

nan ášěťja'y djűa the dog of the two (men)

nan lăgon nan túfay ya nan tolő'y pėsosh the spear costs three pesos; (the price of the spear is 3 pesos)

Examples of the four species:

nan ipǎť ya nan lűma: sťam 4 and 5 are 9

sinpő'o makđan pitő: tolő 10 minus 7 are 3 (*kăđnek* I take off, diminish); or: *tolo nan makđyad: 3* are left (*kayđťjek* I leave)

ipǎť ay lűma: djuđn pő'o 4 times 5 are 20

sťam makđť'lo is nan tolő: tölő 9 divided by 3 are 3

PREPOSITIONS

374. Prepositions are:

a.) The "true" or "simple" preposition, *is* = in, at, to, from etc. Instead of *is* the "personal" preposition *kěn* must be used with words that take in nominative the personal article.

and:

b.) Words with the qualities of nouns or verbal nouns (Nom. actionis), often preceded by the preposition *is* and sometimes by the article *nan*. These words form "compound prepositions;" they take the possessive suffixes, and, if treated as verbs, the personal respectively the possessive endings.

The examples will show the different meanings of these "compound prepositions."

(In English "in, at, from, by" etc. correspond to the "true" or "simple" prepositions mentioned above; while "on account of, at the top of, by means of" would be classified here among the "compound prepositions.")

375. The substantive governed by the "compound prepositions" may be thought to be in the genitive (if it be permitted to transfer our conception of cases or declension to the Bontoc vernacular, for convenience sake!); the prepositional noun ("top," "account," means" in the examples given below) takes the suffixed "genitive indicator" or ligature *-n*, if it ends in a vowel.

Personal pronouns governed by "compound prepositions" are represented by the possessive suffixes, as in English: "on my account" (on account of me), "for their sake" (for the sake of them). Prepositional nouns ending in *-én* take the suffixes of 1st and 2nd sing. after dropping final *n*, like the verbs of the *-én* class: 1. *-ek* 2. *-ém* (not "*enko*, *enmo*"); it is most likely that they are verbal nouns.

376. There are no compounds of prepositions combined with words of other categories (such as: invade, undergo, perforate, translucent, contradiction) in Bontoc Igorot. It seems, however, not impossible that the

prefix *i-* placed to names of towns (*iSamóki*, *iFǎntok*, *iTukǎkan*) represents the preposition *is*; as also the prefix of the *i-* verbs, which gives directive force to the verb.

Bontoc Igórot possesses a considerable number of (uncompounded) verbs conveying a prepositional notion, as our transitive verbs (uncompounded): climb [upon]; follow [after]; enter [into]. If such verbs have the possessive endings, i. e. if they are used transitively, they do not require any preposition. Nor do the verbal forms explained in [258-264] require prepositions to govern the indirect object, place, instrument, cause etc. depending upon the "special" verbal form.

(It has been observed that the Igórot preferred the simple verbs to these complicated forms; they say rather: *kǎpek nan tǔfay is nan mantílyo*, than: *ikaǎpko nan mantílyo is nan tǔfay* I make the spear with the hammer.)

In the following sections the preposition *is* (*ken*) will be treated first; then "compound prepositions" will be discussed, and finally a list of our prepositions with their Igórot equivalents will be given.

IS

377. The locative Preposition *is* appears in these various forms: *is*; *id*; *as*; *ad*; *si*; *'s*; *'sh*; *'d*. There are no definite rules for the use of these forms. The change between *i* and *a* seems to be rather dialectic than phonetic (affected by the first vowel of the following word). *Is* stands before vowels, *id* (or *is*) before consonants; *'s* or *'sh* is used after the preceding final vowel. *Is* and its metathetic form *si* are always interchanged without hesitation; their use depends merely upon euphony. There is no difference in the signification of the various forms. *Ken* appears occasionally shortened to *'n*, in negligent pronunciation.

378. The basal signification of *is* conveys a locative notion: rest, sojourn at a place; motion toward or to a place; motion from a place. In the last case the place is thought as the starting point of the motion.

All other meanings of *is* are tropical, derived from its locative signification.

The governing verb or the context determine the meaning of *is*; in most cases one of these prepositions can be used in translating an Igórot phrase in which *is* occurs:

in; into; at; to; toward; of; from; out of; among; for; with; upon; against; by; near; concerning; on account of; until; through; about etc.

An example which illustrates the principal signification of *is* referring to place at, to, or from which..., and in which the verb determines the meaning of this universal preposition, is:

kayǎtjem nan kǝpan is nan katuktjǎan leave the knife on the chair!
ipuǝmo nan kǝpan is nan katuktjǎan place the knife upon the chair!
alǎem nan kǝpan is nan katuktjǎan take the knife from the chair!

The preposition *is* governs words of nearly all categories, as: substantives, adjectives, adverbs, numerals, verbals nouns and verbal adjectives etc. But *ken* must be used instead of *is* with personal pronouns, proper names of persons and terms of kinship requiring the personal article *si* in the nominative. This article *si* is dropped after the "personal preposition" *ken*. (In this book *ken* is not viewed as "Dative" of the personal article.)

379. *Is: rest at (in, on) a place.*

nan lalalǎki entsǎnotja is nan pǎyo the men work in the rice patch

(or: *nan pǎyo nan entsǎnoan nan lalalǎki* [287])

insǝgna nan kǎyo'sh nan ũma he planted the tree in the garden

wodǎykǎmi is nan ũlimi we are in our country (town)

si Domĩngo intedǎe ad Alab Domingo stays at Alab [Alap]

tumuktjǎkǎyǎ is nan fǎnko sit down on the bench

Names of towns, and some terms such as *ũli*, town, country; *ǎfong*, house, home; *fobfǎy*, region where one lives, etc. are usually preceded by *nan*, if the speaker is there; if he is absent from the place which he mentions, *nan* is omitted:

umũytǎko'd Fǎntok! let us go to Bontoc! *wodǎkǎmi's nan Fǎntok* we are in Bontoc

umǎyka'sh ǎfong! go home! go into the house!

intedǎetako is nan ǎfong we are in the house

wodǎkami is ken tja Mǎleng we are at Moleng's house

ũmũyak ad ũli I go to town; *wodǎk is nan ũli* I am in the town

si Anaŭwasal intedǎe id Tukǎkan Anauwasal lives in Tucucan

intedeǎkami is nan Chicago we stay in Chicago

is nan ũkid at the left side; *is nan ikĩdko* at my left side

is nan ǎŭwǎn at the right side; *is nan aŭwǎngko* at my right side;

is nan ǎŭwan nan djǎlan at the right side of the road

nan fafáyí wodá aáy nget is nan tékken ay áfong the woman is perhaps in the other house

Observe the use of *is* in the phrases: *nan íl'i'd Fěntok*, the town of Bontoc; *nan áto'd Lawwíngān*, the town section Lauwingān; *nan kapáywan ad Kádsæg* the rice fields at Kadsug; *nan fílig ad Pókis* the mountain Pokis; *nan fílig ad Káman Iləng* etc.

naamoaməngtsa ad Servantes nan amín kákaikāfli in Cervantes all the countrymen were assembled [B. 7]

umilfəllfəwis nan músico ken tjakamí id Kandsón the music band marched around with us in (the streets of) Candon [B. 8]

umtsəngkəmi ad Santo Tomas we arrived at St. Tomas [B. 49]

ketjəng kanān nan Ilóko ad Fəngal then said the Ilocanos at Fangal [B. 50]

ěntsa mamalədong ad Lánaə they went to get beans at Lanau [L. 26]

et adməgənta is nan fanfəniɡ ay áfong and we live in the little hut [M. 14]

is áfong nan managníam, ketjəng manəgni's áfong in the house is your dancing place; then she danced in the house [L. 86]

ika/əptja tjəjtja ad Fěntok ad Tsípesh they bury them at Bontoc at Tsipesh [L. 94]

isədadtja nan ólo ay finəkatja [finəkagtja] is nan kanfniťjəan is nan áto they put down the heads they had chopped off at the fire place in the "ato" (council-house) [H. 4]

nay kay léytjəm ngin ay mafsə is nannay fakiluláta? you like perhaps to be left alone in this world? [S. 11]

isədəd makáyad nan anəknə is áfongtja then her daughter was left in their house [T. 3]

san flitjə'sh Tjűlyá-a their town in the region "Tjűlyə", i. e. Bontoc [Love Song]

pashuyepənyə'd is nan íföyk you ought to make them sleep on the board [H. 24]

380. *Is*: motion to a place.

umüytəko is (nan) pəgpəg! let us go to the forest!

inməli sɣya'd Saməki he came to Samōki

umədəd ta tinmolikayə is nan ílitəko we are glad that you have returned into our country [B. 61]

isətja'd toməli is nan əpəťja then they return to their commander [B. 31]

- ketjěng sinótěna 'sh asđwăna is nan kădalōngăn; ketjěng alđěna san đsə*
ya ipayōna's katjapăna; ketjěng alăna san kawŭtan ya ipayōna is
kaōlōna then he places his wife ('sh: person. art.) into the coffin;
 then he takes the dog and puts it at her feet, then he takes the cock
 and puts it at her head [L. 81]
- ităketja nan sakōlang is nan bōshă; ipuŭtja nan ōlo is nan kasakōlang*
 they tie the receptacle for heads to the pole (boshă); they put the
 head into the receptacle [H. 4]
- mŭd ŭmüy is nan păyo, tay lăglăg* nobody goes to the fields, because it is
 "head-burying-festival" [H. 10]
- ta'd sumđatja nan fafăyi is nan đto* that the women come to the council
 house [H. 18-]
- ta umalŭkăyă is nan flimi ad Kensătjan* come ye into our town in the
 region "Kensatjan," i. e. Bontoc [H. 21]
- subōkak sŭka is nan sŭyag nan đkyu!* I blow you (pains!) away into the
 Sun's morning rays [Conjuration of headache]
- inăktjadktjang is nan fădang* he jumped from tree to tree [M. 13]
- umălika kěn sak/ěn!* come to me! *umăyka ken sŭya!* go to him!

381. Motion to a place, expressed by *is*, may be the reason for constructing Personal Verbs, Nom. agentis and Phrases in which our objective genitive occurs, with *is* governing the object.

- mănganak is nan măkan* I eat the rice; I eat rice; "I am eating at, from,
 aiming at the rice;" my action passes over to the object through *is*!
- adtsădlo fumăngōnak, mo fumangōngka ken sak/ěn* I shall certainly
 awake, if you wake me up [S. 12]
- inăka's mōting, ŭna* give me some pounded rice, mother! [T. 1]
- těngkămi mangăyă si lŭpat!* let us go to gather dry branches! [K. 2]
- ěngkăyă umăla is făyash!* go and bring rice-whisky [H. 23]
- nan đman nan lalăki mangănub si ōgsa ya nan lămăn* the boy's father
 hunted deer and wild pigs [M. 2]
- ěngkălŭđk is nan kălŭn si Igólot* I speak the Igórot-Language (*si I.*: [76])
- ěnta'd enlăpis is umăta tay adŭtja umăktan is pŭki!* let us two clear the
 ground for a garden, because they do not give us any corn! [R. 1]
- adŭkăyă pumadōy ken sak/ěn!* do not kill me! [R. 12]
- sŭnu nan mănktek is nan fafăyi?* who knows the woman!

382. The idea of motion prevails also in the construction of these verbs:

ngæmātsanta ay sinākʔ is kōlling we two brothers transform ourselves into eagles [K. 11]

shumāda san nginmātjan si kōlling is āfongtja the one changed into an eagle comes home into their house [K. 14]

san anākna ay nginmātsan is kāk his son transformed into a monkey [M. 18]

isāna'd itāpek nan fākkong ya ket nginmātjan is mākan then he put the spoon into (the boiling water) and it changed to rice [R. 27]

kāsñ shumākong san nginmātjan si tñlin (the girl) transformed into a ricebird came again home [T. 9]

ngäg nan kanām si sa? what do you call this? (what do you say to this?)

pasemsēmkek sika is nan tūfay I remind you of the spear

inpashmēkna sak/ēn ken tjañtja he reminded me of them

kāpek nan pātātjīm is tūfay I make spear blades of iron (I make the iron into spear blades)

ma/īd makāēb īsna is tūfay there is nothing here to make spears of Cf. [276]

ēngkāyē'd umāla ay iSamōki is bīdā ta kapēnyæ is fānga! go, ye Samokians, get clay that you make pots of it! [L. 23]

tsāæshēm is āfongmo; tsāæshek is āfongko go directly into your house; I go into mine [R. 20]

ketjēng tsætsæsentja is āfongtja then they go quickly into their houses

ketjēng tsææsenmī [tsāæshēnmi] ad Afōu then we go directly to Afōu [B. 56]

383. *Is*, expressing "motion to a place," or direction, is the preposition used for our dative relation (indirect object):

itsaotsāoko nan sōklong is nan fobfālo I give the hat to the boy

ipaflam nannay kēn sīya! show this to him!

īdjum nan kāñiyab is nan lalāki show the man the shield

nan tākæ intōlitja nan bīlak is nan alēwidtja the people had returned the money to their friends

idjūam sa ken sak/ēn! give it to me!

kinwānik kēn tōdī I told him; *kinwānik ken āma* I told father

ipāilāna nan kalāsayna ken Mātyæ he shows Matyu his shield

isāna'd kanān is nan āsæna ya nan ōgsa then he says to his dog and his deer [L. 8]

isdam nan wānis, nan kātjing....ken ināta take the breech cloth, the brass chain to our mother (of us two) [K. 10]

isāed kanān Palpalāma ken Palpalāking then said Palpalama to Palpalaking [P. 4]

nan nafāngōsh ay mākan yōina is nan lalāki; nan kāwīs ay mākan yōina is nan anākna 'y fafāyi the rotten rice she brings to the boy, the good to her daughter [M. 3]

tay nay tjāmi ismek ay māngapuy ken tjakāyē isna'd Wakālan because 'we often think of sacrificing to you here at Wakalan [Labad Ceremony]

amōngēna is san ānakna'y fafāyi she takes it all for her daughter [M. 2]

nan tjēnēm ya kāwīs ken sika water is good for you

kanāna ken anōtjina he says to his younger brother [K. 7]

kanām ken ināta'n "ālam nannay ta inanākmo!" tell our mother: "Take this that it be your child!" [K. 10] *ināta'n: 'n = en* introduces the discourse

itsaotsāoko'n Antero I give (it) to Antero ('n: ken)

tjakāyē ay Igōlot mifuégkāyē'n sak/ēn you Igórot, accompany me! [B. 1] ('n: ken)

A number of verbs (show, give, promise, bring etc.) have an object with *is* or *ken* besides a "direct object."

A few of those verbs which differ in construction from our verbs are given here:

ibfākak ken sika nan kipānmo I ask you for your knife

kānak ken sīya nan tināpay I ask him for bread

nan fafāyi kinwānina's nan lalāki nan bīlak the woman asked the man for money

kanāntja ken sak/ēn nan mōnok they ask me for chickens

fayātjak nan lalalāki is nan fālfdog I pay the gold to the men; I pay the men with gold

finayātjantja nan lalalāki is nan sinpō'o ay pēsosh they paid ten dollars to the men

āktak nan ongōnga is nan mākan I give the child some rice

aktāna sak/ēn is nan tināpay he gives me bread (Recipient in "Accus.," thing with *is*)

Compare also the constructions with the idiomatic verbal forms in [258 ff], where the indirect object, place, instrument, time, cause etc. depend directly upon the verb, while the other elements are governed by *is*.

384. *Is*: motion from a place. *Is* in constructions with verbs which signify "to go away from, come from" denotes the starting place. The verb used mostly to express motion from a place is: *malpo*, I come from, I start coming from. [353]

nalpōak id Fěntok I came from Bontoc

fumālaak is nan āfongko I go out from my house

nalpōak is nan fli I came from the town

nalpōkāmī ad Alab we came from Alab (we were in Alab)

nalpōtja id Fěntok ya inmāytja id Dakūpān they went from Bontoc to Dagūpān

inālak nan sūlad ay nalpō'd Tukākān I received a letter from Tucucan (that came from Tucucan)

nalpōkāmī's nan fliḡ we came from the mountain (*ngāg ay fli nan nalpānyā?* from which town did you come?)

(*intō nan nalpōan nan alēwidko?* from where is your friend?)

kumāanak is nan fli I return from, I leave the town (but: *tēmōliak is nan fli* I return to the town)

kinmāanak id Fěntok I left Bontoc

nalpōak istjī I came from there

tōlō'y ōlas nan mālpo'd Fěntok ya ūmūy ad Tukākān it is three hours' walk from Bontoc to Tucucan

lagōak nan wūe ken Agpāwāwan I buy the rattan from Agpauwan

alaentāko nan bīlak ken Likāldso we get the money from Ricardo

kādnēm sa ken sak/ēn take this away from me

inālāna nan sīngsing is nan fafāyi he took the ring from the woman

inpādangko nan sūlad ay nalpō is nan tsaktsākī ay lalāki I received the letter from the big man

nan ongōnga inālāna nan ngātjāna ken ikīdna the child got its name from its grandfather

iyāpok nan ālid ad Fāllig I bring the wax from Barlig

tsaowādek nan kāpis is nan lalāki I get the cotton from the man

linagōanmi nan patatjīm is nannay ay lalāki we bought the iron from this man

kad nan kaadsōwin nan ad Fěntok ya ad Manīla? "what is the distance from B. to M.?" how far is it from B. to M.?

īssan adītja adsāwī is nan āfongtja when they were not far from their house

sīnu nan nangyādi is nannay ay fādso ay inālāna ad Fěntok? who brought this coat from Bontoc? (...coat which he took from B.)

mābu'd Kānōu he came from Kanōu (*mābu'd* dialect for *malpo ad..*)

malpōak id Sagādsā ya ūmüyak id Māyiniid [Mīnit] I go from Sagada to Mayinit
ilāēnmi nan āpuy ay intatāyax ay māpo'sh [malpo is] pōshong [pōsong]
 we see the fire (the exploding shells) flying from the sea [B. 23]
san anākna ay inyāpona'd Fāntok her children whom she had brought from Bontoc [L. 88]
uminūmkami is nan bāngax we drink from the glass
mangāngkami is nan kīyag we eat from a plate
ēngka 'ntēkōu is ken alitāom go and get (something) at your uncle's, from your uncle's house [R. 23]; likewise: *yōiyōina is ken alitāona* he often takes it to his uncle's [*is ken* pronounce: *īskēn*]

385. In certain phrases we find *is* used in a partitive sense; this use of the preposition may be traced to "separative *is*," i. e. *is* with the notion of "from," "a few taken from a number."

kēkkekek nan līma'sh nan lalalāki I know five of the men
kad nan insakīt ken tjaītja how many of them are sick?
sīnu nan wodā falidōgna ken tjakāyē? who of you has gold?
nan kāgāwīs ay lalalāki is nan āmīn ay Igōlot the best men among all Igorot
djūa nan nadōy is nan fobfafāyi two of the women have died
djūa nan nabaldūkan is nan soldādso si Filipīno two were shot among (of) the Filipino-soldiers [B. 28]; *is*: among (from the context only)
wodāy ken tjaītja si Abākīd there is Abakid among them, one of them
nay nan īsa ken tjaītja here is one of them

386. "Partitive *is*" may be found also in these phrases:
nay si āsōn! here is salt! (the call of the salt vendors from Mayinit) [*āsōn* for *āsīn*]
anīntja! nay si fānga ma! lumagōkāyē is fānga! ye people! here are pots! buy pots! (partitive: *si fānga*)
tay nay si fīlad ay kinēpnan ay minlālaymi ken tjakayē because here is thick bacon for which we call you (invite you) [H. 21]
sāna kay si līpad ay nalāngolāngo! there comes now "some" very dry wood! [K. 8]
aykō sa na is pānga? is this wood? [K. 9]
sāna kay si nalāngolāngo 'y fanānig ay pānga! there come now "some" dry small branches! [K. 9]

möshäya wöddä ängsan is biläkkö if I had much money (partit. probably after: *wöddä*; *ängsan* would require: *ay*)

387. *Ma/íd*—*is*. If *mă/íd* is connected with a verb which governs a direct object, this object is preceded by *is*, respectively by *ken*. If *mă/íd* is connected with a personal verb, the subject of this verb is preceded by *is*, respectively by *ken*. (*Ma/íd* not at all, not any, no; see [322]).

ma/íd kănek is tinăpay I do not eat any bread
ma/íd yăina'sh patatjīm he does not bring any iron
ma/íd intjānanmī is sīngsing we did not find any ring
aykō mīd iīlaēm is ayāyam ay? do you not observe any bird?
ma/íd inīlak si tākæ I did not see any persons
ma/íd inīlak is āsæ or: *ma/íd āsæ is inīlak* I did not see any dog
ma/íd inūmēm is tjēnæm you do not drink any water
mīd intedēe is tafāgo is nan fobāngak there is no more tobacco in my pipe
 (in this example *is*, with the subject, follows an intransitive verb, a personal vb.!)

si pay Palpalāking ma/íd ināāna [inālāna] is kătjōu Palpalaking did not catch any fish [P. 2]

mīd kankānēndā's akfōb he does not eat any fruit [P. 7] (trochaic verse)
takēn mo mīd kănek is ākfob I do not care if I have no fruit to eat [P. 7]
ma/íd intjānanmī is fūtug we did not find any pigs [B. 15]
ma/íd inīlami is nan anākmo we have not seen your daughter [T. 5]
ma/íd finayādjantja ken tjaītja they did not pay them at all

388. *Is*, in constructions with the negatives: *fakēn* and *ketjēng* (probably in a partitive sense), occurs in phrases like these:

na! nangkō fakēn tji's fafāyi! well! why, this is no woman!
fakēn sa 's kīpan this is no knife
fakēn sa is tjalikānan this is not the fire place (in the house)
fakōnak is nasūyep it was not I who slept
fakēntja is mangwāni it is not they who say...
fakēnkami is inmāy is Mēlika it was not we who went to America
fakōn sa 'sh tsalādōy this is no tree trunk [L. 54]
fakōnkayū 'sh umāli do not you come (but others) [L. 59]
ketjēng sīya is manūbla none but he is smoking

ketjěngak is inkǎéb si túfay it is just myself who make spears
ngǎgen, aykǒ ketjěng na 'sh monǒkyæ? why, is that all you have of
 chickens?

ketjěng pay sa 'sh pasiksǐkpěnmi this is all we raise ("we make go into
 the chicken basket")

amǐn ay fobfáfáyí ya wodátja 'sna, ketjěng si Akúnay is ma/id sina all
 women are here, "except Akunay is not here"

Cf. [327].

One example with *si* (i. e. *is*) after the negative *adǐ* was obtained:
t'adǐ alǎén si ásx nan ólo: lest any dogs take the head [H. 6]

389. *Is* with adverbs (frequently pronounced like a prefix to the
 adverb) is found in these terms: *is na*, or *ǐsna*; *is sa*; *istjǐ* (for: *is tjǎy*)
 here, there, yonder. *iswǎkas* or *aswǎkas*: to-morrow; *idǔgka* or *adǔgka*
 yesterday; *is kasǐn wǎkas* day after tomorrow (also: *kasǐn aswǎkas*); *is*
áxni soon; *idkǎoni* or *ad kǎxni* a little while ago; *is kasǐn* again, an
 other time; *is ǐkid*, *is áxwan* at the left, right side; *is nan axwǎnko*
 at my right side; *adwǎni* (also: *idwǎni*) now; today.

And, as has been already mentioned, the preposition *is* forms, governing
 nouns, verbal nouns etc., the "compound prepositions" (as e. g. our preposi-
 tion "on" does in the "compound preposition:" on account of).

390. *Is* (*kěn*) corresponds to our "by" preceding the agent of
 passive verbs:

naayǎkantja nan ánanak is nan amátja (or: *kěn amátja*) the sons were
 called by their father

nannay ay áfong ya nakǎéb ken Júlio this house was built by Julio

nan lalalǎki ya mafayátjan is nan apótja the men are being paid by their
 master

nan ayáxwan ya napadǎy ken sak/én the buffalo was killed by me

maayǎkanak ken síya I am called by him

nan fáfáyí ya nafadsǎngan is nan lalǎki the woman was helped by the
 man

nan ásx ya naǐgto ken tjáftja the dog was kept by them

nan bílak ya naitáfon is nan tákx the money was hidden by the persons

admafadsangánkǎyǎ ken tjakǎmǐ you will be assisted by us

391. “By means of” or instrumental “with” is expressed by *is*, unless the instrumental form of the verb is employed. [262; 286]

kăpek nan tûfay is nan mantîlyo I make the spear with the hammer
(Or with the instr. verbal form: *ikăëbko* [*ikăëpko*] *nan mantîlyo is nan tûfay*)

padôyek nan âpuy is nan tjěnum I extinguish (“kill”) the fire by water
îgtok nan patatjîm ay mamâtong is nan sîbîd hold the hot iron with the tongs

nan ongônga pinadôyna nan kăak is nan fâtô the boy killed a monkey with a stone

sîya tiktikôna nan patatjîm is nan mantîlyo is nan ka/opôôpan he strikes the iron with the hammer in the forge; (or: *mantîlyo nan tiktikôna is nan patatjîm*)

nan lalâki ya nafâlœd is nan kăgod the man was bound with the rope

nan fânga ya năpno is tjěnum the pot is filled with water

păyak nan băngaœ is tjěnum I fill the glass with water

(Or: *tjěnum nan păyek is nan băngaœ*)

payănyœ 'd san kăkwan is ângö ta ek talûan fill the pail with camote-vines that I go to feed (the pigs) [L. 46]

392. *Is* before Adjectives denotes the manner in which an action takes place (adverbial *is*):

entsunôtja is kawîs nan fufîmshak the smiths are working well

sîya êngkălî's kăgarwîs is nan kălîmi he speaks our language well

ikâna's kărwîs he acts well, honestly

kăpêm is kawîs do it well! *kinaěpna is ngāg* he did it badly

tjaktjaktjăki's akît somewhat large

fanfanîg si âkît a little small, rather small

393. *Is*, like our “in,” “at” etc. is used with expressions of time:

is kasîn têngaœ on the next holiday; *si wîlîd* in the morning (at dawn)
is nan lâfî in the evening; *is nan mastjîm* in the night; *is sinakîtan*
in a short while, for a short while

îgak inîla si Fûmnag is nan sinpôlo 'y âkyu I have not seen Fumnag for 10 days

is nan magăkyu inkâna's sidsidsîmna from noon till evening

is nan sin ákyu a whole day
is nan maygát'lo [maikátlo] ay ákyu on the third day
intedeékāmi is nan tjaktjáki ay áfong is nan líma ay ákyu we remain in
 the large house five days [B. 9]
mangǎngkāmi is nan mastjím we eat during the night [B. 23]
ketjéng sumáā s'amána is nan láfí ad fobfáy then his father went home,
 to his "homestead," during the night (midnight)

394. Many other relations, which we express by various prepositional phrases, show the most extensive application of the preposition *is*. They cannot be treated here exhaustively; a few examples must suffice:

intedéek ísna kén tódí I remain here with this one
wodáka kén sak/én you are with me (in my home) [*wodáka 'n sak/én*;
 'n = ken]
énkaslángék nan kápi is nan sinúsho I mix coffee with milk
nan laláki ya nadóy is nan payígpüg the man died of fever (*is nan kiwátsay*
 of poison; *is nan fákak* of a wound, a cut)
ta lumálaytáko way—lalaki 's wagsíllayan—fabfayi 's dinípay-ay.... let us
 call a man of strength—a woman with strong thighs [Wedding
 Song]
matotoyákami is nan falógnid we are speaking about the battle (or:
falógnid nan tsámi matotoyáan, battle is our topic)
totóyénmi si Anglóy is nan fínáyæ we speak to Angloy concerning the rice
en (for: *ngág en*) *man kékkén tódí nan ad Maníla ay?* why does this one
 know "so much about" Manila? (the affairs at Manila)
maǎngo is nan éngkaliána he laughs while speaking (during his speaking)
 (or: *maǎngo ay éngkalí*)
angnéna is nan kinwánina ken tjakayú he does according to his saying, as
 he told you
éngkalikálí is nan iitáona he talks while dreaming (in his dreaming)
éngkalí is ngág ken sak/én he speaks insultingly about me; slanders me
inlagfóak is nan limánpólo 'y pésosh is nan ísa 'y fúan I work for \$50 per
 month
inlágok nan táfay is sálápi I sold the spear for 50 cents (or: *salápi nan*
nangilagóak is nan táfay)
lagóak nan wáæ kén Agpáæwan I buy the rattan from Agpauwan
nan ongóngá inálana nan ngátjána is nan ikídna (kén ikídna) the boy
 got his name from his grandfather

is nan nalpāsan nan nēngkalāna at the end of his speech, after he had spoken

mabfīkod si lagfōa getting thin, emaciated on account of working for wages [Song]

tay nan kafibfīak ya ifālædtja is nan adīk kagalān because my sister, they imprisoned her for my not going (i. e. with them, the Insurrectos) [B. 3]

et akīt yāngkay ay enasipadōykāmī ay Igōlot is nan mangwantān nan plesidēnte ad Malōnosh and we Igorot almost had killed each other on account of the talk of the "presidente" at Malolos [B. 47]

ngāg si alṭwid: he is a bad friend (pretending friendship: "as if he were;" "essential" is)

kapēnmi sīya is plesidēnte we make him president

395. Sometimes *is* introduces a purpose clause or a clause containing an obligation; or any kind of substantive clause.

si tna aktāna nan ānak is inūmēna, is kanēna the mother gives the child to drink, to eat

(*aktak* governs the "Accusative" of the recipient, but the gift takes prepos. *is*; as: I present him with a knife.)

falāngka sa is mangipāyam put this anywhere! (*falāngka*: everywhere; this sentence is strictly idiomatic!)

manākas si māngan mo nan ūminum it is better to eat than to drink

manākash si intedēeak isna it is better for me to remain here

manākas si ngæmātjanta ay sināki is kōlling it is better to transform ourselves into eagles [K. 11]

wodā is nan nimnīmmo it is as you think; "you ought to know it"

nan pay inōtji's inasāæwak the younger sister shall be my wife [L. 47]

sak/ēn ya is inumāla'sh tsalādōy indeed, I must bring the beams [L. 54]

sak/ēn nan is ikad I am to care for it (to procure it) [L. 58]

nantjāy tsaktsāki's tjiṭāpēm this big one you ought to catch [L. 60]

adfyæ wāntsīn nan nalilēngānan; nan naakṭfu is wantsīnyæ do not follow the clear water; the muddy you must follow [L. 89]

ta kikādak is kanēntāko let me care for (prepare) our eating [R. 15]

ta kay sak/ēn ya is mānpab I indeed am to catch it [L. 61]

ta nan tākæ's ūminum the people shall drink!

396. *Is*, repeated, replacing *ay*. If *is* precedes a word that would be connected with a following word by the ligature *ay*, the ligature *ay* is changed often into *is*. (Especially if *nan* does not precede the first!)

So with ligature *ay*: *ilǎgoyǎ angsan ay túfay* you sell many spears; but: *ma/ǎd ilǎgoyǎ is ǎngsan si (is) túfay* you do not at all sell many spears.

mǎnganak is djǎa 'sh fǎlad I am eating two bananas (Or: *mǎnganak is nan djǎa ay fǎlad*; with *nan* before the first)

ta ǎngka umǎla 'sh tǎlo 'sh tayǎan that you go to bring three baskets

[L. 32]; *umǎlaak is tǎlo 'sh tayǎan* I get three baskets [L. 32-]

inǎka is ǎsa 'sh kǎtjǎu give me one fish [P. 3]

COMPOUND PREPOSITIONS

397. There are in Bontoc Igórot some words — nouns, or adverbs, or verbal roots—which are applied to express more definitely certain prepositional relations, than the primitive preposition *is*. As the examples will show, the form in which these “prepositional terms” appear is either their simple root, or the root with personal or possessive endings, sometimes appearing to us as “verbs,” sometimes as nouns with possessive suffixes. In many cases they are governed by *is*; such combinations of preposition and “prepositional terms” are called “compound prepositions.”

The most important are treated in the following sections, to illustrate similar application of similar terms which are given among the Igórot idiomatic prepositional expressions compiled in section [408] and in the Vocabulary.

398. Root: *sakang*, *shakang*, redupl. *sasǎkang*, denotes “in front;” “before” (locative, not temporal). *Sasakang* obtains sometimes the verbal suffix *-ǎn*, with which the possessive suffixes are combined: *sasakǎngek*; *sasakǎngǎm*; *sasakǎngǎna* etc. Preceded by *is* and the article this compound preposition is employed in these phrases:

is nan sasakǎngek before me

is nan sashakǎngǎm before you

is nan sashakǎngǎna before him, in front of him

is nan sashakǎngénmi in front of us
is nan sashakǎngén nan lalǎki in front of the man
wodǎka is nan sashakǎngek you are in front of me
nan ongóna tumǔktju is nan sasakǎngénya the child sits before you
nan fafǎyi ya tinmǎktjik is nan sashakǎngén nan mamǎgkid the woman
 stood in front of the girl
wodǎkami is nan sasakǎngén nan kǎyo we are in front of the tree
nalpótja is nan sasakǎngén nan áfong they came from "before" the house;
 from their place in front of the house
umǎyka is nan sasakǎngén nan pabafǎngan! go to the front of the coun-
 cil-house!

As personal verb :

sumashǎkangak ken sǐka I am before you, I stand before you
sumashakǎngka ken sak/én you are in front of me
sǐya ya sumashǎkang ken tǒdǐ he is in front of that one
 Also: *insǎkangak ken sǐya* I am in front of him
insǎkangta we two are in front of each other: we are opposite, facing each
 other

As possessive verb :

sasakǎngek sǐka I am before you, I face you
sashakǎngém sak/én you are in front of me (or: *wodǎka is nan*
sasakǎngek)
sasakǎngénmi tjaǐtja we are in front of them
sinasǎkangko sǐtodi I was in front of him
sasakǎngek sǐka ay manǎlan I walk before you (or: *manǎlanak is nan*
sasakǎngém)
sakǎngém sak/én! walk before me! precede me!

399. Root: *saköng, shaköng, sasakön, sasaköng*, denotes "vicinity," "near."

wodǎ sǐya is nan sakǎn he is near (or: *insǎkǎn sǐya*)
nan sakǎngko my neighbor
ipuǐmo nan tjénǎm is nan sakǎn nan ápuy put the water near the fire
intedǎetǎko is nan sakǎn nan wǎnga we stay (live) near the river
is nan sasakǎnek; is nan sasakǎnēm; is nan sasakǎnǎna near me; you; him
malpǒkami is nan sasakǎntja we come from near them, from their vicinity

As personal verb :

sumashǎkōnak [*sumashǎkōngak*] I am near
sumashakōngkāmi is nan fflig we are near the mountain (we are "getting"
 near)
insǎkōntja nan ǎnǎnak ken inǎtja the children are near their mother
sinmashǎkōnak si nan ǎlang I was near the granary

As possessive verb :

sashakōnek sǎka I approach you
sinashǎkōna sak/ǎn he approached me

Observe the combination of "compound prepositions":

sumashǎkangak is nan sakōnyæ I am near you and in front of you
sumashakǎngka is nan sakōnko you are near in front of me
tjaǎtja sumashǎkangtja is nan sakōnmi they are near in front of us
sǎya sumashǎkang is nan sakōntǎko he is near before us

400. Root: *tsōgok*, denotes "the rear," "the place behind."

wodǎak is nan tsōgok nan kāyo I am behind the tree
nan faǎǎyi tinmǎktju is nan tsōgok nan lalǎki the woman sat behind the
 man
nan tsogōkko [*tsogōgko*] the place behind me
wodǎak is nan tsogōkmo I am behind you
wodǎka is nan tsogōgko you are behind me
nan ǎklang wodǎ 'sh nan tsogōgna the coat is behind him
nan djǎa ay lalalǎki wodǎtja is nan tsōgok two men are in the rear
tjakǎmǎ wodǎkǎmǎ is nan tsogōkyæ we are behind you
ǎntjǎsak nan fǎkat is nan tsōgok nan ǎfong I found the rail behind the
 house
nan lalalǎki ǎntsǎnotja is nan tsōgok nan ǎlang the men are working
 behind the granary
umǎykayǎ is nan tsōgok nan tǎkæ! go behind the people!
ǎllak nan fǎsǎl is nan tsōgok nan tsaktsǎki ay bǎtǎ I watch (observe)
 the enemy behind the big rock
nan soklōngmo ya mǎsabfǎd is nan tsogōkmo your hat is hanging behind
 you
ǎngka's nan tsōgok! go behind, to the rear!

As personal verb (only two examples are at hand):

intsogōgkăyě ken tjăkămĩ you are behind us

intsogōgkămĩ ken sĩa we are behind you

As possessive verb:

tsogōkek sĩa ay manđlan I walk behind you

tsogōgkěnyě tjăkămĩ! keep behind us! be behind us!

tsogōkōna nan djăan ongănga he walks behind the two children

401. Root: *fűeg*, denotes accompaniment; "with," and forms usually the verbs: *ifuěgko* I take as my companion; *mifűegak* I am with, I accompany (the passive form of *ifuěgko*: *ma-ifuieg-ak*.) Rarely used as simple root: *nan fűeg*: the companion:

tjaťtja nan fűeg Antěro they are the companions of Antero, with Antero
ma/ĩd fuěgko, isisăngak ũngkay nobody is with me, I am quite alone

As personal verb:

infűegak ken tjaťtja I am with them

ninfűegtja ken tjăkamĩ they were with us

mifűegak ken tjaťtja I am, go with them

nifűegtja ken tjăkamĩ they were, went with us

lěytjek ay mifűeg ken sĩa I like to be, to go with you

nan ongóngga ya maifűeg [mifűeg] is nan amăna (or: ken amăna) the child is taken along by its father

sĩnu nan nifűeg kěn tōdĩ? who was with him?

si Anauwăsal nifűeg is nan Igólot ad Chicago Anauwăsal went with the Igórot to Chicago

maifűegka ken sak/ěn! come with me! go with me!

mifuěgkămĩ is nan alřwidmi is řli we go to town with our friends

nan yăn/ak nifűeg is nan yăn/ak ay fafăyi ay inmăy is nan păyo my older brother went with my older sister to the rice-field

sĩtōnă ay lalăki nan fuěgko ay inmăy ad Manřla this man went with me to Manila

inmăli sītōdĩ nifűeg ken sak/ěn this one came with me

sĩnu nan nifuěgkam is řli? with whom did you go to town? [*nibfuěgkam*]

si Antero mifűeg ken Běgti id Fěntok Antero is going with Bugti to Bontoc

nan alřwid ya nifűeg ken sak/ěn my friend went with me

As possessive verb:

ifuēgko sika is āfong I take you with me to the house; you are my companion....

ifuēgmo nan ongóna! take the child with you!

infuēgna nan mamāgkid she took the girl with her

ifuēgyæ sak/én is nan ūliyæ! take me with you into your country!

si āma ifuēgna nan anākna is pāgpag the father took his boy with him to the forest

si āma infuēgna si ina ay inmāytja'd Dagāpan Father went with mother to Dagupan; lit. Father took mother with him.....to Dagupan

Promiscuous examples:

āfusak nifūeg kén tōnā I had already gone with this man

intedēeak isna kén tōdī I stay here with him (not: *nifūeg*; this "verb" expresses present, past or future motion, not rest at a place)

sīnu nan nifūeg kén tōdī? who was with him? who went with him?

inālak ay nangifūeg I took with me

alāēm nan ongóna ay mangifūeg! take the child with you!

lēytjek ay mangifūeg I like to have with me (*is nan ongóna* the child)

Accompaniment expressed by the prefix: *maki-* see [300]; "I come with a shield, an ax, a spear," see [67]; and see the following section: Idiomatic prepositional expressions. Instrumental "with:" see [391]; cf. [394].

The following "compound prepositions" occur only in constructions like those given below.

402. *Tsāim* or *tsāimna* [*tjāim dāim*] "inside, within," always with *is*:

is tsāimna nan awākko within my body

is tjāim nan lūta within the earth

wodātja is tsāim nan tjēnæm they are within the water, under the water

(*inkyātja is nan katjēnæm* they swim on the water, on the surface)

ngāg nan wōdāy is tsāimna? what is inside?

403. *Ampōn*, until (with or without *is*):

ēntsūnoak is āmpōn aswākas I work until to-morrow

intedēeak isna āmpōn is sidsidsīmna I remain here until evening

āmpōn lāfī, āmpōn fībikāt, āmpōn domīngko, āmpōn is kasīn taawīn until
midnight, morning, Sunday, next year

404. Root: *kawa, kǎwa*, "the space between."

wōdǎ is nan kakawēnta it is between you and me (two persons)

is nan kakǎwēnyǎ between you

inkǎwawak is nan fīlig ya nan wānga I am between the mountain and the
river

sak/ēn nan kakǎwēnyǎ I am between you

kawwǎdek: I go through the centre, the middle; *kawwǎdek nan fli* I cross
the town

405. *Tsǎo* under, *nan kǎǎpna* the space beneath

is nan tsǎo nan bātō under the stone

iǎgnak nan kisǎlo is tsǎo nan kǎyǎ I hold the match under the wood

intaktǎkkāmī is tsǎo nan fǎdang we run under the big tree

isabfǔdmo nannay ay litalǎto is nan kǎǎpna [is nan kokoafōna] nantjǎy ay
litalǎto! hang this picture beneath that picture!

patsǎoek [patsǎwewek] I place under, put beneath; *patsǎwewek nan āgǎb*
is nan ātep I put the box under the roof

406. *Oshon, ōson, ǎsǎn* "the top of," "the surface of" (only
found in the status constructus with ligat. -n).

is nan ǎsǎn nan ōlom upon your head, on top of your head

is nan ōshon nan kǎyǎ upon the tree, on the top of the tree

is nan ōson nan tǎktjǎn upon the chair

is nan ǎshon nan lǎta upon the ground

407. Root: *Tǎngtju* "the space above."

is tongtjǎna nan tjǎya above the sky

totongtjǎn nan ōlok above my head

fekǎshēm nan fǎlfeg is tǎngtsu! throw the spear high up!

IDIOMATIC PREPOSITIONAL PHRASES

408. In the following sections our prepositions in their various applications and their Igórot equivalents are enumerated, frequently with reference to preceding parts of this Grammar.

(For the expression of some of our prepositional phrases by special verbal forms of Bontoc Igorot see: [261-264; and 285-290].)

Above — [43]

About — *Is. matotoyǎkami is nan falǒgnid* or: *falǒgnid nan tsámi matotoyǎan* [matototyāan] we are speaking about the battle [394] *kekkěntja nan úmad si nan fafáyi* they know about the woman; (“the matter, the happenings to the woman”)

on Account of — [394] Frequently the conjunction *tay*, because, is employed: *adiǎk inmāli tay falǒgnid* I did not come on account of the fight; *tay (mo kǝ tay) nan bilǎkna* on account of his money

Across — Cf. Vocabulary sub “across;” expressed by verbs, such as: *kitjǎngek nan pǝshong* I cross the sea; *kumtjǎngak is nan wǎnga* I cross a river; *patjǎngek nan batǝ is nan wǎnga* I throw a stone across...Verbs: *karwǎdek* I go through the middle; *pitsiǝwek* I cross diagonally

After — Frequently a phrase like our Nom. (or Accus.) absolutus, preceding the main sentence is used, with the passive *mafǎash* and *nafǎash* (of: *fǎǎshek* I finish): *nafǎash nan falǒgnid ketjǎng sumǎǎkǎmǎ*, “the fight having been ended, “then” we return home” or: after the fight we return home

mafǎash nan talǎfeng isatǎko’t mangǎyeng “the dance being finished then we sing” or: after the dance we sing

mafǎash nan tsǎno isǎkami’t umǎleng after the work we rest

nafǎash nan ǎni inlislistǎko after the harvest we play (celebrate “*lisis*,” in the Rio Chico)

Or with “*nǎngkay*” “there being no more, no longer” (*angkáyeyk*: I bring to an end, finish, I use up everything etc.)

nǎngkay nan falǒgnid pumusitǎko after the war we are getting poor

Or: *inmalitǎko ’sna is nan nabfǎǎshan nan falǒgnid* we came here “upon the ending of the war” (is with Nomen actionis); after the war we came here

Or by a temporal clause: *mo nangangkāmī issākami masūyep*
when (if) we have eaten, we shall sleep

Or by verbal forms with prefix *naka-*: *nakakapiđak et nānganak*
I finished praying, then I ate: after my prayer I ate [299]

And by phrases with *ēna* at first: *nangænēna ay inmāli nan lalāki isā't finmāngon nan fafāyi* first the man came, then the woman awoke; after the man's arrival the woman awoke

sumkēpka ēna isđak sumkēp I enter after you; lit.: you enter first, then I enter

binmānad nan tēkken ay tākæ nangænēna mo sak/ēn an other man went down earlier than I; i. e. before me, or: I went down after him

ikādmī ay umfleng is nan nalipāsān nan tsūno it is our custom (*īkad; ēkad*) to rest "upon having been finished our work;" after our work (*lipāshek* I finish)

Or by *is san (nan) anōngosh [anōngæš]*: at the end of...

is san anōngosh nan falōgnid after the battle

is san anōngosh nan tōlo 'y ākyu after three days

is nan anōngæsh san ipāt ay ākyu after four days; four days later

Against — *Is. fekāshēnmi nan fālfegmi is nan fēšæł* we throw our spears against the enemy

Ago — The expression of time past is followed by "*ay inmāy*" or "*ay nālosh*" (*lā/ōshak*: I pass by):

sām ay ākyu ay inmāy (or: nan inmāy) nine days ago

tōlon fūan ay nālosh three months ago

ayāka 'y taæwēn ay nālosh many years ago

Alongside — *is nan ilid*: on the edge, boundary line, shore etc.

manālantāko is nan ilid wānga let us walk alongside the river

is nan ilid nan kakāyān on the edge of the grove

ilīdek nan ilī I pass on the boundary line of the country

wāntjek [æāntjek] nan wānga I follow the river, I walk alongside the river

ketjēng manadālāngkāmī is nan ilid nan kālsa then we walk along the street [B. 48]

Among — [385]

At — [379]

Between — [404] *ngăg nan katěkken nannay ay fobănga is nan tinak-tăkœ ay fobănga?* what is the difference between this pipe and the pipe ornamented with a human figure?

Before — Locative: [398]. Temporal: usually circumscribed by a temporal clause. Expressed by *mangœnœna* "earlier" *mo:* than; *innăli nan lalăki (ay) mangœnœna mo nan fobfafăllo* the man came before the boys

Behind — [400]

Beneath — [405]

Concerning — *Is*; see: "about."

During — Expressed by *issan* with Nomen actionis; as: during their fighting; the contemporaneous action is indicated by "*tsa*" [310]
issan (or: is san) tsătsa infalognădan wodăak id Făntok during their battle I was at Bontoc
issan tjăttja 'ntsănăan during their working

(Constructions with *issan* will be treated in the chapter on Conjunctions.)

Except — *ketjěng. amăn wodăttja isna ketjěng si Fămnak* All are here except Fumnak. See [327]

For — [383] [261; 285-] [394]

potlôngem ta inkăak nan potlôngna cut off a piece for me! ("that I have")

nay nan bălak ay kăan Băgti here is the money for Bugti (*ay kăan:* as the property of)

yăina nan ăstja ay kăan nan Igălot he brings meat for the Igórot
nay nan fălfeg ay kăan nan tolă 'y lalalăki here are the spears for the three men

nannay ay fălfeg fakăna kăa this spear is not for him (not-his property)

nay fălfeg ya kăayœ the spear is for you; *fakănyœ kăa* is not for you

iyădik nan patatjăm ay kăan nan lalăki I bring the spear for the man
nay nan bălak ay kăami here is the money for us

wădăy ken sak/ăn ay idjăak ken tjaăttja I have something (to give) for them

nay nan pīnang ay kōam or: *nay nan pināngmo* here is an ax for you

aykē nan tolfēgko ay? is there a key for me?

nannay kǎwīs ken sīya this is good for him

kad nan kanām is sa? how much do you want for this?

ībfākak (or: *kānak*) *ken sīka nan kīpan* I ask you for the knife

in Front of — [398]

From — [384-] [353-]

Notice the verbs: *kumāanak is nan īli* I return from the town;
but: *təmōliak is nan īli (is īli)* I return to the town

īssan adītja adsāwī is nan āfongtja when they were not far from their home

alāéntāko nan bīlak ken Likāldso we receive the money from Richard

tsawādek nan kātjing is nan lalāki I receive the brass from the man

adadsāwī nan nalpōantja they come from afar

From—To: *malpōak ad Chicago ya ūmüyak ad Fēntok* I go from Chicago to Bontoc

ilabotāko ay ēntsāno is nan sinpō'o ay ōlas inkāna's nan magākyu
we work from 10 o'clock till noon ("we begin to work...")

tōlo'y ōlas nan malpō'd Tukūkan ya ūmüy ad Fēntok it is three hours (walk) from Tucucan to Bontoc

nasūyepak is nan magākyu inkāna's sidsidsīmna I slept from noon till evening *māilābo adwāni* from now on; "begun now"

iFēntokak I am from Bontoc ("a Bontoc man"); *intō nan flim?* where are you from? (where is your town)

inkānas san ka/ongōngana from his boyhood on, since his boyhood

In midst — *is nan tēnga* (in the centre)

is nan tēngan nan katuktjūan in the middle of the chair

is tēgāna in its centre; *is nan tēngan nan īli* in the middle of the country

Also with *kāwā* [404] "between": *is nan kawādentja* in their midst

is nan kawāna nan pōshong in midst the sea

Instead — *itsaotsāona kēn tōdī fakōn tināpay, bātō nan intsaotsāona* he gives him a stone instead of bread (he gives him no bread; stone is his giving)

inmǎli nan lalǎki, fakǎn fafǎyi the man came instead of a woman
[323]

In; Into — [379, 380, 381, 389, 393.] [286, 287, 288].

Near by — [399] Also: *ngan/ngǎni ad Fǎntok* near Bontoc

Of — [71, 381, 385, 394] [41]

On — [379, 393, 406]

Opposite — [398]

Out of — See: from. The prepositional notion is inherent to the verb:
fumǎlaak I go out; *fǎǎlek* I send out; *kǎǎnek* I take out etc.

At the side — *tsǎpat, tsǐpat*

manǎlanak is nan tsapǎtmo I walk at your side
intsitsǐpatǎko we are (go) side by side
sak/ǎn wodǎak is apǐdna 's na I am on this side
sǐka wodǎka 's apǐdna 's sa you are on that side
is apǐdna 'stjǎy ay fǐlig, is apǐdna 'sna ay fǐlig on this, that side
of the mountain
ǐssan inǎfettja istji is apǐd nan pǒshong when they met on the other
side of the sea

Since — [393]

Through — "Through" is expressed by verbs, such as the intransitive *lum-fǎtak*, in combination with the locative *is*: *lumfǎtak ay intǎktak is nan ǐli* I run through the town (or: *intǎktǎkak ay lǎmfut is nan ǐli*)
palfǎtek nan batǒ is nan ǎlad I throw the stone through the fence
tetǎngek I go through the center; *sǐlkek nan pagpag* I go through the forest
nan lõshfǎdmi our "getting through," place of exit

To — *Is*: [380, 381; 393]

Toward — [380] Into the vicinity of: [399].

umǎykǎmǐ is nan mǎ/yöy ad Tukǎkan we go in the direction of, toward Tucucan

"The direct way toward" is expressed by the word: *ǎla*, with possessive suffixes: *umǎyka ad San Fransisco, ketjǎng ǎlam ya 'd Chicago* you go to San Francisco and (from there) you go in straight direction toward Chicago

(*đlak ya lăyao*: "my straight direction is running: I run forthwith)
ketjěng đlan san andkna ya kălab si nan făđang then his son
 climbed directly upon the big trees [M. 12]

ketjěng đlami ya nan pagpag then we go directly toward (and into)
 the woods

ketjěng nan engmî ya 'd Făłădong then we go directly toward
 Fuladong [B. 54]

Under — [405]

Until — [393] [403] Also: *inkăna* is: *inkăna's nan isa 'y taəwîn*
 till one (i. e. next) year; for one year

Upon — [406]

With — [391, 394, 401] I have, carry with me: [67] Coöperation:
 [300]

Idiom: *ngăg nan mangipăyam is sa?* what are you doing with this?
 for what do you use it?

ngăg nan inăngnêm is nan bilăkko? what have you done with my
 money?

ngăg nan ifaigmo is nan đsə? with what do you strike the dog?
 [262] (what is your "striking-tool" for the dog)

The inclusive Dual and Plural forms of verbs are employed often to
 express companionship; e. g. go with me: *umăytăko* let us go, you and I,
 you and we. *umăyta*: let us (two only) go; go with me.

Instead of "with" the conjunction *ya*, and, is used most frequently, or
 the "Collective Article" *tja*, followed by *ken* [39]: *tja đma ken ina*
 Father with (and) mother; *tja Anaəwăsal ken Fămnak inmălitja 'sna*
 Anauwasal came here with Fumnak. Or: *si Fămnak ya nikiăli ken*
Anaəwăsal

The substantive: *ib/ă*, companion, is found instead of the preposition
 "with" in many phrases, as: *sŋnu nan ib/ăm ay inmăy?* who was your
 companion in going, i. e. who went with you? (Or: *sŋnu nan nifăeg ken*
sŋka?—*sŋnu nan fuăgmo?*—*sŋnu nan kadăam?* [372])

sŋnu nan ib/ăm ay nangăėb is nan đfong? with whom did you build the
 house?

nannay nan ib/atăko ay manŋbə is nan kăyo with these men we cut the
 tree

Idioms: *nan sinăma, nan sintna*: the father with his child, the mother
 with her child.

sŋnu nan lalăki ay đntjo nan făđkna? who is the man with the long
 hair?

nan fafāyi ay tjaktjāki nan ōlōna the woman with the big head
nan ongōnga ay tjaktjāki nan ūpōna the boy with the big thigh
lēytjēntāko ay totōyēn nan lalāki ay nākōlud nan fōōkna we want
 to speak to the man with the curly hair (i. e. to the "Negrito")
intō nan lalāki ay antjoāntjo nan kowēngna? where is the man
 with the big ears

nan fobfālo ay abafīkash nan līmāna the young man with the
 strong arms

nan fafāyi ay nalīmmo nan kāmīna the woman with the round face

Ken signifies "with" in this example: *sumaākami ken Antero is āfongko*: we go with Antero into my house

ma/īd inpaskīpna is nifūeg ken sīya he let nobody enter with him
mikitedēetja ken sak/ēn they stay with me, they are with me [300]

Within — [402]

Without — Expressed by phrases with: *ma/īd*, "there is no--":

inmāliak ay ma/īd soklōngko I came without hat

inmāy sīya ma/īdak he went without me

ma/īd bīlak ken sak/ēn I am without money

The constructions of Prepositions governing Interrogatives or Relatives have been explained in [348-351; 331-335].

ADVERBIAL EXPRESSIONS

409. Adverbial Expressions consist of simple adverbs, or of substantives with prepositions, of adjectives with prepositions etc.

Adverbial phrases are sometimes formed by means of auxiliary verbs [308-317], or of verbs conveying an adverbial notion [317-], or of verbs to which the adverbial notion is inherent (*tāmōliak*: I come back; *bumānadak*: I come down; *kāmānak*: I go away etc.). In many instances a prefix conveys an adverbial notion [296-303], or reduplication is used instead of certain adverbs [291-294].

The adverbs of negation have been treated as "Negatives" in [319-327]; Numerical adverbs in [369, 371, 373].

410. Some simple adverbs take verbal endings as the "auxiliary verbs" (which are indeed verbalized "adverbs").

Compound adverbs, consisting of the preposition *is* and substantives, appear most commonly with the possessive suffix *-na*, his, her, its; as: *is tsāim* or: *is tsāimna*, inside, or: "in its interior."

411. There are no forms for adverbs formed of adjectives. The adjective with *is* follows the verb; or the adjective (without preposition) precedes the Nomen actionis.

ikāna is kāwīs he acts well [392]; or: *kawīs nan ikāna* "good is his acting"

sīya ēngkālī's kāwīs he speaks well; or: *kawīs nan ēngkālīana*

sīya nēngkālī's kagawīs he spoke very well; (*mo...*better than)

itsaotsāotja is akīt; or: *akīt nan itsaotsāotja* they give but little

akīt nan nimnīmtja they think little

ngāg nan kapēntja ay sōkod they work badly making spear shafts

entsūno sīya is (or: *ay*) *kāwīs* he works well

kāpēm is kāwīs! do it well! *kakarwīsēm ay mangdēb!* do it better!

kapēnyæ is kāwīs! do it well! *kakarwisēnyæ ay mangdēb!* do it better!

Cf. verbs conveying the adverbial notions: with energy, quickly, slowly, gladly, etc. in [317].

ADVERBS OF PLACE

412. The locative particles *na*, *sa*, *tjāy* [*tjōy*, *tjī*] which serve also as demonstrative pronouns [99], are adverbs if preceded by *is*: *is na* or: *īsna* [*isnā*, *sindā*, *'sna*, *'shna*]: here (near the speaker), hither.

is sa: there (near the person addressed), thither

istjī [*is tjāy*, *sidi*, *is tjōy*] yonder, thither, at or to the place yonder

nay here is.,. *tjāy* there is

nalpōak istjī I came from yonder, thence

sīnu tji? *ngāg tji?* who, what is that?

isnāka! stay here! [L. 76ff.]; *isnāak* I am here, I stay here; *istjāyak*
I am yonder

- is amñ ay fatāwa* everywhere (lit. in the whole world)
is kabfatāfatāwa everywhere; or: *is nan lāwak, kalawalāwak is nan fatāwa* everywhere in the world
falangka any where you please; *āläy intō na* "any where here"
adsawī [adsōwi, adsōwian, adsōwien; adadsōwi] afar; *adsawī is nan āfong* far from the house; *adadsōwienak* I am far away.—
nan kāsōwina: the distance
umadsōwiak I go far away Ger. ich entferne mich
kad nan kaadsowēn nan ad Fēntok ya ad Manla? how far is Bontoc from Manila?
adsawī nan tjeāngtja they are far apart ("far their interval, space between")
adsawī nan tjeāngtāko we are far apart
kinmān or: *kabkafāla* he is away, gone out; from: *kāmānak* I go out, away; and *fumālaak* I go away
is tōngtjē, ad tōngtjē, is tongtjāna upwards, aloft; *is tongtjāna* above
nan ayāyam tumāyay ad tōngtsē the bird flies high
is tjāya, ad tjāya skywards
is kōāpna down, below
ngan/ngāni, as sasakōn near (*sumākōnak* I go near)
is ənənāna forward, to the front; *umüytāko!* "let us go" forward!
is tsōgok back, behind, in the rear; vb.: *sakōngek* I turn, Person.
sumākongak; sakōngek ay flān I look back
sumākongak ay intāktak I run back; *pashakōngek* I throw back
 Cf. [400]
is udjīdji at the rear (the last of a column)
amñ together (or: all); *maāmong*: assembled, together; cf. prefix *maki-* [300]; and prefix *sin-* [60]; *madjidjītāko* we are close together
is ikid, is āwan at the left, at the right side; *is ikīdko* at my left side;
is āwan nan āfong at the right side of the house
inlīkid around vb.: *inlīkidak* I go around; or: *inlāwisak; lāwis* around
is ōshōna "on its surface;" on the outside (of a box etc.); *is tjāla* outside of a house, "in the yard"
is tsa/īmna inside [*istjāim, adsāyim*]; *inlīdebak adsāim* I dive into the water [402]
is tēnga, is tēngāna; is kāwa, is kawāna in midst; *is nan kakawādentja* in their midst

is *ap̄d̄na'sna*, is *ap̄d̄na's sa* on this, that side; is *nan tsap̄t̄tko* on my side. Cf. *āla*, in straight direction [318]

The interrogative adverbs: where? whence? whither? cf. [353].

ADVERBS OF TIME

413. Most "Adverbs of Time" are compound phrases: Substantives with the preposition *is*; others are probably adjectives preceded by *is*, or adverbs with *is*. Several of the "adverbs" and their constructions have been treated before, such as: *īssak* [308], *āfus* and *īptjas* [309], *tsa* [310], *kankant̄* [311], *kas̄n* [312], *sāna* [313], *tjitj̄t̄ja* [314], *tj̄dkasko* [315], etc.

Also reduplication expresses sometimes a temporal relation: frequently, repeatedly etc.

And various temporal adverbs are contained in the prefixes: *pin-* and *pang-* [296] *ka-* [297], *ma-* *an-* [302].

adwāni, *idwāni* now, to-day

adsāngādum formerly, some time ago, then

tsa mam̄ngsan ay... sometimes Ger. oft einmal. *tsa*: [310]

ts̄dak mam̄ngsan [*mam̄nsang*] *ay umāli* I come sometimes

tsākām̄ manūbla is sinpam̄ngsan we smoke now and then

sinādk̄yu — *sinādk̄yu* one day — the other day

idk̄āni some time ago; *idk̄āk̄āni* a short while ago; *adsāngādum* a long time ago

idtāw̄n a year ago *ayāka'y tāw̄n ay inm̄y* great many years ago

āfus, *īptjas* [349] "already," "before"

is kāw̄dk̄āw̄dk̄as very often, every day, or: always; *inink̄āna*: for all future

sissis̄ssya always; *sissis̄ssya ay inalt̄widta* we two will be friends for ever

is katāw̄t̄āw̄n for ever, for many years

is nan sin ākyu all day long; *iyakakyūko* I continue working all day

is lablabōna [*is laplapōna*] for the first time

is mam̄ngsan once [371]; *tsa*: many times, often: [310]

ōlik up to a certain time, after some time; afterwards; see conjunction: until

is āni, *is āāni* soon; *īssak* henceforth [308]; immediately: *tj̄dkasko* [315]; very soon, in a moment: *sāna* [313]; very soon: *kankant̄* [311]; suddenly: *ma* — *an* — [302]; quickly, soon: *pin-* [296]

aənī kāyā! in a moment! *sāna!* yes, sir; immediately! Ger. ja gleich!

ānin kay si akīt ya! "wait a little!"

is sinakītan in a very short while; forthwith

tsān pay not yet [324]; *tjitjītja* yet, still: [314]

āngkay.....ya ket.. on the point of:

finmālāāk āngkay ya ket woddā nan fafāyi I was on the point of going out, when the woman stood there (*ya ket:* to my surprise)

ēna, onōna; vb. *mangānēnāak* first, at first

mangantāko 'd ēna, isatāko'd ēntsunō let us first eat, then work!

mangudjīdjiak I am the last (*ay....* to ...)

misōngkopak, sumōngkopak I am the next (*ay... to...*)

pāad with negative: never [326]

kasīn again; cf. [312]; *is kasīn ya is kasīn* again and again, repeatedly

is kasīn an other time, or: *is kasīn ākyu* on an other (following) day

nan lablabōna manalifēngkayā, isākayā 'd mangāyeng, isā et

mangananōngosh nan patpadōy at first you dance, then you sing, "finally comes" the spear throwing [pron.: *mang an a nō ngosh*;

see voc.: "end"]

ma/āniāniak I am late; *ma/aeniānika ay ēntsūno* you work late

"Early" is usually expressed by the time: in the morning, at noon etc., also by partial reduplication of the verb.

inmalitāko is fli djāa 'y fūan ay inmāy ya adintedēetāko isnā is djāa 'sh

fūan we came to town two months ago and we shall stay two months

longer [396]

sanguyān pan! how quickly! *sanguyān nan inmalām!* how quickly you came!

sanguyān pan nan ningyātam si sa! how soon you brought it!

sanguyān pan si naotōan nan kanētāko! how soon, how quickly was our food cooked! [R16]

sanguyān pan is mangāépam is nan tūfay! how quickly you made the spears!

adwāni, idwāni

to-day (or: now)

adūgka, idūgka

yesterday

adkāsīn ūgka, aditōna [adidūna]

day before yesterday

aswākas, iswākas

to-morrow

kāsīn aswākas, is kasīn wākas

day after to-morrow

is kasīn ākyu

the following, next day

is san tjāy ay ākyu

on the same day

is nan djāa, tōlo..ay ākyu

in two three...days

is nan wiwīd

very early in the morning

<i>is nan wíid</i>	early in the morning
<i>is nan fibifílbikát</i>	early in the morning
<i>is nan fílbikat</i>	early in the morning
<i>is lablábon si fáálan si ákyu</i>	at (the beginning of) sunrise
<i>is maákyu</i>	early in forenoon (8-11 o'clock)
<i>is nan magákyu</i>	at about 11-2 o'clock
<i>is nan téngan si magákyu</i>	at noon
<i>is nan máksip</i>	in the afternoon (2-4 o'clock)
<i>is nan misáyayæ</i>	late in afternoon (4-6 o'clock)
<i>is nan sidsidsímna</i>	at the time of sunset (sunset: <i>nalókmað</i>)
<i>is nan mastjím</i>	in the night
<i>is nan lafí</i>	in the night (11-2 o'clock)
<i>is nan téngan si lafí</i>	at midnight
<i>is taláno</i>	at about 2-4 A. M. (<i>énkókóok nan kaæwítan ya mapat/a</i> : the cock crows and it dawns)
<i>maæwákas</i>	"it is getting to-morrow," "it is getting an other day"
<i>maláfí</i>	it is getting midnight
<i>is nan mastjím si áænin</i>	to-night
<i>aswákas si mastjím</i>	to-morrow night
<i>idkáfab, idka/ófá, adkáúfab</i>	last night (or: <i>nan mastjim ay nálosh, ay inmáay</i>)
<i>aswákas si fílbikát, si lafí</i>	to-morrow morning, night
<i>nan fibikát ay nay</i>	this morning (or: <i>is nan fílbikát</i>)
<i>nan fílbikát ay nálosh</i>	yesterday morning
<i>nan téngayæ ay nálosh, ay inmáay</i>	last holiday
<i>nan taæwín ay nálosh</i>	last year (or: <i>tinmaæwín</i> ; preterite of "t-um-aæwín," or: <i>idtaæwín</i>)
<i>nan taæwín ay umáli</i>	next year
<i>nan fúan, nan domíngko ay nálosh</i>	last month, week (Domingo: Sunday)
<i>nan fúan, nan domíngko ay umáli</i>	next month, week
<i>ad ísan taæwín</i>	year before last
<i>is kásín téngayæ</i>	next holiday ("holiday again")
<i>is kásín ákyu</i>	on the following day
<i>aswákas is nan nisáyayæ</i>	to-morrow afternoon
<i>labóna adwáni</i>	from to-day on, henceforth; <i>labóna adwáni is inkaépantáko is túfay yáŋkay</i> from now on we make only spears; <i>labóna 'dwáni mana-lantáko</i> from now on let us walk Or: <i>máilábo adwáni</i> from now on.

<i>adĩ kasĩn</i>	not any more; <i>adĩ kasĩn insǎkĩt</i> he is no longer ill
<i>ǎfoǎfong adsǎngǎdum</i>	"the house is old;" lit.: it was a house long ago, for a long time
<i>mangǎnǎna mo</i>	earlier than.... <i>binmǎnad nan tǎkken ay tǎkǎ nangǎnǎna mo sak/ǎn</i> an other person came down earlier than I
<i>adumǎliak is maigadúa ay ǎkyu</i>	I shall come in two days from now ("on the second day")
<i>is maigǎt'lo ay ǎkyu</i>	in three days from now ("on the third day")
<i>admamĩngsanak, admangudjĩdjiak ay umǎy</i>	I shall go first, last
<i>maǎwĩd nan tǎlon</i>	it is getting morning; <i>tǎlon</i> : time, weather etc.

Observe these verbs, formed by prefixing *mang-* or *ma-* to the reduplicated substantive signifying time:

<i>mamibifĩbikǎtak</i>	I come, go, work etc. in the morning;	<i>mamibifibikatak</i>
<i>ay umǎli</i>	I come in the morning, early	
<i>mastjimastjĩmak</i>	I come in night, during the night;	<i>nastjimmastimǎkamĩ</i>
<i>ay nǎntsǎno</i>	we were working during the night	
<i>magamagǎkyuak</i>	"I do.... at noon"—	<i>magamagǎkyuak ay tǎmǎli</i> I return at noon
<i>malafĩlafĩtak</i>	I come at "midnight;"	<i>ǎngka man malafĩlafĩ ay?</i> why do you come so late at night? [M. 16]

The interrogative adverb: when? how long? see [354, 356, 357]. Consult the Vocabulary s. v. "Seasons" and "Moon." —

ADVERBS OF QUALITY AND MANNER

414. Verbal prefixes express frequently adverbial notions for which we employ adverbs, as: *pin-*, "quickly" [296]; *ka-* "completely" and *ka-* "under pretense" [297]; *naka-* "completely" [299]; *inasi* "mutually" [301]. Cf. the "auxiliaries:" *tsa*, "customarily, usually" [310]; *kankantĩ* "almost" [311]; *sumyǎak yǎngkay* etc. "only" [316]; the substantives *ǎla* and *ĩkad* "straight direction" and "custom" [318]; and the verbs enumerated in [317]

<i>kǎg; kǎǎg</i>	as, like, likewise, thus. Cf. [143]
<i>kǎǎgna</i>	likewise, like it; ("its likeness")
<i>kag Igólot</i>	like an Igórot
<i>kǎǎgna nan ǎkyu</i>	like the sun.

adika kǎg fajáyí ay ináka do not cry like a woman! ("be not like a woman who cries")

ǎngnēm sidě! do it like this!

ǎngnēm is kǎg nannǎy! do it like this! *adí kǎg nannǎy!* not like this!
kǎg nan kóam nan kóak your possession is like mine; yours is just as much as mine; you have as much as I

kǎgna nan kanéna is nan kǎnek he eats as much as I

kǎg is sometimes equivalent to "it seems to be": *kǎg gulílya sa* this seems to be steel; this is like steel

nannay ya nantjáy kǎgna this and that are alike; this is like that
akít yǎngkay et kǎgna it is similar (lit. "but little, then it were alike")
nannay ay kípán kǎg nan lágon nan fánga this knife costs as much as the pot ("this knife, equal the price of the pot")

kǎgna nan angnéna ay inkǎéb si sa he did it in the same fashion
kǎg kěn sak/én sýa he is like myself; *kǎg kěn sak/én sýa ay ílaén* he looks like me; *kǎg tǒndǎ* thus, like that

nan káyæ ya kag nannay nan kaantjóna the tree was as high as that
kǎg sína like here, like this

nan kǎgko like myself (meinesgleichen); *nan kǎgko ay tákæ* a person like me

nan kǎgmo like you; *kǎgak kěn tǒdǎ* I am like him

kǎg with verbal endings (personal, respectively possessive) and a following "infinitive" means "almost," "I came near:"

kǎgak madǎkang I almost fell *kǎgkamí intǎktak* we almost ran

kagmí sagfátén nan fátǒ we almost carried the stone

kǎgmo kaláfén nan káyæ you almost climbed the tree

kagkáyæ nasúyep you almost slept; *kǎgyæ iníla sak/én* you almost saw me

kǎgak tinmǒli I almost returned

kashǒn like, similar: *lalǎki kashǒn láon* a man like a lion (loan word: *léon, láon*)

kasǒngka kǎak you look like a monkey

kashǒn madǒb nan tjáyá as if the sky would break down [B. 38]

tsatsáma very, in a high degree; too much; *tsatsáma ay láteng* very cold, too cold; *tsatsáma ay angangǎlǎd* too bad

is kǎwís well; *is kagǎwís* better; *tsǎdlos* exceedingly; (Iloc.?) with suffixes: *tsǎdlosak umǒgiad* I fear exceedingly, beyond measure; *tsǎdlosyu ǎngnen sa* you do this exceedingly well

manākas better (loaned probably from Ilocano)
manākas is māngan mo nan ūminum it is better to eat than to drink
manākas nan māngan is nan mākan it is better to eat rice
manākash si (or: *nan*) *umāyka* it is better that you go
manākas nan intedēe is nan Fǎntok it is better to stay at Bontoc
manākas amīn nan manālan it is better that all walk
manākash si totǝmgōyka [or: *kagawīs nan totǝmgōyka*] it is better that
 you keep quiet
manākash si inpātpadōy mo nan inkāēb si sīngsing it is better to throw
 (spears) than to make rings
manākas si ngǝmātsanta is kōlling it is better we two change ourselves
 into eagles [K. 11]
is ngāg ill, badly; *lǎwra* it is wrong, bad, improper: *lǎwra nan*
masuyēpantja it is improper, bad that they sleep
lǎwra; adīkayǝ ēngkālī 'sna! it is wrong; do not speak here!
olōlāy it is very bad, "a crime"
nget, ngin [306, 342] perhaps
tit/īwa certainly, truly, surely, really
is adī kǎktek secretly (lit. "for not any knowledge")
is nan ababāway "in the light," i. e. openly
umātet ta it is well that... "we are glad that...;" *umātet ta inmālika*
 "we are glad that you have come!" ("we thank you for coming")
mo than (with comparisons)
pāsīg throughout of one substance: *pāsīg bǎngǝ sa* this is all glass
pāsīg papēl all paper
pāsīg mōnok nan īstja the meat is all chicken (not mixed with other meat)
pāsīg falldog it is all gold, purely gold, unmixed gold
ēlāy [ōlāy] "it matters not," "nevermind," "whatever you please" "I do
 not care"
ēlāy kōkōtjek nan līmak! nevermind, if I cut my hand!
ōlāy umāyka I do not care if you go, it is of no consequence...
aykō ēlāy ēntsūnotāko? do you (we) not care if we work? is it of no
 importance that we work? does it not matter?
ēlāy! when receiving a gift, means: "this was not expected, you need not
 to reward me"
ēlāy sīnu: any one you please; *ēlāy ngāg:* whatever; *ēlāy intō:*
 wherever you like, any place whatsoever
ēlāy intō nan tinmǝktjuāna: wherever he sat down; *ēlāy intō nan*
tǝmolidntja: wherever they return
tak/ōn "it matters not;" *tak/ēn mo inmālika* "I do not care if you have
 come"
sīa correct, right; *sīa sa* this is correct, "all right"

s̄ta ma ngin [man ngin] this might be all right, but... [L. 12]
siāmādj̄tsa [*s̄ta ma adj̄tsa*] this is the right one! *siamaadj̄tsa nan f̄alfeg!*
 this is the right kind of a spear!
ayk̄ō s̄ta tji? is that right?
kas̄tsya [*kas̄tsia*]! this looks well!
kas̄tsia nan ɛngkaliānyæ your language is quite good, "all right" [L. 20]

kānō is a loan-word, used in several Philippine Languages to designate a statement as that of an other; hence *kānō* is frequently interpolated in indirect discourse, like our "he said, she said, they said," or: "it was said." It is used in the same sense in Bontoc Igorot.

The interrogative adverbs: how? why? see [352, 358, 359].

ADVERBS OF QUANTITY

415. The Adjectives denoting quantity, Indefinite Pronouns, certain classes of Numerals [136-136; 369, 371, 373-] are also used as adverbs, as the first of these examples show:

āngsan much; *ɛntsānotja* is *āngsan* they work much; *angsan̄ek*: see *ayāka* very much, great many [370]

ak̄t little; *nasuyeptāko* is *ak̄t* we slept little

māl/an copious, in great mass; *māl/an* seems not to be used attributively:

māl/an nan ilāgok ay f̄ānga I sell great many pots

māl/an nan kātj̄u plenty are the fish

māl/an nan t̄jōtjon in great mass (come) the grasshoppers, locusts

tsatsāma 'y kaw̄ls very, too good (or: *kāgaw̄ls*); but *āngsan* and *ayāka* can not be applied adverbially with adjectives.—*tsatsamākami ay fanān̄g* we are too small

adādsa more; *wodā ken sak/ɛn adādsa 'y pāk̄üy mo nan kōam* I have more rice than you

mo kekkentāko is *adadādsa*, *umüyongtāko* if we know more, we get worse; the more we know, the worse we become

mo entsunōkāyu is *amamāmid*, *tsakaȳ mabl̄y* is *amamāmid* the more you work, the more tired you get

ad̄k l̄ȳtj̄en ay kas̄n m̄ngan I do not like to eat more (lit. "again")

adādsa nan kōak mo nan kōam I have more than you

adādsa nan kanēna mo nan k̄nek he eats more than I

ināka 's ādādsā! give (me) more!

is ak̄t little, a little; *nimn̄mtja* is *ak̄t* they think little

ināka 's ak̄t yāngkay! give (me) but a little!

akít nan sakítko I am a little sick
akít nan látèng it is a little cold
sumědka is sinakítan! wait a little!
akakít nan látèng adwǎni mo adǔgka it is less cold to-day than yesterday
nan tǔfay akakít nan palítna mo nan pínang the spear is less sharp than
 the ax (the spear, less its sharpness...)
tsatsǎma ay akít nan ɛntsǎnoam you are working too little

kólang (a loan word) too little; "there are missing..." *Kolang* denotes that a person selling goods or offering his service is not contented with the amount offered by the purchaser or employer, or, if a sum is paid, that it is not sufficient:

kólang sin pėsosh! it lacks one peso; it is one peso too little!

kasín, again, means also: one more, some more:
inǎka kasín! give (me) one (some) more! give me an other!
ǎngkay, yǎngkay only; *sak/én yǎngkay* only I; *djúa yǎngkay* but two, only two
tsām ǎngkay mangmangwanían! you are speaking in fun only! you are only talking!

(Cf. *sumyǎak yǎngkay, ápidak* or: *ábüdak yǎngkay* in [316]: I do only one thing; so, in song-dialect, "*pitkam*" (only this form, 2nd person sing. was given): (iambic verse)

pitkám ay ínyakyǎking you do nothing but loiter
si ínam nǎn mamǎding your mother gathers the wood [H. 11]
ǎǎlána "it suffices;" *adǔ, adǔ!* enough! (Interjection); *adí ǎmǎnǎy*
 it is not sufficient

ǎǎlána nan katsaktsǎkna its size is sufficient, it is large enough

ǎǎlána nan kǎǎntjotǎko we are tall enough

wǒdǎ nan ǎǎlána ken sak/én I have enough

ǎǎlána nan kinǎngko I have eaten sufficiently ("my eating suffices")

ǎǎlána nan bilǎkna he has enough money (his money suffices)

adí ǎmǎnǎy nan bilǎkmo you have not enough money

adǔ sa! this is enough!

ǎǎy nget (ngin) about, perhaps; *nan wǒdǎ ken sak/én ǎǎy nget tǒlo*
 'y *pėsosh* I have about three pesos

ǎǎy nget djúa ay fǎan about two months

ǎǎy nget is tǒlo 'y *ǒlas* in about three hours. Cf. [306; 342]

The interrogative adverbs: how much? how many? see [355]; how many times? [356]

PARTICLES

416. Bontoc Igórot Language makes most extensive use of a number of particles which, together with impressive intonation of sentences, color either an entire sentence or certain parts of a sentence. The application of these particles is highly idiomatic; no more definite rules can be established than in other languages that possess such particles.

Most of them are postpositive, if they refer to a single word; usually they are enclitic and have sometimes an influence upon the accent of the preceding word; this accent is inclined to move toward the final syllable.

The various meanings of these particles can best be seen from examples.

417. *Măn*, sometimes *mān*, is an intensive particle; it is employed particularly in commands and questions.

bumanădka man! come down, then! descends donc! so steige doch herab!

[M. 14]

saăka 'd man! go home now! [M. 11]

engkăyă man lumăyay ay? why, pray, do you flee? [B. 50]

intô măn lă nan nangalăna 'sh ăstja? where should he get meat? (*la:* ironical, incredulous,) [R. 25] and again:

intô man la nan nangălan ămam is nan ăstja? where would your father get meat, pray? [R. 26]

intô man la mangălanyă 'sh tji? where did you get (so many beans) that? [L. 33]

intô man la nan umălam si ădnom? where will you take your wedding-feast? [L. 50]

tjăy man si fobălan ay alăena nan sinlăi there indeed is a handsome young man who takes the pods [L. 33]

tsumnôta man ed! so let us then get married! [L. 52; cf. 49]

intô man la nan kăwad? where, pray, should the place be?

êngka man! go! go! *alikäyă man!* come on, forward! (battle cry)

ngăg êngka man ămüy? why is it that you go?

ngăg engkăyă man tinmôli ay? why did you return, indeed?

ngăg man engtja êngkălă ay? why do they speak?

ngăg êngka man madăniăni ay fumăngon? why do you get up so late, pray?

əŋka man adí ɛntsúno? why do you not work?
ngăg man sa? what is that? (surprise; indignation)
ɔn man naðɛniðɛni tji nasŷyep ay? why, pray, did he sleep so late?
 (tji: instead of *sŷya*)
ɛna man kăpən nan ăfong is fănŷg ay? why does he make the house so small?
entăko man manăyæ! let us go then to get wood!
intŏ man si Mătyæ ay? where is Matyu, say? Wo ist denn eigentlich M.?
kăănkayæ man! get away! "packt euch!"
kadkăyæ man? how many are you indeed?
tit/twa man, ya inmăy! it is certainly true, he is gone!
adí man katsăkub surely it does not suffice [L. 28]
umăykămi 'd man we ought really to go [B. 48]
ayăka man tji! that (singing) lasts certainly too long! [H. 15]
kŏak man, fakŏnmo kŏa! it is mine, not yours!

Also a form *măna* occurs, which is probably a contraction of *man* and the locative participle *na*, here:

tjakămŷ mănă ay mamalătong we who are gathering beans [L. 28]
aykŏka ɛntsúno ay? ɛntsúnoak mănă! are you working? certainly, I do work!

418. *Kay* or *Pay* (the latter is said to be the Ilocano form) is used for emphasis; it usually follows the word upon which special stress shall be laid. Sometimes *kay* or *pay* is placed between the article and the noun, or between the preposition and the noun. It may also take the future prefix *ad-* from the verb, but it does not take any verbal endings.

nay kay lěytjəm ngin ay ma/tsa at this spot you like perchance to be left alone [S. 11]

nay pay naŏto nan ib/ăna there indeed was cooked the other (pig) [L. 66]

nan pay fobŏlan nan kanyŏn the projectiles of the guns [B. 53]

ya nan pay fobŏlan nan băldug [B. 58] and the bullets of the rifles

nan pay inŏtji the younger brother

săna kay nan tjěnæm! here comes the water! [L. 42]

săna kay si lŷpad ay nalăngoldăngo here! here comes perfectly dry wood [K. 8]

adpaywănin now indeed (*ad wăni* with *pay* inserted) [L. 80]

intŏ pay? intŏ kay? [R. 24] where, pray? wo denn? wohin denn?

- intō kay si Bǝgti?* where, pray, is Bugti?
si pay Fūkan nan ninānak ken tjakǎmǎ Fukan, she has born us [L. 92]
si pay Palpalǎking ma/ǐd inǎāna is kǎtjǝu Palpalaking did not catch any
 fish [P. 3] (*inaana*, for: *inalana*, from *alǎek*)
aǝnǎ kǎyǎ! very soon! yes, soon!
ketjǝng ngǎg pay? what then? (impatient question of a person listening
 to a narration, to urge on the speaker)
ǎläy pay mo gadsǎngyǝn, sǎya tsatsǎma na/tmǎd however rich he may
 be (though he be rich), he is very stingy
intō pay ǎkis nan mantǎlyo? where is the hammer, say! "wo ist denn
 wieder der Hammer?"
kǎd pay nan lalalǎki? how many are the men?
kǎnim pay nan tinǎpay? do you really eat the bread?
kinmǎan pay he has gone, indeed
ma/ǐd pay sǎna! he is surely not here any more!
tjakayǎ pay ay iKǎnǝu you, people of Kanǝu [L. 92]
pǎsig pay nafǎngǝsh nan shengǎdko my food is all rotten (*pǎsig*: thor-
 oughly) [M. 9]
ketjǝng kay mastjǎm ǎkis and then it turns again night [H. 10]
ketjǝng naǎto pay and then it was cooked [H. 18; cf. L. 66]
ǎpad pay ay nalǎngolǎngo dry wood! [K. g.]
aykǎak pay shumǎa? shall I really go home? [K. 11]
adǎm pay patǎnǝn nan pǎshek, tay nǎyak sǎna! do not drive in the wedge,
 because I am here! [L. 84]
mǎd pay asǎǝwak I am surely not married [L. 85]
ǎdpay ǎkish [akǎs] madǎy nan iniǎgnan nan ǎsu 'y tjǎy (the fire) which
 the dog brings there will surely also be extinguished ("die") [L. 10]
ǎdpay umǎliak I shall certainly come
tay ǎdpay angkǎyǝm nan fǎnǎyǝ because you will surely eat up all the
 pounded rice [T. 2]

At the end of a sentence *pay* and *kay* appear often as *paya* and *kaya*:

- ketjǝng maǝwǎid paya* then morning came
ǎläem kayǎ! come and see! "sieh doch einmal!" "just look at this!"
alikayǎ kayǎ (like one word: *alikayǎkayǎ*!) come! "kommt doch
 einmal, rasch!"
ketjǝng sumǎobtja pǎyǎ then they arrive (at home); "dann kamen sie
 also heim"
iyǎim kayǎ! so bring it! "so bringe es doch!"

It is uncertain whether the final *a* is a paragogic vowel, or whether *pay* has been combined with a particle *ya* [423] which appears uncombined with *pay* in these sentences:

itsaotsāomo kay ken sīya ya! so give it to him!

ænnīn kay si akīt ya! "soon, in a short while!" "in a moment!;" "wait a little!"

Preceded by *ā*, the particle *pay* expresses reproach, as in this question:
āpay adīm kinwāni is nan tākæ? and why, sir, did you not tell the men?
 [B. 46]

419. *Mam pay*, or *mam pay man*, which is a combination of the particles *man* and *pay*, expresses a strong assertion:

aykō umāli? nay umāli mām pay man! is he coming? there he comes, surely!

sfa mam pay! certainly! it is correct, without any doubt! it is evident!
pināyanmi, tay tījy mam pay si lalāki ay fumātjang ken tjakamī we have filled (our bean-baskets), because, lo! there was a man who helped us [L. 37]

420. *Ann/ō* denotes certainty in these examples:

ann/ō ya umāli adwāni he will certainly come to-day

ann/ō linmāyæxtja they have undoubtedly run away

ann/ō umāytja they will surely go; I am sure that they will go

nintēngan nan sikāa—ēntāko 'd man nitsāa—ann/ō patsōng na shāa the sun has reached the middle; let us go to eat dinner; surely it is time for it [Industrial Song]

421. *Adji*, usually in combination: *man ādji* or: *ma ādji* expresses sometimes a request; in statements *ādji* has affirmative force: indeed; certainly.

ēngkālŋkāyæ man ādji! speak, pray!

ālika man ādji come, please!

ŋkayæ man ādji! come then! (why do you not come; come now!)

intō ma ādji nan ināyam? where did you go, say?

ēntsunōka man ādji! so work then!

Emphatic: *kádtja man áđji?* how many are there indeed?
sfa ma adjf sa! this is the right thing, to be sure! [L. 55]
nan ma áđji tsam inpayđi ay shengědko 'd ya nafđngösh that food which
 you used to send me was rotten [M. 7]
sđata 'd ma áđji ay sinđma! so let us go together, father and son! [M. 11]
ya, intđ ma áđji nan fńđyǎ? well, where then is the pounded rice? [L. 57]
nong/nǎngem ma áđji nan idnotđko! you arrange our wedding feast,
 please! [L. 58]

422. *Kan* or *pan* (*pan* is the Ilocano form) expresses astonishment, surprise:

sfnu kan sa? who, pray, is that? Ger. "ja, wer ist denn das?"

With verbal endings: *sfnu kantja sa?* who are these?

sanguyǎn pan si na/ótđǎn nan kaněntđko! how quickly our food has been
 cooked [R. 16]

sanguyǎn pan is nǎngtjǎsam is nan tđlfeg how quickly you found the key
sanguyǎn kan nan ningyafam how quickly you brought it!

ngǎg kan aykđ ketjěng na 'sh monđkyǎ? why, are these all your chickens?
 [L. 43]

ngǎg kan aykđka umođshtsong? say, why do you watch me from above?
 [L. 29]

intđ pan, nangkđ mamđtpab ya adika pǎad makđtpab; where then? it is
 easy to catch, and you can never (not at all) catch it? [L. 62]

The phrase: *kanđy pan*, sometimes with endings, expresses disgust and surprise:

kanđy pan! amfuyđka 'sh si nafikodka! why, is that so! this is the reason
 why you are so lean! [M. 10]

kanđyka pan si fafđyi! how miserable you are, woman! [M. 17]

kanđyka pan si alřwid! what a bad friend you are!

kanđykayǎ kan is fumabfalđgnid! what poor fighters you are!

kanafťja pan! how bad they are!

kanǎřkamť pan! how wretched we are!

423. *Ya*, introducing a question, expresses surprise or indignation; it designates also a cause as self-evident (not to be confounded with the copula *ya*, or with *ya*: and):

ya ngăg tōnd? what is that? Ger. ja was ist denn das?

ya intō pay si Akūnay? why, where is Akunay? Ger. ja, wo ist denn die Akunay?

ayēkēd ya! go on! go ahead! Ger. also vorwärts! continue then!

ya ngag nan inmad is nan tjapānmo? well, what has happened to your foot? what is the matter with your foot?

aykō sikāya [sika — ya]? "how about you?"

adī man katsākub tay sika 'y yūn/a ya ēngka inūmiūmish it is not enough (in your bean-basket), because you, the older sister, always go bathing (instead of working) Ger. weil du ja immer... [L. 28]

ya kad nan fūtugyæ 'sna? why, how many pigs have you here? [L. 45]

424. *Yāka* expresses "then at least;" the speaker can not obtain what he wishes and asks for something inferior instead:

yāka ināka ma ādji is nan mākan! well then (..if you do not give me any meat...), so give me at least some rice (instead)!

alikā'sna! — adīak. — yāka intedēeka istj! come here! — I shall not! — well then, stay there! Ger. nun, so bleibe dort!

itsaotsādomo nan tūfay ay nay! adī; ifgtok sa. yāka man nan kīpan ādji! give me this spear! No; I keep it. Well, so give me at least the knife!

yāka yāim nan kōweng nan kātjōu so give me at least the ear of a fish! [P. 4]

yāka yāim man nan kōweng nan tjālīd! so give me at least the ear of a small fish! [P. 5]

yāka yāim man nan apāngoy si ākkāmā! so give me at least the leg of a crab. Ger. so gib mir doch wenigstens eine Krebs scheere! [P. 6]

yāka yāim man nan īsa 'y fālīda! so give me at least one iron post! [P. 14]

425. *Mo*, an affirmative particle: "certainly," is also used for emphasis; it must be distinguished from *mo*: if, and from *mo*, than.

umālikā'sna mo you certainly come here

kōak sa mo [kōak sāmo] this is certainly mine! *kōam sāmo* this is yours, surely

intō pay sak/ēn mo? where am I (in a picture of a group of Igorot)?

kō si Fānged nāmō! this is Fanged, indeed! this is Fanged, I am sure!

nōang nāmō! this is indeed a buffalo!

ðgsa shāmo! that is a deer, to be sure

In combination with *ya* [423]: *yāmmo alāēm nan tōlo 'y tayđan!* certainly get the three baskets [L. 34]!

nangkō ðpom nāmo! why, this is your leg! [K. 8]

nangkō lāmam nāmo! why, these are your arms! [K. 9]

soklōngmo nāmo (na mo) this is surely your hat

Observe the phrase: *mo kō man tay...* "no wonder; because...," certainly because. —

mo kō man tay finlēyko āna, īssam tjiḍḍpēn no wonder; because I have tired it first, you will catch (the pig) [L. 63]

mo kō man tay inmīpa/īsig ken sak/ēn why, certainly; because he made me angry [L. 79]

426. *Kō* expresses surprise; thus it is used in sudden recognition, introducing a phrase:

kō si Angay nāmō! why, this is certainly Angay!

kō sīka sa! why, this is you!

kō tjakāyē man na! why, this is indeed you (here)!

kō tjaītja sa ay? why, is it they? Ger. die sind es also!

427. *Nāngkō*, a particle with verbal endings, introduces sentences to express surprise and sometimes reproach in an exclamation or question; its forms are: *nangkōak; nangkōka; nangkō; nangkōtāko; nangkōkamī; nangkōkayē*; etc. — *nangkōk; nāngkōm; nangkōna* etc.

Nangkō is often followed by: *bōd* [ḡōd, bēd].

nāngkōm [nāngkēm] alāēn nan kāyo! so it is you who take the wood!

nangkōak wōḍḍ'sna! why, here I am! Ger. also da wäre ich!

nangkō wōḍḍ'sna! so he is here! (or: *wōḍḍ'snā ya!*)

nangkō ḡōd si Mātyē sa? ah, is that so, is this Matyu?

nāngkōm bōd inḍa [inḍla] nan soklōngko! so it was you who took my hat!

nangkōna bōd inḍla nan faḍḍyi! so it was he who saw the woman!

nangkōka ḡōd masūyep? so you are sleeping?

ḍḍ! ngag nan ḡḡpōn tōḍḍ nangkō [mankōy] tsaktsakḡōa! see! what big legs he has!

nāngkō ḡōd ol/ōley nan ikḍk/an nan kasīm in/nīna how wretched is your stepmother's acting! [M. 10]

- nangkötäko ödshdén nan shengédjtja 's amín nan anäktä* why, have we not procured food for all our children? [M. 17]
- nangkëka mangtsu is fajäyi!* why, you are a miserable woman! [M. 17]
- nängköy nan pötlong tji?* how did it break off here (a spear-blade)?
- nangkö ma/íd makäkan!* why, there is nothing to eat ("eatable")
- nängkö böt tsättona nan mangangkayängkay is nan önashko!* well! here are those who always eat up my sugar-cane! [S. 3] [cf. 3. 4: *böd* without *nangkö*]
- nängköm kanän en "mo umalitäko is nan íli....* why, you say: "when we come to the town... (reproaching their leader) [B. 16]
- nangkö — pispistash ängkay!* why, only twenty cents! [B. 20]
- nangkö böd, falögnid nan inyáyak tönä!* why, this man called us out for battle! (surprise and indignation of the Igorot called by the leader of the insurgents "to a dance") [B. 26]
- nängkö tékken ay talífeng!* why, this is a different dance! [B. 26]
- nängkö ma/íd madöy ken tjatäko ay Igólot; nangkö ketjéng nan insulíktosh is ängsan nan madöy* and see! none of us Igorot had fallen; only of the insurrectos many had fallen [B. 42]
- nängkö sítönä nan önöönöy* why, this one is a lucky fellow! [R. 29]
- nangkö akiakít!* why, it is very little!
- nängkö míd nong/nöngna nan kayäényä!* why, your "getting wood" is worthless! [K. 2]
- nangkö manäkas si ngämätsanta ay sinäki is kölling* it is surely better if we two brothers change ourselves into eagles [K. 11]
- nangkëka tsatsäma ämipädshe ay ken sak/én!* why, you make me ashamed [L. 71]
- nängköm inlütak san kashüdmö ay?* why have you pushed your brother-in-law into the rock? [L. 79]
- nangkökayä tjämöngao is fädlen is apüy?* why did you tarry bringing fire? [L. 8]

428. *La*, often combined with *man* [see examples in 417], serves to color a sentence, particularly a question, with some irony, incredulity:

intö man la nan nangölam si sa? where did you hear that? Ger. wo willst du das gehört haben?

kad man la nan wodä ken stya? how much does he claim to have?

429. Observe the use of *la* in the scornful phrase:

tsǎka la 'sh sa? what can you do, — nonsense!

tsǎka la 'sh sa, intǒ nan umǎlam si ǐdnom? (you want to marry?!)— nonsense! where will you get your wedding feast? [L. 49]

ngǎg tji? umonǒngka ken sak/én? tsǎkkǎlasǎ! what is that? you want to fight with me? nonsense!

430. *En* ['n], after verbs of saying, introduces both direct and indirect discourse; it can never be omitted:

ketjǐng kasǐn kanǎn nan Lumǎwig en "inǎka'sh ǐsha 's tayǎan! then

Lumawig said again: "give me one basket!" [L. 31]

isǎed kanǎn inǎtja en "nangkǒ mǐd... then says their mother: "why... [K. 2]

ketjǐng kǎnanmi en "lumayǎk kami!" then we say: "we run away!" [B. 21]

nan lalǎki kinwǎnǐna 'n "adǐk léytjén sa" the man said: "I do not want this"

isǎna'd kinwǎnǐ'n... then he said...

kanǎna ay mangwǎni en "saǎka'd man!" he said: "go home!" ("he said saying")

The particles *ay*, *paad*, have been treated in preceding sections [340; 326]; *ay* emphasizes a question, *paad* a negation.

The particle *et*, forming the conjunctive of verbs: see [188, 191, 242]. (Some words enumerated among "Adverbs" may also be classified among the "Particles.")

CONJUNCTIONS

431. Conjunctions in Bontoc Igórot Language are either "true" conjunctions (as: *ya, ta, mo, tay* etc.) or adverbial conjunctions, which are really adverbs and are treated in this chapter only because they may be considered Conjunctions in that they indicate the logical connection between sentences (as: *ǎkis, ketjěng, ět* etc.). Sometimes prepositional phrases, i. e. the preposition *is* governing verbal nouns, are employed instead of conjunctions.

Certain conjunctions take the endings from the verb.

After most conjunctions the "inverted order" is observed, i. e. the conjunction is followed by the verb, the verb by its subject, object, adverbial adjuncts etc.

The coördinate conjunctions are almost exclusively used in common conversation. Also in narrative, parataxis is preferred to hypotaxis.

COÖRDINATE CONJUNCTIONS

432. COPULATIVE: *ya*, and, connects single words with each other, and sentences.

nan ǎpuy ya nan tjěnxəm fire and water; *sak/ěn ya sǐka* I and you

si ǎma ya si ǐna father and mother

nan kafútufútug ya kaǎshuǎshu the pigs and dogs

si Olóshan ya si Lang/ǎgan Oloshan and Langagan (or: *tja Olóshan ken Lang/ǎgan*)

ketjěng umǎli ǎkis nan sinkumpǎnya ya mabaldǎkan ket ǎkis nan ǐsa ay soldǎdso thereupon comes again the company and then again one soldier is shot [B. 29]

sǐtödǐ ay lalǎki ya sǐtödǐ ay fafǎyi he and she

For the construction: *tja Agpǎxwan ken Tóngay* A. and T.; *tja ǎma ken ǐna* father and mother; see "Collective Article" [39]. Cf. *sinǎma* the father and his child [60]. For: *sumaǎkǎmi ken Antero* I and Antero go home: [408 "with"]

(Copulative conjunction *ya* must be distinguished from the copula *ya* ("is, are, was, were") and from the particle *ya* [423])

The negative copulative is seen in these examples [325]:

kag ken sak/én ákis ígak ílaén nor did I see it

Or even with omission of the negative: *adíak úmñum is tjěnum; kag ken síya ákis* I do not drink any water; nor does he.

Neither — nor is also expressed by *adí* — *paymǒ*.

Polysyndetic construction is frequently employed in enumeration; also *isáed*: “and then” is often found as connective in a series. (*Isáed* designates usually temporal succession: “one after an other.”)

isáed fěládjín nan yun/ána nan wáñisna isáed nan dikámna ya nan sangkitána ya nan soklǒngna ya nan fobangána ya nan kátjingna ya nan tjokáwəna then his older brother took off his breech-cloth, then his shell and his belt and his hat and his pipe and his brass-chain and his bag [K. 6]

ígnam nan tjokáwəko ya nan wáñísko, nan katjǐngko, nan soklǒngko ya nan fobángak hold (keep) my bag, breech-cloth, chain, hat and pipe [K. 6]

ketjěng ínpafálan nan ótot nan gǎngsa ya nan ítjush, isáed nan tǒónan, isáed nan fá/kong then the rat brought out the gong and the spoon, then the jar, then the pestle [R. 18]

ayáka nan inálak ay kátjǒu, nan tjalíd, nan akkamá, isáed nan lílěng I have caught plenty of fish: *k.*, *tj.*, crabs and “*lílěng*.” [P. 7]

433. ADVERSATIVE: *siádnay* but. The conjunction “but” is in most cases omitted, asyndetic antithesis producing a stronger, more impressive contrast than any conjunction. Also *ya*, and, is sometimes used instead of the more forceful *siádnay*; or the phrase *nay möd ádji* introduces adversative clauses.—

ínmǎy si Mǒlěng, ínmǎli si Olóshan Moleng has gone, but Oloshan has come

wodá nan túfaymi, píńǎngmi ya nan kalásaymi; ma/íd báldugmi we had spears, axes and shields, but no guns [B. 25]

íparáitmo ken sak/én nan ístja; fakěń tinápay! send me some meat, but no bread!

ketjěng áfus naóto nan mákan, siádnay ma/íd ístja then the rice had been cooked, but no meat [B. 11]

ígtok nan ásu ísna, siádnay adákis fumála I keep the dog here, but it will again run out

léytjénmi ay manábla, siádnay míd [ma/íd] apúy we want to smoke, but there is no light

adt inótjan adwǎni, siǎdnay adinótjan aswǎkas it does not rain to-day,
 but it will rain to-morrow
inānǎpko nan kǐpan, siǎdnay igǎak nakǎdash I searched for the knife,
 but I could not find it
sak/én ongǒngǎak, siǎdnay sǐka amam/ǎka I am young, but you are old
adǐna yǎi nan ǐstja, siǎdnay nan mǎkan yaǐna [iyaǐna] he does not bring
 any meat, but he brings rice

Ketjǝng "that is all," "except," "thereupon;" see [326, 327, 388, 408 etc.] serves as adversative conjunction:

ilǎek amǐn ay fobfǎǎyi, ketjǝng si Akúnay is ma/ǐd ǐsna I see all women,
 but Akunay is not present

434. DISJUNCTIVE: *paymǒ*, or:

lalǎki paymǒ fǎǎyi a man or a woman
si Angay paymǒ si Isding Angay or Isding
sǐka paymǒ sǐya you or he
inǎka 's kǐpan paymǒ fakǒn nan pǐnang hand (me) a knife or, if there is
 none, an ax!
adumǎliǎk aswǎkas paymǒ is kasǐn wǎkas I shall come to-morrow or day
 after to-morrow

435. "Adverbial" Conjunctions are:

ǎkis [ǎkǐs] also, too. (*ǎkis* means also "again")
sak/én ǎkis I also; *nan fǎǎyi ǎkis* the woman too
kǎg kǝn sak/én ǎkis I also (lit. "like me, too")

436. *Ketjǝng*, introducing a sentence, serves as temporal conjunction: thereupon, then. [In negligent pronunciation usually: *k'tjǝng*; or scarcely audibly: *'tjǝng*; also "*kǐtjǎng*" occurs.]—As the original meaning of *ketjǝng* seems to refer to something accomplished, "that is all," "it is ended," it may be nearly equivalent to the Latin connective phrase "quo facto," while "therefore" would be a free translation. In narrative the Igórot will never get tired beginning each new sentence with this *ketjǝng*.

The common construction after *ketjǝng* is the order: verb—subject.

nan lalāki inmāli 's āfongna, ketjěng alāèn (nan) asāwānā ay fafāyi nan soklōngna; or: ketjěng si (nan) asāwāna alāèna nan soklōngna
the man comes home; then his wife takes his hat... (the second order is employed rarely after *ketjěng*)

ketjěng tja mañgsan nan tākæ, ketjěng tjāttja nan umtli is nan fatāwæ
then the people became a great many, thereupon they became the inhabitants of the earth (world). [L. 15]

Ketjěng followed by the ligature *ay*: *ketjěng ay isātja'd inftlak*
thereupon they feasted [L. 66] (*Ketjěng ay* means also sometimes: therefore.)

ketjěng ay umñnumak is nan tjěnum thereupon I drink the water
ketjěng ay fumāngon thereupon (or: "then finally") he awoke [P. 12]

437. *Et, ed, 't, 'd* is an enclitic conjunction: "then," "then without delay," "immediately then;" it signifies that the succession of deeds or events takes place rapidly, immediately, invariably, regularly. Thus it is used also often at the beginning of the apodosis of conditional clauses, if the protasis precedes. (It must be distinguished from the particle *ed* or *et* which forms the "conjunctive mood" of verbs!). — It is used as conjunction alone and also in combination with other conjunctions, as always with the following:

438. *Isāed*, thereupon, then, then immediately. This "compound" is considered one word, the first element of which, *isa*, takes the endings from the verb. If the verbal ending attached to *isa* has a final vowel, *e* is elided: *'d*. [For *isāed* or *isa'd* the forms: *'sād*, *'shāed*, *'shād*, due to negligent pronunciation, are used frequently.]

Isāed is probably a combination of the preposition *is* and the locative adverb *sa*, as "upon there" or "thereupon," followed by *ed* = "then." The forms of this conjunction are:

	Personal:	Possessive:
	1. <i>isāked</i>	<i>isāked</i>
	2. <i>isāka'd</i>	<i>isāmed</i>
	3. <i>isāed</i> [<i>isā'd</i>]	<i>isāna'd</i>
	D. <i>isāta'd</i>	<i>isāta'd</i>
I. incl.	<i>isatāko'd</i>	<i>isatāko'd</i>
I. excl.	<i>isākāmī'd</i>	<i>isāmi'd</i>
	II. <i>isākāyē'd</i>	<i>isāyē'd</i>
	III. <i>isātja'd</i>	<i>isātja'd</i>

The Constructions are:

a) with personal verbs; in the 3. person sing. or plur. The subject is:

- 1) a substantive: *isǎed umǎli nan lalǎki* then the man comes
isǎtja'd umǎli nan lalalǎki then the men come
- 2) a proper name: *isǎed umǎli si Fǎnged* then Fanged comes
- 3) personal pronoun, 3rd person: *isǎed umǎli sǎya* then he comes
isǎtja'd umǎli (tjaǎtja) then they come

The subject is a pronoun of 1st or 2nd pers.:

isǎkamǎ'd umǎli then we come
isakǎyǎ'd umǎli then you come
isǎked umǎli then I come

b) with possessive verbs; in the 3rd person singular or plural. The subject is:

- 1) a substantive *isǎed kanǎn nan lalǎki* then the man says (not: *isǎna'd*)
isǎtja'd kanǎn nan lalalǎki then the men say (also: *isǎed*; but the plural ending suffixed to *isa-* is used regularly with plural nouns)
- 2) a proper name *isǎed kanǎn Fǎnged* then Fanged says
- 3) a pers. pronoun *isǎna'd kanǎn* then he says
isǎtja'd kanǎn then they say

If a substantive as subject shall be emphasized, *isǎna'd* respectively *isǎtja'd* is used, but the substantive is preceded by the ligature *ay*:

isǎna'd kanǎn ay alǎwidko then he says, my friend
isǎtja'd kanǎn ay alǎwidko then they say, my friends.

If the subject is a pronoun of the 1st or 2nd person:

isǎmed kanǎn then you say
isatǎko'd kanǎn then we say
isǎyǎ'd kanǎn then you say
isǎmǎ'd kanǎn ay Igólot then we Igorot say

(The reasons for these various constructions have been explained in preceding chapters; as [200, 201, 208, 209] etc.)

umüytǎko isatǎko'd masǎyep we go and then we sleep
nan lalǎki inmǎli isǎed nentsúno isǎed nasǎyep the man came, then he worked, then he slept
inmǎy sǎya, isǎna'd flnkash nan fǎtǎ he went, then he hurled the stone

nintăktăkak isăkid [for: *isăked*] *tjînpap nan âsœ* I ran, then I caught the dog

inmăyka ya isămed inăla nan kipăngko you went and then you took my knife

isă'd kinwănin âma then Father said (*âma* is without article, as the article in the Nomin. would be: *si*; notice the ligat. *-n* suffixed to *kinwăni*: "the speaking of Father")

nan lablabôna manalifěngkăyœ, isăkăyœ'd mangăyeng, isăed mangananôn-gosh nan patpadôy at first you dance, then you sing and finally comes spearthrowing.

isătja'd ũmüy nan soldădson si Melikăno ad Tăfěng then the American soldiers march to Tulubin [B. 64]

isătja'd mamôgnak ay sinăki; isătja'd inămtjan is nan kakăyœan; isăed kanăn nan inôtjî'n.... then the two brothers went to work, then they arrived in the forest, then the younger said.... [K. 2]

isătja'd en pôshngen ad Mabădbodôbud then they went to inundate (the land) at Mabudbodôbud [L. 2]

isătja'd mafôteng amăn nan inasăœwan ya isătja'd ên mintjîpap is nan fătug (ên: [307]) then all are drunk, all married men, and then they go to catch pigs [H. 15]

isătja'd falôtjên nan fătug, isătja'd sagfătên... then they bind the pig, then they carry it (on their shoulders) [L. 17]

isăkamî'd ôn măngan then we go to eat (*ôn*: [307]).

If several verbs follow this conjunction, it takes the endings from the nearest verb only:

isătja'd mangăyăyeng ya kanăntsa ay mangwăni then they sing and say [H. 9]

isătja'd inumăla ya kapěntja... then they get (clay) and make (pots) [L. 23]

ishăna'd sibôên nan pănga ya kanăna'n.... then he cuts the branches and says... [K. 7]

439. *Ketjěng* and *isăed* combined occur in these examples:

ketjěng isăed kanăn san fafăyi.. thereupon "then" the woman says.. [L. 85]

ketjěng isătja'd insăngfu thereupon they performed the "sangfu" ceremony [L. 67]

ketjěng isăna'd patœfœên san asăn ad Lakăngaœ thereupon Lumawig created the salt at Lakangau [L. 18]

440. *Kět*, *yǎ kět*, "and then" is used similarly to *isǎed*, as these examples illustrate. Sometimes *kět* serves as the simple connective without particular temporal notion.

ninsakīt ya ket nadōy he was sick and died
kinmāan si ina yǎ kět tinmōli the mother had gone away and returned
ya ket fǎfūy ay tsaktsagóag ya ket nan fǎi ay ōko ay tsaktsǎki and then
 the boar (is) big and the sow (is) big [L. 46]
ketjěng ōlik ya ket inmānak and "some time passed" as she bore children
 [L. 88]
mo madōyak ket mo umāykāyæ flaen nan nalpōak [nǎlpak] when I die,
 then if you go to see my birth-place [L. 89]
ketjěng ya ket inangǎngo san inótji thereupon the younger sister laughs
 [L. 30]

Ket is probably identical in many cases with the following particle:

441. *Kö-* or *köy-* with the endings taken from the following verb, and with subsequent *et* or *ed* (like *isǎked*). This "verbal conjunction" means also "and then;" it seems to be used particularly to introduce a sudden event or an unexpected event, a miracle, surprise etc. Its forms are:

Personal:	Possessive:
1. <i>köyǎked</i>	<i>kōked</i> [<i>kōyked</i> , <i>kōket</i>]
2. <i>kōyka'd</i>	<i>kōmed</i>
3. <i>kō'd</i> [<i>ke'd</i> , <i>ket-</i>]	<i>kōna'd</i>
D. <i>kōta'd</i> [<i>kōyta'd</i>]	<i>kōta'd</i> [<i>kōyta'd</i>]
I. incl. <i>kōtǎko'd</i>	<i>kōtǎko'd</i> [<i>kōytǎko'd</i>]
I. excl. <i>kōykāmī'd</i>	<i>kōymi'd</i>
II. <i>kōykāyǎ'd</i>	<i>kōyyæ'd</i>
III. <i>kōytja'd</i>	<i>kōytja'd</i>

köyǎked umǎli; inmǎli then I come; came *kōked kǎpən; kinǎeb* then I make; made

kōked kinǎeb nan tufǎyna and then he made his spear

köyǎked [also: *kōket*, irreg.] *inmǎli is áfongna* and then I came into his house

ketjěng ūmtjan nan isa'y fǎan kōytsa'd inpapangǎli nan soldǎdson si Melikano and then one month passed, and at once there came the American soldiers [B. 62]

ketjěng migmikāna nan ĩmpash; kōytja'd mangmangālak ya kakaawitan
then he (Lumāwig) fed the little chicken; then, behold! they grew
suddenly to hens and cocks [L. 44]

ketjěng talūanna san amōmok ya kōytša'd ākis mashangōyen ay nasīken
nan fūtug and he fed the little pigs and then forthwith also they
grew rapidly, the pigs [L. 46]

(*kō tjakayē sha!* why, you are there! [L. 6] Cf. [426])

isāed ūmtjan ya kanāna'n "kō tjākāyē sha ay!?" then he arrived and
said: "then you are these women!?" (surprised) [L. 27] (without
ed)

isāna'd ikīsua nan ĩtsush is nan fānga ya kō'd [ket] ĩstja; isānad ākis
ikīsua nan fāk/kong is nan ĩsa 'y fānga ya kō'd [ket] mākan and
then (the rat) stirred with the spoon in the pot and behold! there
was meat; then it stirred with the pestle in the other pot and there
was rice! [R. 21, cf. 28, 27, 30]

kō'd nay adwāni ya ma/īd! (you had promised us food:) and now there
is not a thing! [B. 16]

[*Kō-* is undoubtedly the same particle as in [426] and probably also
found in the interrogative: *aykō*, and in the particle *nangkō*, expressing sur-
prise.]

442. The equivalent for our inferential "therefore, for this reason, on
that account" is commonly *sīya* followed by the Nom. actionis with suffix
-an; this suffix, which has usually locative force, is decidedly causal in this
construction; *sīya*, or *sīya tsi* [*tji*] means: this or that. The construction is
illustrated by examples:

sīya tji nan umalīantja this is "their coming-reason;" therefore they come
siyādsi [for: *sīya tji*] *nan adīk ūmūyan* therefore I do not go
insakīt nan litjěngko; siānan [*sīya nan*] *adīk ěntsānoan* I have a sore
finger; therefore I do not work

insakitak; sīya nan umīnumak is nan tjěnum I am sick; for this reason I
am drinking water

sīyadsi nan inakālantja therefore they weep (from: *inākaak*, with inserted *l*)
sīya tji nan igāna nangasāwān therefore he did not marry

antjōka; sīya nan mangawātsam is nan kāyæ you are tall, therefore you
can reach the wood (beam under a roof)

nablēyak; sīyadsi nan adīk kumāēban is nan fālfeḡ I am tired, for this
reason I do not make any spears

siādsi nan intafōnantja is nan pāgpag therefore they hide in the forest

This construction is also used for our result clauses, as: it is so heavy that...; the Igórot would say: it is very heavy; therefore...

nan fātō [fātō] ya tsatsāma ay adadsāmet; siyā nan adīk makasagfātan
the stone is very heavy; therefore I can not carry it; or: is so heavy
that I can not carry it (or: I cannot carry the stone, because—*tay*
[451]—it is heavy)

nan kafāyo ya tsatsāma ay abafīkash; siānan manguyūtjana is nan kalomāto
the horse is so strong that it pulls the wagon [*siānan* for: *sīya nan..*]

nan djālan ya tsatsāma 'y adadsāwian; sīa nan mablēyam the way is so
far (long), that you are tired

nan tjēnəm ya tsatsāma 'y lāteng; siānan adīk umīsan the water is so
cold, that I do not bathe

nan āsu tsatsāma nan taktākna; sīya nan adīk makaapayāwan the dog
runs so quickly, that I can not follow it (Lit.: the dog; its running
too fast; this my-not following-reason)

A rather doubtful phrase: "*amfuyādkash*" followed by *is* may be used, if surprise shall be expressed; as in:

amfuyādkash si nafīkodka! ah! therefore you are so lean! [M. 10]

amfuyādkash is ma/īdka 'sna! this was the reason that you were not here!

amfuyādkash si nafālud sīya! therefore he is bound, imprisoned!

amfuyādkash si ma/īd is nan āfongna! oh! that is the reason that he is
not at home!

(*Amfuyādkash* can never be used with 1st person, as: "that is the reason that I," but only with 2nd and 3rd person: this is the reason that you, he etc.)

Sīadsi and *is*: *sīadsi's ēnta umāla is aawīdta* therefore let us two go
to get our burden (wood) [K. 4]

Also *ketjēng ay* is used to express "therefore." [436]

SUBORDINATE CONJUNCTIONS

443. *When*. "When" is expressed by the conditional conjunction: *mō*, ("if") or by *īssān*. *Mō* requires the finite verb; *mō* must be used if the verb is in the future tense; and it may be used if the verb is in the present; *issan* is found with the present and especially with the preterite.

Issan consists of the preposition *is* and the article *san* [32]; *san* precedes the Nomen actionis of the verb. The Igórot does, for instance, not construct: when she came, we saw her, but: at her coming, we saw her.

mo adlak éntsáno, inlípaya when (if) I do not work, I play

mo uminumtáko is nan kápi, aditáko kapén nan táfay when (if) we drink coffee, we do not make any spear

Issan inmaliána, amín ay tákæ nangántja when he came, all people were eating

Issan inalían nan áma, nan ánanak ya kinmáantja amín when the father came, the children had all gone away

Issan nintedéak ad Maníla, wodá nan djúa ay áduk when I lived at Manila, I had two dogs

Issan ninfukáæwan nan laláki, nan ongóna (ya) inmáli or: *mo infúkæ nan laláki, nan....* when the man called, the boy came

Issan nan/ngólak is nan okókud, naángoak when I heard the story, I laughed

Issan nanawáðak is nan súlad, finásak when I had received the letter, I read it (vb.: *tsæwáðdek*)

Issan inmaliántáko 'd Chicago, kinaéptáko nan áfongtáko when (after) we had come to Chicago, we made our houses (lit. "upon our coming")

Issan inmaltám adúgka, ya ninéðjan when you came yesterday, it was raining

Issan inayantáko is nan póshong, ninkiyatáko is nan katjénæm when we were (lit.: had gone) at the lake, we swam (in the water)

Issan kinmáánanmí ad Maníla, limanpo'ókámí when we left Manila, we were fifty persons

Issan ináfédjtja istjé is apíd nan póshong, ninlaleyádtja when they met across the sea, they rejoiced

Issan kapúsik; kaongónaak; kaamámaak; ninsákitak; kagadsangyěngko; kafikáshko: when I was poor; little; old; sick; rich; strong (healthy)

Issan ninaliwidsánta when we two were friends (*s* inserted).

444. While. "While" is expressed by *issan*, when; frequently the verb or verbs are reduplicated to indicate that one action continues simultaneously with the other. This contemporaneous action is also designated by the auxiliary *tsa*:

Issan mamasuyepántja, éntsūnókami while they (continue to) sleep, we work ("during their sleeping")

Issan kãwɔwɔd nan alɔwɔdɔ id Tukũkan: while my friend was in Tucucan
is tsãk ẽntsũnoan during my working, while I am at work
is tsãtsa 'ntsũnoan while they are working

(The article *san* is sometimes omitted before *tsa*.)

Issan umĩnumam is nan tjẽnɔm, tsãak manũbla while you drink water, I
 smoke

Issan ẽngkalĩam (ẽngkalĩanyɔ) mamasũyep sɔya ay fafãyi while you talk,
 she is sleeping

Issan tsãtja mangãyan while they are eating (better: *is nan*, because *san*
 indicates past action)

Issan ẽngkaliantãko, tsãna kimĩtẽn nan ãklang while we are speaking,
 she is sewing the coat

Issan nangilãantja kẽn tõdĩ: while (when) they saw him

Issan inlagõantja is nan sɔngsing nan fɔbfafãyi, mangayẽngkamĩ while
 the women sell rings, we are singing (without redupl.)

Issan sinumkepãntja while they came in (when they came in)

Issan kapẽnyɔ nan ãfong, umilẽngkamĩ while you are building the house,
 we rest

Issan tsãtja 'nfalognĩdan, woddãak id Fãntok while they were fighting, I
 was at Bontoc

Issan kãwɔwɔd Fãnged is nan ãfong ya Issan tsãna mangĩlãn ken Mãtyɔ
 while Fanged was in the house and while he saw Matyu

is nan tsãk mangãnan while I am eating

is san tsãna nangãngan while he was eating

Issan tjãtja nẽngkalĩan while they were still speaking

By Circumlocution:

infãsaak, tsãka ãkis insũlad I read; "meanwhile" you write: I read while
 you write

masũyepak, tsãka ãkis ẽntsũno I sleep while you work

Participial Construction:

nan lalãki manãlan ay mangayũweng or: *nan lalãki mangayũweng ay tsa*
manãlan the man walks while singing

maãngo is nan ẽngkaliãna he laughs while speaking ("in his speaking")
 or: *maãngo ay ẽngkalĩ*

ẽngkalĩ is nan iitãna he speaks while dreaming

nan kĩllang inmãli ay inãka the little boy came crying, or: cried while
 coming

nan lalãki umĩleng ay manũbla the man rests while he smokes

445. After. Temporal clauses with "after" are frequently introduced by *issan*, when [443]; the subsequent main sentence begins sometimes with *ketjěng* (or: *isǎed*), whereby it is expressed that the action of the main sentence is not simultaneous with that of the subordinate clause, but follows it. (Notice the present, instead of the preterite, in the main sentence!)

issan kinwǎnina na, ketjěng ifukǎwǎna after he had said this, he shouted
issan tjengngǎna na, ketjěng ibfakǎna after he had heard this, he asked
issan nadǎyan nan lalǎki, ketjěng inka/ǔptja after the man had died, they buried him

issan tinmǔktjuǎna after he had sat down
mo inangnǎnyǎ amǎn nan nakwǎni ken tjakǎyǎ, ketjěng tomolǎkǎyǎ'd
 after you have executed all orders ("have done all told you"), you ought to return

issan inilǎěntja nan ǎnmad, ketjěng linmǎyǎtja after they had seen what had happened ("the happening"), they fled

issan inmalǎan nan ǎpo, isǎed onǔtjǎn nan lalǎki sǎya after the master had come, the man followed him

issan nanngǎlan nan ǎmam si sa after your father had heard this
issan adsǎngǎdum ay finmǎla nan lalǎki, ketjěng iniskǎpna si Jǎlio is ǎfong after the men had gone out, he led Julio into the house

issan nan/ngǎlan nan lalǎki si sa, ketjěng itǎfǎna nan pinǎngna after the man had heard this, he hid his battle ax. (*nan/ngǎlan*: Nom. act. from the Nom. agentis [257]. Thus in the following example:)

issan nangǎlana ken tjǎtjǎ, tǔmǎli nan fǎfǎyi after seeing them the woman returned

issan sinumkǎpana is nan ǎfong, alǎěna nan sǎklong nan anǔtjik after he had entered the house, he took the hat of my younger brother

issan napadǎyana inkǎ/ǔptja nan arwǎkna after he had been killed, they buried his body.

"After" circumscribed by: *fǎǎshek*, I finish, accomplish:

finǎash nan fobfǎfǎyi ay nangǎfǎy is nan wǎnis, ketjěng tsinimǎdtja nan fǎdsǎna after the women had woven the breech-cloth, they mended his coat (lit.: the women having finished weaving..., thereupon they mended...)

nafǎash ay nakaimsǎngka, ipuǎmo nan wanǎsmo! after you have washed yourself, put on your "wanis!" [*naka*- 299]

Or by the auxiliary *ǎfus*: *ǎfus nadǎy nan amǎma, isǎtja'd inkǎ/up sǎya* after the man had died, they buried him

Or by the preposition *is*: *inmāliak īsna is nan nabfædsan nan kakāntja* I came here, after they had eaten

is nan finmangōnantja after they had awakened

Or by the prefix *naka-* [299]: *nakakānan nan lalalāki, ketjēng inmāytja'sh kapāyæ*, or: *isātja'd inmāy 'sh kapāyæ* after the men had eaten, they went into the rice-fields

isātja'd nakākan, isātja'd maāmōng nan mamāgkid then they had eaten, then the girls assembled [H. 21] or: after they had eaten, the girls...

intsīmīd is bayākna; isāed nakatsīmīdan is bayākna; isāna'd itsdōtsao nan bayākna she sewed his wings; then she had finished sewing, then she gave... [S. 6]

ketjēng mangāntja; ketjēng nakakanāntja, isātja'd kanān ay sināki then they dined; then they had dined, then said the brothers.. [R. 16f.]

Or: after they had dined...

ketjēng nakatsublāantja; ketjēng kanān nan ōtot... then they finished smoking, then the rat said... Or: after they had smoked.. [R. 17]

isātja'd insāngfu; isātja'd nakasangfūwan ya foknākēna; isāed nakafoknākan ya isāed kanān san si Lumāwig then they sacrificed; then they had sacrificed, and he went up; then he had gone up and Lumāwig said.... [L. 67] Cf. [L. 80]

ketjēng mangāntja ya nakakāntja, ketjēng masisāntja then they eat, then they finished eating, then they separated [H. 19] Or: after eating they separated Cf. [H. 22]

(The construction: the Present followed by the same verb with *naka-* is found frequently in narrative.)

Our clauses with "after" are also circumscribed by *ūna* [ēna] first: *mānganak ēna, isāked ēntsūno* I eat first, then I work; after I have eaten I shall work

mangantāko'd ūna, isatāko'd ēntsūno after eating let us work ("let us first eat, then work")

446. B e f o r e. "Before" is circumscribed by *ēna*, followed by a sentence introduced by *isāed*:

umīskami ēna isākami'd tumūktju we wash ourselves before we sit down (lit.: we wash first, then we sit down)

Or, *ēna* being omitted: *admakitotōyak ken sīya, īssa umāy (īssa: auxiliary of future tense [308])* I shall speak with him, before he goes away; "I shall speak with him; he will go away."

inīlami nan lalalāki, issātja madōy we saw the men before they died

umiskāmī, issākami māngan we wash ourselves before we eat
insulādkā ken sak/ēn, issāka umāli write to me, before you come

447. Until. "Until" is expressed by *ōlik* or *inkāna's*; both require a construction with Nom. actionis. Sometimes *ōlik* is followed by *ya*, and; it seems that in this case *ōlik* means: "some time passed" and...

Ta, "in order that," often precedes *ōlik*, if the action governed by *ōlik* is expected or intended.

intedēetāko īsna ōlik mabfæāshan nan taæwīn we remain here until the year is ended

opōōpak nannay, ta ōlik fūmitjāngan nan āpuy I work the bellows until the fire burns

nintedēeak istjī ōlik inalān nan alāwidko I stayed there, until my friend came

īgnam nannay ay tūfay ōlik alāk hold this spear until I come

īgnak ōlik alām ya alāēm I hold it, until you come and take it

ēntsūnoak ōlik masūyepam I work until you sleep

adinalāwidta inkāna is adāta madōyan we two shall be friends until we die
 (Observe the negative: *adāta*; "as long as we do not die")

ketjēng ōlik ya ākis tomōli si āma then "some time passed" and the father returns also

ketjēng ōlik ya ket inmānak then "some time passed" and she bore children [L. 88]

ketjēng ōlik ya kasīn ākis umānak san naamasāngan then "some time passed" and the widower again became father [L. 88]

intedēeak īsna inkāna's umalām I stay here until you come

ēntsūnōkamī inkāna is umalān nan lalāki we work until the man comes
 (or: *ta ōlik*)

nan mamamāgkid masuyēptja inkāna is ēntsunōantja the girls sleep, until they work

intedeēkayu 'sna inkāna's sumkepānyu is nan fāwi remain here, until you go into the "councilhouse"

adadāk umāy inkāna's kanām I shall not go, until you say (so)

sæsxæmētkā'sna; adtomōliak wait here! I shall return. (asyndetic constr.)

(In song dialect *kīkad* is used like *ōlik*: *ta kīkad na'sh mapāæ ay* let it continue until morning [H. 13]; *kīkad alān alāwid* until the friend comes.)

448. "As often as, whenever:" *ketjěng nan lalǎki tsǎna tsaowǎdén nan shengědna, tsǎna ikǎ/up* then, as often as the boy received food, he buried it in the ground [M. 4]. (Repeated action expressed by *tsa*; [310]).

449. "As long as" is expressed by *issan*, while, followed by *tsa* [444]; also by *inkǎna* is with a negative: *inkǎna is adǎta madǎyan* as as we two do not die; as long as we live.

450. "As soon as:" *mo* or *issan*; the verb of the main sentence takes the prefix *pin-* (*pang-*); cf. [296]:

mo inǎlak nan lalǎki, pinpadǎyko as soon as I saw the man, I killed him (immediately)

mo tjipǎpéntǎko nan ayǎyam, pinpadǎytǎko as soon as we catch the birds, we kill them

mo maǎto nan ǎstja, pinistjatǎko as soon as the meat is cooked, let us eat
issan inalǎana nan lalǎki, nan ayǎwan tsǎkasna ay lumǎyao as soon as the man came, the buffalo ran away [tjakas-: 315]

issan tǎngfam nan pǎnguan, tjǎkasna 'y fumǎlǎngget nan ǎngan as soon as you close the door, the sleeping chamber becomes dark

451. B e c a u s e: *tay*, is a "true" conjunction; the verb of a causal clause introduced by *tay* is in the "Indicative." The particles *mo*, *kö*, preceding *tay*, emphasize the causal clause: because indeed, certainly because. [425]

igǎak inmǎli, tay ninsǎkitak I did not come, because I was sick

adǎk mabǎlǎn ay alǎén nan kǎyǎ, tay na/ifǎkat I can not take the wood because it is nailed on

kasǎm kanǎn, tay adǎk kǎntek nan kanǎm tell it again, because I did not understand what you said ("your saying")

ǎgtomǎ nannǎy, tay lǎyjtǎnmi we keep this, because we like it

aditǎko ǎntsǎno, tay intengarǎtǎko adwǎni we do not work, because we have a holiday to-day

adǎ inmǎli sǎya, tay antjoǎntjo nan nasuyǎpǎna he did not come, because he slept so long

ta mangantǎko'd ay tǎkǎ, tay naǎwaǎwadtǎko we people ought to eat, because we are hungry [R. 30]

CONDITIONAL SENTENCES

452. *Mo*, if, and *mosháya*, suppose that, introduce conditional clauses; *mosháya* introduces hypothetical or "contrary-to-fact" conditions. *Et* introduces frequently the apodosis, if the protasis precedes; it means "then;" Ger. "so." [437].

mo itjäsak nan kīpan, et adiġtok if I find the knife, I shall keep it
mo adīkayæ entsāno is kāwīs, et adalāenyæ nan sīki nan fūtug ya nan āsu
 if you do not work well, you will get food for pigs and dogs
mo itjāsam nan tjokāæko, yāim ken sak/ēn! if you find ("have found")
 my bag, give it to me!

mosháya ayāyamak, et adtumāyayæak if I were a bird, I should fly
mo mabfālinak ay fumāla, et adfumālāak if I can go out, I shall go out
mosháya wodāy ken sak/ēn bīlak, et lagōak nan āfong if I had any
 money, I should buy the house

adumāliak, mo mabfalīn ay umāliak I shall come, if it is possible that I
 come

āngsan nan inlāgok, mo āngsan nan linagōak I should have sold much, if
 I had bought much

ngāg nan āngnēm, moshāya gadsangyēngka? what would you do, if you
 were rich?

mo umālika, et ūmüyak if you come, I go

mo way nan mangwāni si sa if anybody says so (*way* = *woday*)

mosháya umālika, et ūmüyak suppose that you would come, I should go

mo sīnu nan nangāla is nan kipāngko, isākongna ken sak/ēn if any one
 has taken my knife, he shall give it back to me

mosháya kāyæ nannay! assume that this were wood!

mosháya kōak nannay, et kāwīs if this were mine (if I had this), it would
 be well

mosháya nan lalāki ya inōtot, et inlōklok is nan lūta suppose the man
 were a rat, then he would crawl into the ground

mosháya gumadsāngyenak, et lumagōak is ipāt ay kafāyo if I should get
 very rich, I should buy four horses

mosháya ilāek nan fāisæl, et padōyek if I should see the enemy, I should
 kill him

mo kāpek nan sīngsing, ilāgok is nan Melikāno if I make the rings, I sell
 them to the Americans

moshāway [for: *mosháya wodāy*] *bilākko, et lumagōak is āfong* if I had
 any money, I should buy a house

mosháya lāteng, et mangiwīsak if it were cold, I should wrap myself in a
 blanket

- mo kékkek sítödi, et makitötötyak kën sitya* if I knew this man, I should converse with him
- mosháya nan ongóna ya kólling, et makatamáyax* if the boy were an eagle, he could fly
- mosháya nan laláki ya láon, et kanína nan tákax* if the man were a lion, he would eat men
- mosháya wödáy djáa 'sh noángko, et itsaotsáoko nan ísa ken síka* if I had two buffaloes, I should give you one
- mosháya adfak insákít adwáni, et entsánoak* if I were not sick to-day, I should work
- mosháya inanápmo nan tólfeg, et íntjasam* if you had sought the key, you would have found it
- ngág nan ángnén nan fobfafálo, mosháya wóday baldúgtja?* what would the young men do, if they had guns?
- mosháya kintékko ay wodáka 'sná, et inmáliak* if I had known that you were here, I should have come
- mosháya wodáy áfongko, et mashúyepak is sa* if I had a house, I should sleep in it
- mosháya anántjo sítödi, et mafáline ay isabfút nan fátsóna* if he were taller, he could suspend his coat
- mo kekKentáko is adadádsa, umüyongtáko* if we know more, we become worse (the more we know, the worse we become)
- mosháya inálam nan kiwátsey, et nadóyka* if you had taken the poison, you would have died
- mosháya sak/én síka* if I were you [*mo sak/én ya síka*]
- mosháya tjákámí ya kágkamí ken tjákáyě* if we were like you
- mosháya wodatáko id Fěntok adwáni, et anientáko nan páküy; isatáko'd umfleng* if we were now in Bontoc, we would reap the rice, then we would rest
- mosháya wodatáko adsángädum ad Maníla, et ilaéntáko nan falógnid* if we had been at Manila, we should have seen the battle
- mosháya umálitja 'sna nan Melikáno, et pinfákash nan kányon nan áfongyax* if the Americans would come here, the cannon would quickly dash to pieces your houses [B. 53]

453. Concessive clauses are introduced by *ěläy pay mo*, although:

ěläy pay mo gadsángyen, sitya tsatsáma ay naí mud although he is a rich man, he is very stingy

ǎläy pay mo sfya ya amāma, entsūno ay karwīs although he is old, he works well

454. “Just as if” is expressed by *kashōn*:

kinigsǎntja nan kǎnyon; ketjěng kashōn mad/ǎb nan tjǎya they fired the guns; then it was just as if the sky would fall [B. 38]

455. Final clauses. *Ta*, that, expresses purpose; the verb is in the “Indicative.” Lest: *ta adī* [t’adī].

kǎnak sa ta kekkěnyæ I tell this that you know it

tǎngfak nan fǎnga ta nan ǐstja ya umaǎtong I cover the pot that the meat stays warm

pǎyem nan aklǎngmo ta umǎtongka put on your coat that you be warm
nan lalāki idjūana nan patātjīm ta kǎpēm si tǎfay the man gives you the iron that you make spears of it

ǐnfak nan pǎnguan ta adī fumǎla nan ǎsæ I close the door lest the dog run out

umǎtet ta inyǎim nan bīlak it is well that you brought the money
nan lalāki itsaotsǎona nan sūlad ken sīka ta fasǎēm the man gives you the letter that you read it

kanǎnmi ken tjaǐtja ta umǎlitja we tell them to come; we order them to come

ǎlika ta mangǎngka! come and eat!

inmǎliak ǐsna ta ǐpaǐlam nan ǎfongmo I have come here that you show (me) your house

inlǐkushka ta ǐlaēm! turn around that you see!

kǎnam ta kumǎan! tell him to go away!

kǎnam ta sagfǎtēna nan ǎgæb! tell him, he shall carry the box!

umüyǎnta’d ta ilǎēnta nan mangipatōfu is nan ũmaēnta’y nay let us go to see him who makes our garden “grow with weeds” [R. 9]

laláyam si asǎæwam ta umǎlǐsna ta mikiǐli is nan ǐlimi call your wife that she shall come here and that she live here in our land [H. 8]

ek umǎyak is fanfanǎwi ta ifuěgna sīka id fobfǎy I go to call the hawk that it takes you home [K. 12]

ǎlika’d ta uminǎmka! come and drink! [L. 75]

ǐbfākak ken sīka ta adīm kanǎn is nan tǎkæ I tell it to you that you do not tell it to the people

itaǐōnmo nan bilǎkmō ta ma/ǐd mangǎkōu! hide your money lest anybody steal it!

aykð ngäg ta ðmüyak? why ought I to go? (for this idiom see: 350)
ya aykð ngäg ta adl makisää? well, why should he not come home with you? [L. 40]
umätet ta igääk nadðy? is it well that ("are you glad that") I did not die?
inlalëyädak ta inllak sika äkis (or: *ay flaen sika äkis*; or: *ay mangfla äkis ken sika*) I am glad that I see you again
umätet ta tinmoltkäyæ is nan flitäko "we are glad" that you have returned to our country [B. 61]

Ta is used sometimes with imperative, and particularly with the cohortative [187] and optative:

ta ðmüyak! I ought to go! may I go!
ta aläenyæ nan pinängyæ.... ta umüytäko ad Malónosh, ta êngkäyæ manalifeng take your axes, let us go to Malolos, go to dance [B. 1]
ta issäka'd kasin umäktan is sinläi then give me again a bean-pod [L. 31]
ta umüytäko üna istj! let us first go yonder [L. 69]!
ta intotoyäta, ta sumäata ad fobfüy! let us talk together, let us go home! [M. 14]
yðöyæ nan ðpuy ad Pökis; ta ißlak tjäkäyæ! bring the fire to Pokis; let me watch you! [L. 8; cf. B. 51]
ta adl komäan nan 'lktosh! let the insurrectos not get away! [B. 60]

456. Result Clauses with "that" see [442]. Also paratactic construction is used, such as:

tsatsäma ay láteng ya na mashkäækami it is very cold and we are freezing here; it is so cold that we freeze here

457. "That" introducing Object Clauses after verbs of "saying" is represented by the particle *en* [430] which introduces both, indirect and direct discourse. Examples of indirect discourse:

nan laläki kinwänña ken sak/ën en inistjan nan äsæ nan istja the man told me that the dog had eaten the meat
kinwänña ken tjatäko en umäli nan fæssæl he informed us that the enemy would come; or: *kinwänña ken tjatäko nan fæssæl ay umäli* (without *en*!)
si ñnak kanäna ken sak/ën en si äma ya inmäy ad Manila mother tells me that father has gone to Manila; or: *..kanäna si äma ay inmäy ad M.*

nan fafáyi kinwánina ken sak/én en kináeb nan asáwána nan áfong the woman told me that her husband had built the house
si Olóshan kanána'n umáli 's sinakítan Oloshan says that he will come soon

kanána en nintedéeka 'd Fěntok he says you were at Bontoc
nan alíwidko kinwánina'n nan andkna ya insákít my friend told me that his child was ill

nan ísa'y ongóna ay laláki kinwánina ken amána en nan yun/ána ya tinmáyaæ ad tjáya the one son told his father that his older brother had flown to the sky

nan nafáa kanána en amín nan ipókax léytjéntja ay infalógnit the messenger says that all the people wish to fight

si Běgti kinwánina en linmágo is ísa 'y nóang Bugti said that he had bought one buffalo

kanána kén tódí en si yun/ána ya wódá'sna he tells him that his older brother is here

nan fafáyi kinwánina is nan tákæ en nadóy nan andkna the woman told the people that her child had died

et kanám en adí fumítjang nan kayéénmi then you say that our wood does not burn [K. 13]

With the verb "to write" (which is, however, used most sparingly, for evident reasons):

si Likáldso ninsúlád nan tálon ya káwts Ricardo wrote that the weather was fine

si Julio ninsúlád ay ángsan nan lalálaki ay minléyad ay umáli is axáæni

Julio wrote that there were many men who would like to come soon
insuládtja en ísa 'y laláki ya napadóy they wrote that one man was killed

458. Examples of O b j e c t C l a u s e s depending upon various other verbs:

iyúyak síka ay úmüy I allow that you go

(Idiom: it is not allowed to smoke in this house: *adítja manúbla is nan áfong ay nay*; or: *laæwa! adikáyú manúbla!* it is wrong (bad)! do not smoke!)

insosóngetak (inlilketak) tay adítja umáli I am angry that (because) they do not come

abfolútek nan laláki adumáli I believe that the man will come
áykém abfolútén ay umáli s'tódí? do you believe that he comes?

abfolútek ay tinmóli s'tya I believe that he has returned

Also the particle *ann/ǝ* expresses certainty, "I believe:" *ann/ǝ ya umǎli adwǎni* he will certainly come to-day; I believe that he will come.
éndjuadjǎæk is nan alǎna I doubt that he will come
éndjuadjǎæk is nan tǝmolǎn nan fafǎyi I doubt that the woman will come back

umǝgiǎdak is nan alǎna I fear that he will come

umǝgiǎdak tay naaǝniǎǝnika ay umǎli I fear that you come too late
 (tay: because; or: *is nan naaǝniǎǝniam ay umǎli*)

nan ongǝnga umǝgiad tay kǝdfan nan ǎsǝ s'tya the boy fears lest the dog bite him; or: *umǝgiad is nan mangedǎnan nan ǎsǝ ken s'tya*
nan fobfafǎyi umǝgiǎdtja tay adumǎlitja nan fǝsǝl ya adpǝantja nan amǎn ay ǎli the women fear that the enemy will come and burn the whole town

tǝpǝak nan alǎna I forbid him to come (I forbid his coming); I prevent him from coming; or: *adǎk lǝytjǝn s'tya 'y umǎli* I do not want him to come

tjǝng/ngæk tjǎitja ay mangǎyeng I hear them singing

tjǝnnǝmǝ ay nan yǎn/am ya linmǎgo is nan nǝang we have heard that your brother has bought the buffalo

tjǝng/ngæk nan fafǎyi ay infǝkǝ I hear that the woman shouts

aykǝm tjǝng/ngǝn sak/ǝn ay engkǎlǝ ay? do you hear me speak?

tjǝng/ngæk tay inmǎlitja nan mamamǎgkid I hear that the girls have come

(Tay, "because," is said to be used sometimes after verbs of hearing, saying, knowing; but *en* and *ay* seem to be preferable.)

adnget umǎli si ǎna is ǎǝni "I hope" that the mother will soon come
 (Idiom: *adnget*, probably)

sak/ǝn kǝkkek ay itatǎfonmo nan ǎsuk ǎsna I know that you are hiding my dog here

s'tya kekkǝna ay nan sǝlad ya nǎlpo ad Fǎntok he knows that a letter has come from Bontoc

s'ika kǝkkǝm ay falǝgnid nan kinwǎnitja ken s'ika you know that they meant battle, when they told you [B. 46]

kǎnǎm nan fafǎyi ta yǎina nan kǎyǝ tell the woman that she shall bring the wood

kanǎna nan ongǝnga ta labǎǎana nan ǎklang he tells the child to wash the coat

kanǎk ken s'tya ta umǎli I tell him to come, I order him... (with dative prepos.)

- kanām ta kəmāan* tell him to go away
kanām ta sagfātēna nan kāyæ order (him) to carry the wood [455]
āfushna kinwāni ken sak/ēn en itsaotsāona nan kalāsay ya nan ptnang;
adwāni ma/īd he had promised me to give (me) a shield and an
 ax, "and now there is nothing," i. e. but he did not keep his promise
nan fafāyi kanāna en iyāina nan tjōkæ the woman promises to bring the
 bag
kanānmi ken tjākayæ en fatjānganmi we promise you to help you
sēsēnmēkko ay nan āmak ya inmāy ad Manīla īssan kaongōngāk I remem-
 ber (think) that my father went to Manila when I was child (during
 my childhood)
sesēmkek ay pinadōytja āngsan ay tākæ is nan īlimi I remember that they
 killed many men in our town
aykēm sesēmken nan kanām ay? do you remember your promise?
ilāēnmi tjaītja ay īnkyat is nan tjēnæm we see that they are swimming in
 the water
inīlatja nan lalalāki ay enfalōgnid they saw that the men were fighting
inīlan nan fafāyi ay inputmo nan falīdog is nan āngan the woman saw
 that you put the gold in the sleeping-chamber
īlāek nan lalāki ay umāli I see that the man is coming
inīlami tjaītja ay nisīptjag we saw them fall
inīlatja nan ongōnga ay nitōkang they saw that the child fell
ketjēng ilāēnmi nan āpuy ay intatāyæ ay malpō'sh pōshong then we see
 the fire (exploding shells) fly from the sea [B. 23]
isāpatak tay tit/īwa I swear that it is true (*isāpatak*: Ilocano)
nan nimnīnko kāwīs nan lalāki "as to my thinking" the man is good; I
 think that the man is good
nan nimnīnko kawīstja ay fufūmsha I think that they are good smiths
nan nimnimtāko adī tit/īwa nan kanāntja we think that they do not tell
 the truth
nan nimnimtja tjaītja adī insakīt they think that they are not ill
nimnīmek ay adumāli sīya I think that he will come
lēytjek sīka ay tumūktju I wish that you sit down
adīk lēytjēn sīya ay umīleng I do not wish him to rest
lēytjēnmī nan lalalāki ay kapēntja nan tūfay (ay inkāēb si tūfay) we wish
 that the men make spears
lēytjēntāko amīn nan lalalāki ay komāan (or: ta komāantja) we want all
 men to go away
lēytjek nan fafāyi ay mangōto is nan īstja (or: ta otōēna nan īstja) I
 want the woman to cook the meat
lēytjek ay makitotōya ken sīka I like to speak to you

adīk lēytjēn sīka 'y ūmüy I do not want you to go away
intō nan lēytjēm ay umüyānmi? where do you want us to go? ("our going-place")
lēytjentja nan anākna ay ūmüy is nan āfong they wish that her child goes into the house
lēytjēnmi tjakāyē ay umāli (or: *ta umalīkāyē*) we wish that you come
ngāg nan lēytjēnyū ay āngnek? what do you want me to do?

459. As has been stated in [414], the word *kānō*, "it was said," "he said" etc. is often inserted in indirect or direct discourse to designate a quotation. Following the explanation of the construction in indirect discourse in [428] a few examples shall be given to illustrate the use of *kanō*: "*karōs!*" *kanō* "well!" was said; *kāyē nannay, kanō* this is wood, was said Ger. das soll Holz sein.

naāēniāēni īssayē padōy nan fātug, kanō he said you will kill the pig very late. Cf. [308]
inmāyka ya isāmed ināla nan kipānko, kanō it was said you had come and taken my knife.
aykēka manotūfay ay, kanō do you come with a spear, was asked

(The plural: *kanōtsa* is doubtful, as in: *ēntsunōkāyē, kanōtsa* you work, they said.)

isāna'd kanō kanān en.... then he is said to have spoken... [L. 26]

460. Equivalents for our Dependent Infinitive. Our Infinitive as subject or object is expressed in Bontoc Igorot in various ways, such as: the Nom. actionis with the article; the "Infinitive" connected by *ay*, sometimes by *is*, etc. [41]

The "Infinitive" of Possessive Verbs connected by *ay* with Verbs or Adjectives is interchangeable with the form of the Nomen agentis. Thus the usual construction: *lēytjek ay kēkken sītōdi*, I wish to know this man, may be changed to: *lēytjek ay māngtek kēn tōdī*, I wish to be a "knower" of this man; *mafālīn ay palītjēn nan kīpan*, it is possible to sharpen the knife, or: *mafālīn ay mamālīd is nan kīpan*, it is possible to be a sharper of the knife.

Dependent upon Nouns:

īkadmi ay umīleng is malpāsān nan mātno [madno] it is our custom to rest after working

ikádtja ay mángan is áse it is their custom to eat dogs [318]
ngäg kotókko 'y éntsúno mo ma/íd lágfo? what advantage is there for
 me to work, if there is no pay?
ngäg kotókmo ay mangáéb is nan áfong mo mapéan? what is the use
 (for you) of building a house, if it is burned down?
míd nongnóngmo ay mangóto is nan ístja you are of no use, worthless, in
 cooking meat

Dependent upon Verbal Nouns :

et tsatsáma nan leyádko ay mangíla ken síya I should be very glad to see
 him; "my wishing" would be...
 (*nan nimnínko*: "as to my judging," "in my consideration"; see
 [458])

Dependent upon Adjectives. (Sometimes the Passive is used
 instead of the Active) :

ngäg nan káwís ay kanán? which is correct to say?
wodáy tékken ay kápén I have other things to do
malmalánoy ay aláén nan bílak it is easy to get the money
kawís ay ílaén good to see: beautiful (or passive: *ay maíla*)
malánoy ay maágnén it is easy to do (to be done)
síkap ay mátno it is difficult to work (to be worked)
kagawís nan umáyantáko mo nan intedeéantáko 'sna it is better that we
 go than remain here (*manákkash*: see [395])
kawís nan mafadsángan síya it is right to help him (passive)
adí mafálin ay umíleng it is impossible to rest
inngo/ngóyusak is nan ma/íd alíwidko it is sad for me (I am sorry) to
 have no friend
kaka/igéd nan maisaköntáko is nan ayáwan it is dangerous for us to go
 near a buffalo
nannáy ya kawís ay (or: is) kánén this is good to eat
nan laláki ya infífkas ay éntsúno the man is strong so as to work
 (*abafíkas*, strong, does not govern any infin.)

Dependent upon Verbs :

Authoritative and causative verbs ("I make him come, order him to
 come") with the prefix *pa-* see [295]

Verbs with adverbial notion, governing other verbs, see [317]; *ngäg
 nan ángém ay...., ngäg nan íkam ay....* see [358 "How"]

See also Final Clauses: [455-] and the Auxiliaries: [307 ff.]

umǎliak ay ǎlaen sǎka I come to see you
inmǎli ay nangiyǎi is nan pǎküy he came to bring the rice
ǎmüyak ay entsǎno I go to work
mamǎgnagak [mamǎknakak] ay entsǎno I go to the field, forest, river
 etc. to work
ǎmüyak ildǎen tjǎttja ay manalǎfeng I go to see them dance (without *ay*!)
ǎmüyak tjǎng/ngǎen nan tǎkǎ ay mangayǎweng I go to hear the people
 sing
umǎykǎmǎ ǎlaen nan lalalǎki ay ǎnfalǎgnit we go to see the men fight
umǎykami ay umǎla is kafǎtufǎtug we go to get pigs [B. 12]
ǎntja kuyǎtjǎn ay manǎgni they go to pull her out to dance [L. 87]
ipǎngko ay mangwǎni I try to say
adǎtja kǎkkǎn ay mangilǎgo they do not understand to sell (selling);
 [L. 18]
ketjǎng ilǎdlod nan ongǎnga ay mangwǎni then the boy must tell (R. 25)
isǎed sǎmkǎp san Lumǎwig ya panǎwshana san tjǎnum ay mangǎbfǎkǎ
 then Lumawig enters and directly asks for water [L. 41]
kǎytsa'd ǎkis masangǎyǎn ay nasǎkǎn nan fǎtug and behold! the pigs
 "hasten" to grow [L. 46]

461. Participles are connected with substantives or pronouns etc. by *ay*:

nan fǎfǎyi ay mangayǎweng the singing woman, the woman who sings
nan lalǎki ay inmǎli the man having come
nan ongǎnga ay adtomǎli the child being about to return
nan lalǎki ay mangwǎni si sa the man saying this
nan fǎfǎyi ay minlǎyad is nan anǎkna the woman loving her child
nan fǎnga ay nafǎkash the broken pot

The participle present of the passive expresses not only a passive action in progress, but it may also convey the notion of an action to be performed, like a gerundive or partic. necessitatis: *nan ǎfong ay mailǎgo [mǎlǎgo]* the house that must be sold, that is for sale. It expresses also, as the context will show, the possibility of performing the action on an object, as: *mǎkan*, eatable; *masǎgfad*, able to be carried, portable; *maǎnum*, drinkable.

See [115, 116]: the attributive participle; and "while": [444]: *inmǎli ay nangǎngo* he came laughing.

INTERJECTIONS

462. Interjections are numerous in Bontoc Igórot; many consist, as in other languages, of inarticulate sounds; others are identical with some of the particles enumerated in [416-430], as for instance *kö!* [426].

Several "interjections" seem to be shortened forms of verbs, as: *akáyœ man!* or *íkáyœ man!* come all! "let us attack them!," a battle cry, probably for: *alikáyœ man!* *inákœ's...* give! *ílaém!* look out! (*iláék*, I see).

The Igórot call somebody sometimes by: *ănôka!* *anokáyœ!* *anokána!* he, you there! or: *anín!* *aníntja!* hear ye! ye people! halloh! [144]

They attract someone's attention by: *dáyœ!* *dáyœ!* or: *dáo!* *dáu!* *dœu!* and they express their own attention to some speaker's words by: *œén!* *œén!* and their approval by the affirmative: *ýy!* yes!; but their disapproval by *no!* (pron. with an obscured *a*, as English: *naw!*)

An interrogative interjection what? is: *năn?* *naan?*

Joyful surprise: *wí!* *uí!* *hwí!* or: *kő!* [426]

Surprise: *náyœ!* *náyœ!* As: *náyœ!* *náyœ!* *nan ápuy si anító!* see! see! the "anito-fire"! (i. e. the burning of a house without evident cause, hence the work of an "anito" or ghost.)

The call: *fulálarœ!* urges warriors to attack. (Also: *umüytáko!* and: *entáko!* let us advance!)

At an attack the enemy is provoked by: "tětětětětětětět!" repeated rapidly.

Urging calls are: *áyed!* *áyed măn!* *ayéked ya!* go ahead! go on! get ready! *áyed!* *entsunôka!* go on, work!

Sadness, rarely bodily pain, is expressed by: *anána!* *anána!* anger by: *ngákăn!*

Regret: *áyœu pay na!* how sad! "wie schade! *áyœu pay na!* *napíski nan áklang!* how bad! the coat is torn! wie schade, dass der Rock zer-rissen ist!

All right: *síya sa!* *kăwís sa!* *ála!*

You poor fellow! *kasisikăngka!* (you are to be pitied!)

Most frequently we hear the interjection *ă!* colored by an interrogative, affirmative, reproachful etc. tone.

APPENDIX

TRIBAL APPELLATIVES. PROPER NAMES. GEOGRAPHICAL NAMES.

The term: Bontoc Igorot is in the vernacular: *nan Igólot ay iFě́ntok* or: *nan iFě́ntok ay Igólot*. Variants: *Igólot—Igólod—Ikólot—Ikólod*.

(The substantive: *ipě́kaæ* [*ifě́kaæ*] does not signify the Igorot, but means "nation" or "tribe" and "people." It is not any national appellative, but is used of the neighboring tribes as well as of the Igorot themselves.)

Other terms are: *nan iLắgod*: the people living in the North; *nan iAplay*: the people living south of the Bontoc area.

nan Melikắno the American; *nan Kastílya* [*Kastilyano*] the Spaniard (or any white man); *nan Filipínos* the Tagála; *nan kólắd* the Negrito of the Philippine Islands (lit.: the men with kinky hair). *Tjîno* [*Tsîno*]; or: *Sắnglay*: Chinaman.

Proper Names are changed for various reasons and at different periods of life; as for instance *Anaæwắsal*, the "presidente" of Tucucan, was called formerly: *Lumfắyo*, then *Tjagő́ag*, and may assume the name *Kilő́ong* in time to come.

Thus the names enumerated here (whose meanings could not be ascertained) are such as some Igorot from Bontoc and other towns in the vicinity bore about 1906. As an individual pronounced his own name differently at different occasions, and as his comrades varied it frequently, several forms of the same name are given here in several instances. The names of women are marked: w.

<i>Anaæwắsal</i> [<i>Anowắsal</i> ; <i>Anauắsal</i>]	<i>Fắmnag</i>
<i>Mólə́ng</i>	<i>Anglő́y</i>
<i>Domń́ngko</i> [<i>Domń́ngo</i>]	<i>Ugoy</i>
<i>Antě́ro</i> [<i>Antě́lo</i> ; his Igorot name: <i>Falő́nglong</i>]	<i>Mắyo</i> [<i>Falě́ngno</i>]
<i>Bắgtĕ</i> [<i>Fắgti</i> ; <i>Bő́gtĕ</i>]	<i>Ugaǽg</i>
<i>Lĭ́plip</i>	" <i>Pilar Gő́dya</i> " (assumed name) w.
<i>Atắliaæ</i>	<i>Sắyo</i> w.
<i>Mắna</i>	<i>Liwő́nan</i> w.
<i>Agpắæwan</i> [<i>Agpắuan</i> ; <i>Agpắwan</i>]	<i>Olő́shan</i> [<i>Olő́san</i>]
<i>Fắnakan</i> w.	<i>Tjumĭ́gyai</i> [<i>Tsæmĭ́gyai</i>]
<i>Gawắni</i> w.	<i>Fĕ́tja</i> [<i>Fĕ́tsa</i> ; <i>Bĕ́da</i> ; <i>Bė́da</i>]

Malékdon
Gitáno w.
Pakíki [*Bakíki*]
Ampákao
Kóay w.
Tjápas [*Dápas*; *Dábas*]
Angay w.
Tóngay [*Dongay*; or: "Ellis"]
Kalángad
Isding [*Tákay*] w.
Dirwáken [*Tiwáken*]
Pinmáning
Páng/od
Saínek w.
Dáypán
Tjálasan
Pátawig
Using
Bágyan
Fanglála
Lakáyen
Ki/bong
Balóyan
Fanóshan
Okáňkang
Fodsádsa
Angtyab w.
Abfánay w.
Soklínin
Otjaæ w. [*Odsæ*]
Ta/óli
Lumtíwish
Sómkad
Finámdé
Kæmáýén w.
Yáđ/tjaæ w.
Fa/kíwén
Lomófo
Felóa
Káđđ/á w.
Táynan

Mátyæ
Fángéd
Kódsóo; [*Godsóo*; *Godjóo*; *Kodóo*]
Bæmégda [*Bæmégtsa*]
Langágan
Abakíđ
Akúnay w.
Iyápeng [*Yápeng*] w.
"Paolína" w.
Fóteng [*Bóteng*]
Pakídaæ [*Bakíttau*]
Páglao
Dágomay w.
Ongfus w.
Ládis
Otótan
Papátöu
Kósmi
Mán/kad
Abákan
Fíňkan
Faliáæ
Ngáľngal
Ayódsog
Fáňkaæ [*Báňkaæ*]
Labáan
Ma/ód w.
Láňsa w.
Pittápit
Faláľg/öy
Tsáňga
Léňgway w.
Fanáang
Lígaæ w.
Olán
Wad/íľ w.
Maklíéng
Alíľgöy
Fáňka w.
Móľay w.
Sabáten

Tsa/ðkas
Săyan
Sakyăfên

Egwăshên
Măting
Tsûl/lag

Some of the following Names of Towns in the Bontoc area differ more or less from their official names; the official names, as written by the Spaniards and retained by the Americans, are therefore included in (); variants in Igórot language are added in [].

Făntok (Bontoc)
Samôki
Tukăkăn [*Tokôkan*]
Kin/đang (*Genang*)
Malig/kong (*Malikong*)
Mă/inđ [*Mfnid*] (*Mayinit*)
Făzwang (*Baliwang*)
Tinglăyan
Săgădsa [*Sakădsa*] (*Sagada*)
Fulăkan (*Bulagan*)
Amkflêng (*Ankiling*)
Tă/kong (*Takong*)
Tsălikăn (*Delikan*)
Kănôu [*Kănyă*]
Făy/yă (*Ambarwan*)
Lfas

Săkăshăkan [*Sakasăkan*]
Sadsănga [*Sadănga*]
Saklđ
Figăkăn (*Bikigan*)
Fătfut [*Butbut*] (*Putput*)
Făsaă (*Băsao*)
Dsănă (*Danao*)
Titlăp/ăn
Amdătsăă [*Amtedăă*] (*Antedao*)
Fălll (*Balili*)
Alab [*Alap*]
Bidlăsan [*Fidlălsăn*]
Akăwă (*Agawa*)
Tăfêng (*Tulubin*)
Făl/lig (*Barlig*)

(The names given above contain the most important towns; but they are by no means thought to form a complete list. The pronunciation is that of the Bontoc people, not of the inhabitants of the several towns!)

The geographical districts of Bontoc are, from South to North: *Afôu*—*Măg/ôu*—*Dsăă/ôy*—*Umfeg*. In these districts the various “*đto*,” precincts, are settled, small clans whose confederation forms the town of Bontoc. They are situated in the districts as follows:

In <i>Afôu</i> :	In <i>Măg/ôu</i> :	In <i>Dsăă/ôy</i> :	In <i>Umfeg</i> :
<i>Fuyăyeng</i>	<i>Fflig</i>	<i>Lăăwăngăn</i>	<i>Lôngfuy</i>
<i>Amkăăa</i>	<i>Măgôu</i>	<i>Păđ/pădsôg</i>	<i>Pokfsăn</i>
<i>Pălăp/ô</i>	<i>Tjăkong</i>	<i>Săpăat</i>	<i>Lăăwăkăn</i>
<i>Fatăyan</i>		<i>Sigătjăn</i>	<i>Ungkăn</i>
		<i>Shongôwăn</i>	<i>Tjôko</i>

Other localities in Bontoc are: *Tjakălăn*, *Lôkkong*, *Sôkok*; the Bontoc region is called *Tjălyă* [see: “Industrial Song”] or *Kensătjăn* [H. 21].

PART II

VOCABULARY

PREFACE

As the examples and Texts, from which the "First Grammar of the Bontoc Igórot Language" was constructed, were obtained from the spoken language of the Igorot, whom the Author visited daily during their stay in Chicago, in the summer and fall of 1906 and in the summer of 1907, thus also this vocabulary was collected from the first to the last word from the lips of these intelligent, responsive and humorous people.

But the collection of words given in the following pages had to be greatly reduced, inasmuch as a considerable number of words, obtained from a man more conversant with Ilocano than with the pure Bontoc dialect, had been rejected as loan words by native Bontocmen. This task of selecting the pure Bontoc words was by no means easy; but it is believed, after several careful revisions of the vocabulary, that the foreign element has been weeded out, or has been marked as such, when it appeared that a word had been adopted from the Ilocanos, a more world-wise and less ferocious people, endowed with a strong commercial spirit, who have invaded many a town in Luzon. More pliable and easily approachable to missionaries, many of them have become more or less Christian; their language, different from the Bontoc Igórot, is to a large extent mingled with loan words and with expressions which a higher culture requires. As many of them have acquired some knowledge of Spanish, they were employed in certain official positions (even in towns situated beyond the boundaries of their own province) and as interpreters; sometimes they also served as translators of ecclesiastical literature etc.

Thus their language has been influenced by a culture foreign to them, in word and spirit, and there is some immediate danger that also the vernaculars of the tribes visited by them be infected by foreign elements. For, according to experience and to the words of the learned R. H. Codrington, D.D., ["The Melanesian Languages," p. 100]: "Missionary translations, sermons, and speaking are the ruin of native languages." . . .

Comparative Philologists who are prevented from making their studies with the Igorot of different regions, or with representatives from various

towns, cannot be warned enough against using Vocabularies collected by unphilological and incompetent compilers, whatever their titles or official positions may be. This warning is not at all unnecessary, as the past has proven.

Only words considered common to Bontoc Igórot and to Ilocano have been placed into the Vocabulary; if the Author has not succeeded completely in banishing Ilocano, he asks the spirit of the Bontoc Language for forgiveness, likewise if he has omitted one or the other pure Igórot word that seemed suspicious to him.

Of great value, in collecting the Vocabulary, was the fact that the natives had brought with them a considerable amount of weapons, household utensils, building materials, tools; that they were busied with building their forges, houses, a model of a rice terrace with irrigation channels, with weaving, cooking, spear-throwing, battling, forging spearblades, making pottery and brass-pipes, pleating hats, dancing, singing, performing sacrifices and ceremonies, nursing several babies, and other occupations not enumerated here.

Of equal value were the objects in the ethnographical collection of the "Field Museum," brought thither from the Bontoc Area by Mr. S. C. Simms and placed on exhibition; at several visits with a group of Igórot this excellent collection, a lasting monument to the ability and energy of Mr. Simms, furnished a mass of information, of course not only the names of the exhibited objects, but also many verbs in connection with their use, and ample material for conversation.

A most welcome aid were also the splendid illustrations in the VIII. Vol. of the "Publicationen aus dem Kgl. Ethnographischen Museum zu Dresden," edited by Dr. A. B. Meyer and A. Schadenberg, 1. Nord Luzon (Dresden 1890, Stengel u. Markert), their "Album von Philippinen-Typen (1891)" and Meyer's "Album von Philippinen-Typen (1885);" and when, during the second visit of the Igórot, a copy of Dr. Jenks' book had arrived, the many illustrations, which increase essentially the value of this pleasant publication of the Philippine Government, were eloquently explained to the Author by the Igórot. It was indeed surprising to notice how quickly and unfailingly the intelligent people comprehended the scenery, the persons and their occupations, the implements represented on these photographs.

As it appeared convenient, the Author has referred several times in his Vocabulary to illustrations in the works just mentioned. Meyer und Schadenberg's "Nord Luzon" is quoted: M. Sch.; while J. stands for Dr. Jenks' "The Bontoc Igorot."

Although this Vocabulary has been elicited throughout from the living language, it can not claim to be the first, but only to be the first of its kind. A list of "Bontoc" words — fortunately a very small list — is printed by Fred H. Sawyer in his "The Inhabitants of the Philippines; London, Sampson Low, Marston and Co. 1900," p. 263 to 267. The scanty material must have been collected in other regions, but not in the Bontoc Area, (e. g. ax: *ligua*; headman's hat: *tacoco*; sashes: *barique* or *canes*; nose-flutes: *cong-gala* etc.) Sawyer's list is harmlessly incorrect.

H. Schadenberg, who has collected excellent ethnological material on his journeys through the various tribes of North Luzon for the "Zeitschrift für Ethnologie," has published there in 1889, Vol. 21, p. 682 to 700, extensive vocabularies in five parallel columns: German, Bontoc, Banaue, Lepanto and Ilocano. While Schadenberg's reports on the life, manners and customs of the Igorot contain indubitably many a correct statement, the column of his "Bontoc" words is teeming with blunt errors. In scarcely seven words out of a hundred in his "Bontoc-Vocabulary" the Bontoc origin can be recognized. It is deplorable that the otherwise keen observer has lost himself in a province closed to him by seven seals, that of linguistic, and that now and then his more than incorrect statements have really been taken serious. It seems almost necessary to show the negative value of the eighteen columns, gathered by Schadenberg in Bontoc, by some samples taken at random from his list:

kindle fire	<i>totugam</i>	work	<i>limma</i>
bite	<i>comtel</i>	blue	<i>cagtinaltal</i>
brother	<i>ptadco</i>	he	<i>itschi</i>
honest	<i>oaday nan tschaptschunuen</i>	window	<i>selsliag</i>
stranger	<i>incamanlomol-lo-lol-lol</i>	for	<i>dusdus</i>
go	<i>meyac</i>	business	<i>ngagna inalim sina</i>
taste	<i>ayaca nan layadko</i>	believe	<i>isaquescimo</i>
large	<i>damag</i>	good	<i>cag gosit</i>
call	<i>oandal</i>	wood	<i>caco</i>

you two <i>dacayosa</i>	in <i>atschi</i>
always <i>entetedcama</i>	fly <i>oasoas ayan</i>
low <i>pumanattaco</i>	proceed <i>ayem nasasaga ngem</i>
what <i>ya</i>	I can <i>mesmes</i>
life <i>minumac</i>	nothing <i>ti ansa</i>
ax <i>pmangas</i>	take <i>jamsina</i>
voice <i>omeyac</i>	slave(!) <i>ipatokmo</i>
no <i>nabaquen</i>	tooth <i>cebay</i>
understand <i>naagmo</i>	fine <i>cabanuan</i>
stay behind <i>matayuan casud si sian</i>	shoot arrows <i>peganam nan poltecmo</i>
tattoo <i>licayam as inan alasug</i>	body <i>avai</i>
clean <i>queгна asam</i>	animal <i>inkikioi</i>
pull <i>saouamo</i>	assembly <i>ijap</i>

And thus this real treasure of misinformation goes on, as if there existed no avenging anito in the world!

Of infinitely greater value is the collection of about seven hundred nouns, twelve adjectives and four adverbs published by Dr. Jenks in his "Bontoc Igorot;" less reliable are the verbs, almost twenty in number, given there in their basal form. This has been ascertained by a comparison with the same words in my vocabulary when the latter was revised in 1907 with the Igórot's assistance. Discrepancies occurred, of course, frequently, not only in orthography but also in form and sometimes in signification; but they were not of so serious a character as to detract much from the reliability of Dr. Jenks' collection made in the town of Bontoc. Dr. Jenks was quite fortunate not to incorporate any Ilocano words into a Bontoc Vocabulary. Although evidently not a linguist at all, he knew to draw his concrete nouns from clear sources; whenever he could point at an object and when his question was understood, he obtained the correct term and wrote it down as conscientiously as he could, during a stay of five months in the Bontoc Region, unless his vocabulary was presented to him in Bontoc.

During the summer of 1907 I learned in the "Igórot Village" at Chicago, from a missionary, Father Walter C. Clapp, (who had been about four years with the Bontoc people and had there several converts with him so that he had acquired several phrases of various idioms) that he in collaboration with some Igórot and Ilocano and several American ladies teaching school in

Bontoc had begun to compile a Vocabulary, which was continued during his absence from the Islands by others. This Vocabulary, Igorot-English and English-Igorot, is expected to be of some importance, especially as one of the collaborators, a Chaplain of the Army, is said to have made similar studies formerly among some Indians and possesses some knowledge of their grammar. — And knowledge of the structure of a language is indispensable for collecting the material for a Vocabulary that shall be of scientific value.

Is it necessary to warn against using my Vocabulary any one who would, without having studied and practiced the Grammar, attempt to derive any benefit from the Vocabulary? Intentionally I have omitted colloquial phrases almost completely; in an idiom so totally different from our own (and in its structure also so much more complicated than Malay) it would scarcely satisfy a parrot to know a few phrases; and so the tradesman, the engineer, the teacher, the missionary, the official will not and shall not be satisfied with my Vocabulary, unless he has previously comprehended and learned at least the verbal forms and the most necessary rules of the construction of declarative and interrogative sentences.

In the Vocabulary many words have been repeated in brackets in slightly changed form; the Igórot's inconstancy in pronunciation necessitated these additions of variants.

Verbs are given first in the Present Active in their most common form (not special form); the other "principal parts" follow: Preterite — Passive Participle in Present — Nomen agentis. Personal Verbs are found in Present and Preterite only. The Infinitive of Possessive Verbs is only needed with *i*-Verbs whose roots end in *a*; the Infinitive of all other Verbs the student must be able to form. Reciprocal Verbs are usually recorded in their theoretical Singular form.

Whenever one or more "Principal Parts" of a Verb, or either the Possessive form or the Personal form of the same Root is not given, it has been omitted only on account of deficient information; this omission shall not express that the Verb in question lacks other forms. The student of the Bontoc Grammar can easily construct and supply the missing forms. The Author thinks he could do the same; but he does not intend to depart from his principle: to write down only what he has heard and as he has heard it.

If a Verb is followed by a synonymous translation in parenthesis, its parts are given with that synonym; e. g. "*léytjek* I want (love)" means: find the Preterite — Passive Participle — Nomen agentis under: "love."

Numbers in brackets refer to sections of the Grammar.

The Author requests and will receive most gratefully for investigation and selection any addition or correction sent to him by those who know and also by those who believe to know. Ample space has been provided for additions or corrections in the Vocabulary; this vacant space shall convince the student that the Author is far from considering his Vocabulary to be "exhaustive."

VOCABULARY

A

- a, an** (Indefinite Article). See: [31]
- abandon** *kayǎtjek* (leave); *paisǎek—ipaǎsak—ma/ipaǎsa—mangipǎlsa* I leave alone (*pa* + *isa*: one); *ukǎyek—inukǎyko—ma/ǎkay—mangǎkay*
- able** *mafalǎn* [*mabfalǎn*]; *mafǎlinak* [*mabfǎlinak*]*—nafǎlinak* (Personal endings doubtful!); *mafalǎngko—nafalǎngko* [317] I am able; Cf. [298]
- about** *aǎǎy ngět*; about ten men: *aǎǎy ngět sinpǎ'o'y lalalǎki*; *aǎǎy ngět sǎya*: probably he.
- above** *is tǎngtjǎ* [*tongtsǎ*]; *totongtjǎen*; high above, in the sky: *ad tjǎya* [*as tjǎya*; *is tjǎya*]
- absent** See: *ma/ǎd* “not existing” [322]; *kabkafǎla*: just gone out (from: *fumǎlaak*); *malǎsinak* I am absent (from battle etc. Song Dialect)
- abundant** *angǎngsan*; *ayǎka*; *tsatsǎma* [135]
- accept** *ǎtanuǎko* [*ǎtanǎko*]*—intanuǎko—ma/itǎnui—mangitǎnui*: I agree, accept, nod assent; *tsaowǎdek—tsinaǎwǎdko—matsǎǎwad—mandǎǎwad*: I accept an object offered, receive

- accompany** *mifűegak—nifűegak; infűegak ay űműy*: I go with [401];
kadűāk—kinadűāk I go as companion. Cf. [372];
mikiđliak [makđliak] I go with
- accomplish** *amkđek—inđmkok—mađmko—mangđmko.*
fəđsšek—finəđshko—mafěash—maměash.
lipđsšek—linipđshko—malípash—minlípash (Iloc.?)
- account, on** *tay; mo kö tay* (because)
- ache** *sakűt; sakűt nan őlo* headache; *inpětég nan fob/đ* the
tooth aches
- acquainted** *măngtek*: knowing, from *kěkkek; sűnu nan măngtek ken*
sűya? who is acquainted with him?
- across** *is apűd; is apűd nan pőshong* across the sea; *is apűdna*
istjű across yonder
- across, I go** *kitjăngek; kumtjăngak* (cross)
- act** *űkak; ăngnek* (do)
- Adam's apple** *alokđok*
- add** *tabtăbiak—tinabtăbiak* "I give more" *ităbik*: I add, I
go on, continue
- address** *totőyek* (speak to)
- admonish** *pătak—pinătak—mapătan.* Pers.: *űnpatak—űűnpatak* I
warn, I reprimand. *tokőnek* (advise)
- adopt a child** *anăkek—inandăkko—mađnak—mangđnak.*
(But: *mănganak*, I eat)

- advance** *ũmüyak* (go)
- advantage** *kōtok. ngăg nan kotōk tōshă?* of what advantage is this?
 what does this mean? for what is this good? what is the
 reason of it? *ngăg kotōkko?* what will it benefit me?
 ngăg kotōkko ay ěntsũno ay? why should I work? *mĩd*
 kotōkko it is of no use for me; it is in vain.
- advice** *tōkœn*
- advise** *tokōnek—tinokōngko—matōkœn—manōkœn* warn, teach.
 Pers.: *intoktōkœnak—nintoktōkœnak*
- afflict** *pangoyũshek—in pangoyũshko—mapangōyush—*
 mangipangōyush
- afflicted, I am** *in/ngongōyusak—nin/ngongōyusak*
 ināmœdak—nināmœdak I appear afflicted, gloomy,
 sumasãngaak—sinmasãngaak
- afire** *is āpuy; mapœan*, from *pœak*: I burn down, destroy by
 fire; *mafītjang*: blazing
- afraid** *ēgiad [ēgiad, fgiad]*; I am afraid: *umōgiādak* (fear)
- after** *nafēash* (from: *fœāshek*, I finish); [408]. Or: *is nan*
 nalpāsān: upon, after accomplishing (from: *lipāshek*);
 is san anóngœsh: at the end of; cf. Fr. "au bout d' une
 heure." Conjunction: [445]
- afternoon** early afternoon: *is nan magākyu*; from about 2-4 o'clock:
 is nan māksip; from about 4-6 o'clock: *is nan misũyayœ*;
 at the time of sunset: *is nan sidsidsĩmna*
- afterwards** *ketjěng*, thereupon. [436]; *is san anōngœsh nāntōnă*:
 "at the end of this"—

again	<i>kāsīn; ḍkis</i> [<i>akīs</i>] [312] (<i>ḍkis</i> = also)
against	<i>is, ken</i>
agate	<i>abōngö</i> [<i>apōngöy</i>] used for necklaces
age	<i>taæwīna; kataæwīna</i> . See: year
ago	<i>ay inmūy, ay nālosh</i> [<i>ay nālāosh</i>], from <i>laōshak</i> I pass by; <i>tōlo 'y ḍkyu ay inmūy</i> three days ago; <i>idkaækḍāni</i> a little while ago; <i>idkḍāni</i> some time ago; <i>adsāngādum</i> some months ago; <i>idtaæwīn</i> or: <i>īsa 'y taæwīn ay nālosh</i> one year ago; <i>ayḍka'y taæwīn ay inmūy</i> many years ago
agree	<i>ītanuīko</i> (accept)
agreement	<i>pākyaa</i> (oral agreement, not a written contract; Iloc.)
aid, I	<i>fadjāngak</i> (help)
air	<i>sāysuy</i> (breath, blowing etc.)
alike	<i>kāḍgna</i> [<i>kāgna</i>]
alive	<i>atatākæ</i> [<i>adadākæ</i>]; <i>matatākæak</i> I am alive. (<i>tākæ</i> : living being, person)
all	<i>āmīn; amīn ay tākæ</i> all people; this is all: <i>ketjēng tji</i> . [388]
all (pure)	<i>pāsīg; pāsīg falḍdog</i> all gold, pure gold, without admixture
allow	<i>iyūyak</i> (let)

almost	<i>kānkānī</i> [311]; <i>akīt yāṅkay et nayāgyagak</i> I had almost fallen (<i>akīt yāṅkay et</i> : "but little, then")
alone	<i>īsang</i> ; I am alone: <i>isāṅgak</i> ; durative: <i>isisāṅgak</i> — <i>inisisāṅgak</i> : I remain alone. I alone (only I): <i>sak/ēn āṅkay</i> ; I am alone, I am separated from, (in Plur.: we are together and separated from others): <i>makēketjēṅgak</i> — <i>nakēketjēṅgak</i> ; <i>ma/isāak</i> [<i>mayisāak</i>], see "abandon". I leave alone: <i>ukāyēk</i> — <i>inukāyko</i> — <i>ma/ūkay</i> — <i>mangūkay</i> . <i>isāṅgak ay ēntsunō</i> : I am working alone
already	<i>āfus</i> , <i>īptjas</i> [309]
also	<i>ākis</i> [<i>akīs</i>] (postpositive); <i>sak/ēn ākis</i> I also, <i>kag ken sak/ēn ākis</i> I also ("like myself, also")
although	<i>ēlāy</i> [453]
altitude	<i>kaantjōna</i> "its altitude," <i>nan kaantjōn nan kāyo</i> the height of the tree (<i>kaantjō</i> was always given in the construct state)
always	<i>sisisīssya</i> ; <i>kaawakawākas</i> (every day); <i>katawītawīn</i> (every year); <i>is katawītawīn</i> : forever
American	<i>Melikāno</i> , <i>Melikānos</i> , [<i>Melikānosh</i>]
among	<i>is</i> , <i>ken</i> ;
and	<i>ya</i> ; <i>et</i> : and then
anglehook	<i>fēṅwid</i> ; line of the angle: <i>lāfid</i> ; worm: <i>kīllang</i> . <i>fēṅwīdak</i> , Person. <i>mamēṅwītak</i> I angle

angry	<i>shoshǒnget</i> [<i>sosǒnget</i>]; <i>sinmǒnget</i> : having become angry; <i>inshoshǒngetak</i> : I am angry; <i>shǎmǒngetak—sinmǒngetak</i> I am getting angry; <i>inasisosǒngettǎko</i> we are angry at each other; <i>pashǒngtek</i> I make angry— <i>inpashongǎtko—maipashǒnget—mangipashǒnget</i> ; <i>pa/isǐkek</i> I make angry, provoke; Person.: <i>umipaǐsikak,—inmipaǐsikak</i>
“anito-post”	<i>bǒshä</i> [<i>pǒsé</i>]; (a wooden post with a head carved on its top and placed in the yard of the councilhouse of each “ato”)
ankle	<i>kingkǐngi</i> ; joint: <i>ǔnget</i>
annoy	(by talk) <i>umipaǎyoak—inmipaǎyoak</i> ; <i>anǎkek</i> (trouble)
another	<i>tǎkken</i> ; another or “one more”: <i>ǎkis</i> ; <i>nan ǐb/a</i> the other, the companion
answer, the	<i>sǔmfad</i>
answer, I	<i>sibfǎtek—sinfǎdko—mǎsfad—mǎnfad</i> . Pers.: <i>sumfǎdak—sinumfadak</i> (<i>sibfǎtek sǐka</i> : I answer you; Pers. in “Accus.”)
ant	<i>kǎyim</i> or <i>kǎsim</i> , large red ant; <i>fǔwis</i> , small dark brown; <i>alǎlasǎng</i> , large, red; <i>kǎngǎn</i> , biting ant
anus	<i>kolǎngad</i> [<i>golǎngad</i>]; <i>pana/ǐyan</i> (for: <i>pang + ta/i + an</i>)
any	[128, 129, 131, 133-]
anybody	<i>ǎläy sǐnu</i>
anything	<i>ǎläy ngǎg</i> [<i>ǎlǎngag</i>]
anywhere	<i>ǎläy mǎ intǎ</i> ; any place whatsoever: <i>ǎläy ǐntǎna</i>

apart	we are apart: <i>makéketjěngkămi</i> . See: alone
ape	<i>kădag</i>
apiece	<i>is nan ĩsa</i> ("for one")
approach	<i>sumăkônak—sinmăkônak</i> [<i>sumăgônak</i>]. <i>umalďliak</i> I come nearer
approve	<i>ĭtanuĭko</i> (accept)
area	<i>ĭli</i> ; <i>fabfăy</i> [<i>fobfăy</i>]: homestead, place near home, near the town
arise	<i>fumăngônak—finmăngonak</i> I arise from sleep. <i>təməktjikak—tinmăktjikak</i> I stand up. <i>itaktjĭgko</i> I rise
arm	<i>ĭma</i> (i. e. hand); upper arm <i>tăklay</i> ; upper arm near the elbow <i>pôngo</i> . See: measure
armlet	<i>pangônab</i> ; <i>abkĭl</i> for men: boar tusks with cock feathers; <i>făkua</i> : red rattan with pigs teeth
armpit	<i>yěkyek</i>
around	<i>inĭĭkid</i> . I go around: <i>liwĭshək</i> (go), <i>inĭlĭtwĭsak</i> . I go around the tree: <i>ũmüyak inĭĭkid is nan kăyo</i> placed all around, made, put, tied around: <i>măĭtwish</i> ; around me: <i>is nan ĭĭwisko</i>
arrival	<i>pădsong</i> : a person's arrival at a place, town, on his journey; a halting place (not the end of the journey); "étape."
arrive	<i>ũmdjănak</i> [<i>ũmtsănak</i>] <i>—inũmdjanak</i> <i>sumăobak—sinmăobak</i> I arrive at home

- artery** *ōdd* [*wādd*, *uādd*]
- as** *as* = when: *mo*, *īssan* [443]; *as* = like: *kāg*.; *as* = because: *tay*
- as if** *kāshōn* [454]
- ascend** *digītjek—dinigītiko—nadīgid—mantgid* [*mantgéd*];
digītjek nan fflig I ascend the mountain
mantgédak—nantgedak; *mantgédak is nan fflig* I ascend the mountain
- ashamed, I am** *umāsiak—inmāsiak*. I make ashamed: *āshek—ināshko*
 “*umāsika mān ay engkālī is kāg tōna!* be ashamed to talk like that!”—“*ma/īd āshim* [*āshēm*; *āshöm*] you are not ashamed.”
- ashes** *tjāpō*
- ashore** *is nan flid nan wānga* (at the bank of the river);
tjumākāak—tjinmākaak [*tjumākalak*]; *umflidak—*
inmflidak I go ashore; *alawāshek—inawāshko—*
maalāwash—mangalāwash I pull ashore; *patsakālek—*
inpatsākak—ma/ipatsāka—mangipatsāka I put on the shore (after pulling ashore); [*patjakālek*] [Cf. 240]
- ask** *ībfakak—īnfākak—ma/ībfaka—mangībfaka* (Construction: person with *is* or *ken*; thing in “Accusative.”)—
ībfākak ken sīya mo intō nan flina I ask him where his home is.—*ībfākak ken sīka nan kipānmo* I ask you for your knife.—Frequent.: *ībfakāfakak* I ask many questions, or: I ask eagerly, I ask many persons, I ask around; Infinitive: *ībfaka*. See Grammar [228].
 Person.: *umībfakāak—inmībfakāak*; *kōtsāwēk* [*kētjāwēk*]
—kinōtsāwēko—mangōtsaw [*māngtsaw*]
—māktsaw I ask for; Person.: *kumtjāwēk* or: *inkōtsāwēk*; *inkōtsāwēk ken sīka is tīndpay* I ask you for

ask	bread; <i>kumtjæwak kěn tödi is lăgfo</i> I ask him for wages. Or: <i>kănak</i> , I say; <i>kănak ken sika nan bîlak</i> I ask you for money <i>kinwănitja ken sak/ěn nan mōnok</i> they asked me for chickens
assemble	<i>amōngek—inămongko—maămong—mangămong</i> I call together <i>maămongtăko—naămongtăko</i> we assemble, come together
assent	<i>îtanuŭko</i> (accept)
assist	<i>fadjăngak</i> (help)
at	<i>is; ken; is ken Anaæwăsal:</i> at Anauwasal's house
"ato"	<i>ăto</i> = a section of a town, a "precinct." See: "council house;" the people of one ato: <i>pangăto</i> ; the whole ato: <i>sinpăngato</i>
attack	<i>falognŭdek—finalognŭdko—mafalŏgnid—mamalŏgnid.</i> Person.: <i>infalognŭdak—ninfalognŭdak:</i> I battle, fight
aunt	<i>alitæ ay fafăyi</i> father's sister; <i>yăn/an ina</i> mother's older sister; <i>anŏtjin ina</i> mother's younger sister; <i>inđek</i> my father's brother's wife; (as transitive verb <i>inđek</i> means: I have as my aunt; <i>inđem</i> you have as your aunt, or foster mother etc.)
autumn	See: "season."
avenge	<i>faltshak [faltſak]; falisantăko nan awaktăko!</i> let us take revenge for our slain ("bodies")!

- awake** *fumǎngǎnak* (arise); *fumafǎngǎnak*: I am, keep awake; to arouse from sleep: *fangǎnek*—*finanǎngko*—*mafǎngon*—*mamǎngon*.
inlǐblibak: I keep awake, I watch during the night
- away** *adadsǎwi* [*adsaǎwi*; *adsǎwi*] far away; *adadsǎwiak* I am far away; *kumǎanak*—*kinmǎanak* I go away. I go away, i. e. out of my house: *fumǎlaak*—*finmǎlaak*
- awhile** *sinakǐtan*; *is akǐt*
- ax** *pǐnang*; Tucucan: *kǎman* = battle-ax (Iloc.: *lǐwa*, *alǐwa*; an ax with very long "beak:" *inotǎkan ay pǐnang*)
pǐnǎngash ax blade; *ǎtok* the pointed fore end of the blade, "beak."
paǎ/ǐt the (rear) thorn; *tǎpek* (i. e. "mouth") edge
pǎlek [*bǎlek*] ax handle
kalǎlot the iron cap on the handle near the blade
tǎngfa [*dǎngba*], or *signǎlan* the iron cap on the other end of the handle
kasǐl; *kinǎsil*; *sineluǎkan* rings of bejuco serving as caps
pǐnang si iLǎkod the battle ax of tribes in the North;
nan pǎlik ay nasosǎan (*sǎso*: "breast"); or: *linǎkod ay nasosǎan* the handle with a "nose"
- ax and adze** *wǎsay* (a working tool with changeable blade); *sǎka* blade; *pakǎtja* handle

B

- baby** *atinfáyang* (very young); *kíllang* boy; *ngáan* girl;
ongónga child
- back** of the body: *tjig*, [*tsög*]. *tjúlig* backbone
- back** *is tsógok* [*tsógog*]: to the rear [401; 412]
kumógédak—*kinmógédak* I go back (of fear)
tæmóliak I come back (come)
pashakóngek I throw back (throw)
sumákongak ay intáktak I run back
pataoltek ay faálén I send back (send)
insákongak I look back, turn around
- bacon** *fílad*
- bad** *ángálúð*, *angángálúð* (bad, but improvable; ugly)
ngág [*ngāag*] thoroughly bad; physically and morally
bad; Tucucan: *lǎwéng*
ngæmǎǎgak: I become bad
olólǎy very bad, very wicked. *lǎwa* bad, improper,
indecent, wrong [*dǎkés*, Iloc. is used also]
mangfǝ bad, malicious, dirty (particularly of a woman)
- bag** of cloth: *tjókaæ*; of deerskin: *kátat*; of a bladder:
fítjong; *fítjong si fátug*, or: *sógab*. in the bag: *is nan*
katjókaæ
- bald** *natoltólan nan ólo*, *nan fók*; *póklang* (Iloc.)

- ball** *minōkan* a ball of thread, string etc.
- bamboo** *kawāyyan* [*kawāyan*]; *tinānong*, used for tubes; *ānis*, for baskets; *fika*, *fōlo*, [*fālæ*] used for the spearblades of "*fāngkaæ*"; *māngnæ*, bamboo as "hard as iron." See: tube
- banana** *fālad*; small green: *sāking*; large, yellow: *mināyeng*
- bank of river** *flid*; *nan flid nan wānga*; *pāna*: seashore
- barb** *sālāwīd*; a spear with many barbs: *sinalawītan*
- bark** *sīpsip*; inner bark: *kōblid* [*kōbnid*]
- bark** *in/ngōngoak*—*nin/ngōngoak*; *in/ngōngo nan āsæ* the dog barks
- barn** *ālang*
- barter** *sokādek*—*sinokādko*—*masōkad*—*manōkad*. Person.: *sumōkadak*—*sinmōkadak*. *idjūak is nan sōkad*: I give in exchange. See: change.
īshugādko—*īnshugādko*—*ma/ishūgad*—*mangishūgad*. [*isækātko*; *isokātko*]
- basket** *akaæwīn* small basket, of graceful form, broad round rim, the other part conical with four "ribs."—Also: woman's small basket carried on the back.
akīd medium size, flat, no rim in front, for gathering shells
atōfang woman's basket, for vegetables
fākkéng si kātjōu small fish basket M. Sch. IX, 11
falōko basket for camote
falōang bottleshaped basket M. Sch. IX, 9
falōlang large receptacle for skulls

basket

fǎngæ man's basket, to be carried on the back, like a knapsack, with shoulder straps; the cover, *tǎngəb*, is made of rattan leaves: *tǒfon si wǎe* M. Sch. XIII, 7 and 8

fanŋt basket for salt

fŋki si mǝnok chicken basket (for ceremonies)

gǒlæg high basket (about 6 inches) M. Sch. IX, 10

twas si tjǒtjon bottle-shaped basket for grasshoppers

kalǎpit man's dinner basket, consisting of several partitions, with a string for carrying it on the shoulder

kǎttəng fish basket

kimǎta large transportation baskets at either end of a long pole, *pǎtang*, to be balanced on a shoulder

kŋæg round flat basket, diam. about 8 inches, serving as dinner-plate

kǒllæg large receptacle for rice, made of bamboo M. Sch. XIII, 4

kǒlong chicken coop J. LXXVIII

kotsǒkod earth basket

kǒyæk basket, used in fishing

lǎgshan large flat basket, no rim in front; used for *ǎngö*, boiled camote leaves. (Similar to the *akŋd*.) [The largest basket in J. XCIV; the smaller within the *lagshan* is the *akŋd*; on top of these two is the *falǒko*; then there are several *kŋæg* and the high, bottle-shaped behind the dinner-plates is the *kǒllæg*, for *fŋnǎyæ*, pounded rice.—]

lǎa a large low basket, for women, to be carried on the head

ǒkad a fish basket

sakǒlong funnel-shaped basket, the temporary receptacle for the heads brought home from a successful expedition M. Sch. XVI, 13

sǎngi man's basket, similar to the *fangæ*, but without cover M. Sch. XIII, 5

shǒlong basket suspended beneath the roof, for knife and spoons; basket in the *fǎwi* (see: buildings), containing skulls: *sholongan*

takǒtsog [*takǒtjag*] dirt scoop

tayǎn woman's large transportation basket, carried on the head and usually placed into the *lǎa*. The large basket: J. XCIII and CXXI

tǒpil dinner basket

basket	<i>toktōpil</i> children's food basket <i>tāfong</i> receptacle for thrashed rice
bat	<i>fātay</i>
bathe	<i>āmīsak</i> ; See: wash
battle	<i>falōgnid</i> (battle with modern arms: <i>kūfad</i>);
battle cry	<i>ēn/ngā/ōak</i> I shout a battle cry, challenge
be, to	[361—365]
beads	<i>apōng</i> ; of black seed: <i>gāsax</i> ; of gray seed: <i>atlākūy</i> ; red stone: <i>apōngö</i> , or: <i>sīleng</i> ; large white agate: <i>fōkash</i> of brown berries: <i>palīdbēd</i>
beak	<i>tōpkay</i>
beam	vertical: <i>tōkod</i> ; horizontal: <i>fatānglay</i> ; inclined: <i>tōklod</i> ; a beam to carry a burden: <i>ātang</i> ; I carry: <i>iatāngko</i> ; <i>fatāxwil</i> : beam at the end of which I carry.... See: pole, post, basket <i>kimāta</i>
bean	<i>falātong</i> [<i>balādong</i>]; <i>ītab</i> black and gray beans; <i>kālab</i> small green beans; <i>oākek—inoāgko—maōag</i> , Person.: <i>inoākak</i> I gather beans <i>mamalātong—namalātong</i> I go to get beans
bear	See: birth; carry
beard	<i>sāpki</i> near the ears; <i>sābok</i> at the chin; <i>sīmsim</i> any hair in the face, whiskers etc.

beat	<i>kogŏngek</i> (strike); <i>fayékek</i> (whip); <i>patŏyek</i> (kill) <i>pat/ŏngek</i> (strike) I beat the gong, the “ <i>găngsa</i> .” See: strike; knock; rap
beautiful	<i>kăwŭs ay flaén</i> “good to see;” <i>shayăkek—shinayăgko—</i> <i>mashăyăg—manăyăg</i> : I shape beautifully (pots, spears, utensils)
because	<i>tay</i> ; <i>mo kö man tay</i> : certainly because; because indeed
beckon	<i>kawătsak—kinawătsak</i> I make a sign to come near, I call by signs
bed	<i>kătén</i> (Igorot?). sleeping board in the “ <i>ăngan</i> ,” the sleeping chamber: <i>ŭlek</i> ; <i>ŭföyk</i> a mat
bedbug	<i>kŭtéb</i>
bee	<i>yăkan</i> ; bumblebee: <i>fălăngan</i>
beef	<i>făka</i> (i. e. cow) <i>ŭstja ’y nŏang</i> (meat of the buffalo)
beetle	<i>ăfib</i> ; <i>fokfoktöd</i> ; <i>kimkimi</i> cockroach
before	<i>sasăkang</i> [398]; <i>ăfus</i> , <i>ŭptjas</i> [309; 413; 446] <i>mangănăina mo...</i> : “earlier than” before the house: <i>is</i> <i>tjŭla</i> (“in the court”) day before yesterday <i>kasŭn adăgka</i> , or: <i>is kasŭn ŭgka</i>
beggar	<i>inlŭmsh</i> ; <i>inlimŏshak</i> I go begging
begin	<i>ilăbok—inlăbok—mailăbo</i> [<i>milăbo</i>] <i>—mangilăbo</i> . he begins to speak: <i>ilăböna ’y êngkălt</i>

- beginning, the** *lablabóna*; (the first); *is nan lablabóna*: beforehand;
kǎ/ilabón the beginning
- behind** *tsógok* [*tsógog*]; *is tsógok* [400; 412]; I go behind,
follow: *umónódak*; *tsogókek*: I have behind; I put behind;
(hence: I am in front;) *tsogókek síka*: you are behind me;
éngka is tsogógko! go behind me!
- believe** *abfolútek—inabfólutko—maabfólud—mangabfólud*. Per-
son.: *umabfóludak*.
- bellow** (of the carabao, water-buffalo) *in/ngǎdek nan nǎang*, the
b. bellows
- bellows** *opóop*; I work with the bellows: *opóópak*. feathers at
the piston: *tsǎdtsǎd*; tubes leading to the fire: *tófong*
[*tóbong*]; the blast, air: *sǎysuy* or: *tjáklm* (wind)
Cf. Ling Roth, Natives of Sarawak etc. II, 236 f.; Jenks,
B. I. 126 f.; Meyer u. Schadenberg, Album v. Phil.-Typen
(1891) Taf. 30; Leo Frobenius, Geograph. Kulturkunde,
IV. Teil (1904) p. 200, Asien Taf. IV.
- belly** *fóto* [*bodo*]
- belong** [107] *kǎa*: property. *kǎan tǒdí*: it belongs to that one
...*ya kǎak*....is my property, belongs to me.
- below** *is koǎpna*
- bench** *fǎngko* (Sp. banco); *tuktjúan*: sitting place
- bend** *digkǒek—dinǎgkok—madǎgko—manǎgko*. [*tikǒek, digǎek*]
bent: *nadǎgdigkǒ*; *lidǒdek—linidǒdako—malǎdod—*
minlǎdod I bend and hurt thereby (a finger etc.)
tjapǒshak—tjinapǒshak—matjapǒshan—manǎposh I bend
by laying a heavy mass upon; *mabǎkog nan awǎkna*:
his body is bent.

bend	<i>pikōdek—pinikōdko—mapīkod—mamīkod</i> I bend to a loop
beneath	<i>is kōḍpna; is kokoḍfōna</i> (beneath it); <i>is nan tsāo; is nan tsāo nan tukṭjāan</i> : beneath the chair, seat. [405]
berry	<i>pōkong; pīnéd</i>
beside	<i>is nan tsāpat</i> ; at my side: <i>is nan tsapātko [tjapātko]</i>
best	<i>kāgawīs; kāgawīs mo amīn</i> : better than all
betray	<i>ēngakak</i> (lie)
better	<i>kāgawīs mo...</i> better than; <i>makāan</i> : better in health (from <i>kaḍnek</i> I take away, e. g. sickness). <i>manākas</i> it is better [414] (probably Ilocano? vb. <i>akāshek</i> , to improve, heal). <i>manākas is umaliantāko</i> it is better that we go <i>kumawīs nan sakītko</i> : I am getting better (my sickness gets better); or: <i>makāanak</i> , see: take away, heal
between	<i>kāwa</i> [404]
beverages	<i>tāpuy</i> : rice wine; <i>fāyash</i> [<i>basi</i> : Ilocano, not Igórot], alcoholic beverage made of sugar cane; fermented by means of <i>tūbfig</i> . <i>sāfēng</i> : a fermented drink made of meat, vegetables, grasshoppers, bones etc.
big	<i>tjaktjāki</i> ; very big: <i>tjaktjagōa [tjaktjagōag; tjaktjagōra]</i> ; r is a rough sound between r and l— <i>patjaktjakēlek</i> : I make big, enlarge.
bind	<i>fālōtjek—finalōtko—mafālæd—mamālæd</i> . <i>fālæd</i> : string, wire. <i>mamālædak</i> I am bound, a prisoner, fettered. See: tie.

- bird** *ayďyăm*; young bird: *gőyad ay ayďyam*; *ďnak si ayďyam*
- bird's nest** *ďkam*; *ďfong si ayďyam* ("house")
- birth** *pafalďek—inpafďlak—maipafďla—mangipafďla* I give birth
or: *i/anďkko—inanďkko—ma/iďnak* [*mďanak, mayiďnak*]
Person.: *umďnakak. insătjăak*. "birthday:" *ďkyu ay finmalăăna*.—See: born
- bit, a** *akřt* (a little)
- bite** *kěďfak* [*křďfak*]*—kiněďfak—makěďfan—măngdəb* Person.:
inkădəbak; kumdəbak. kagďek (chew); I bite off:
angătek—inangătko—mangăngæd—maăngæd
- bitter** *inaklřd*
- black** *ngřtid* [*ngřtit, inngřtit*]; *ingitatăo* very black; *kumdəbak*
is *inngřtit* I make black, paint black; or: *pangitřtek—*
inpangitřtko—ma/ipangřtit—mangipangřtit
- blacksmith** *fufřmsha*
- bladder** *řřtjong*
- blade** of spear: *tăřfay* (*třřfay*, as part for the whole: the spear);
blade of ax: *pinăngash*; blade of adze: *săka*; of knife:
křpan
- blanket** *řwis*; *přtay*; *přtay ay pinakpăkan*: a "přtay" of best material
and make; M. Sch. VIII, 4, 5, 6.; *přtay ay băkău si falătong*:
made of "fiber of bean stalks"
kăďpas: a girl's blanket
fayăong dark blue blanket with white stripes;
a stripe: *fălid*

- blanket** *fantjāla*: white blanket with blue stripes, also: *fantjāla ay dināpi* [*tināpi*], if the stripes are broad. M. Sch. VII, 5 *ifān si ongōnga* a blanket for wrapping and carrying a child
- bleed** *djumālaak*; *fumāla nan djāla*: the blood flows out
- blind** *nakīmid*, from: *kimītek nan mātak*, I close my eyes
one-eyed *nabīshek*; *fūltsing*; *bāldok*
blind with open eyelids *fūlag*; *nakūllao*
(*nabūldīngan*: with white pupil, albino)
- blistered** *malofūbtjong*
- blond** *fuyāngyang*
- blood** *djāla* [*dāla*, *tsāla*]; *djumadjālāak*—*djinmadjālāak* I am bloody
padjalāek—*inpadjālak*—*mīpadjāla*—*mangipadjāla* I make bloody
- blossom** *fēnga*
- blow, I** *subōkak* [*shubōkak*]—*sinubōkak*—*masubōkan*—*manūbok* [*manūbog*]; *pashubōkek*: I cause to blow, i. e. I call the conjurer, the “*insūbok*,” to blow away sickness and pains; *ēngka pashūbok!* go and call the conjurer!
Person.: *insūbokak*—*ninsūbokak*
fitjōkek—*finitjōgko*—*mafītjog*—*mamītjog*: I blow, inflate
- blue** *asūl* (Sp. azur); *tīna*, *tinīna* (Sp. Iloc.); usually: *ngītīt*, i. e. black
- blunt** *na/ōpēd*; *opētjek* [*obōytjek*, *obīdek*, *opōtjek*]—*inopētko*—*maōpēd*—*mangōpēd* I make blunt, dull

- boar** *fáa* [*béa*]; *láman*: wild boar
- board** *lěshab*
- boat** *fǎngka* (Sp., Iloc.) (unknown to most Igórot); *baběł*, steamboat (Sp. vapor) *lǎkid* "a Span. bamboo canoe;" raft
- bobbin** *mogónan*; (*podónan* in Lepanto)
- body** *ǎwak* (living or dead; men or animals)
- boil, I** *inńtek*—*inńinńtko*—*ma/ńnid*—*mangńnid*; (boil water); *abfuyǎek* boil down sugar, salt; *paluǎkek* [*paluǎkek*]—*inpaluǎgko*—*malǎag*—*mangipalǎag*. Person.: *inlulǎag* it is boiling, bubbling; *lumǎag* it begins to boil
Person.: *lumǎkak*—*linumǎkak*. *linǎmag nan tjěnum*: the water boiled
tsa [*tja*] *lumǎag*: it is boiling, continues to boil.
See: cook
- boil, a** *fěyüy* (furuncle etc.); a scar from a boil: *nǎyǎman*
- bold** *mǎlěngag*; I am brave, bold: *malěngagak*
- bone** *těnga* [*tǒnga*; Samōki: *tǒngal* and: *tǒngar*]; *ńgid*
- Bontoc** *Fǎntok* [*Fǒntok*]; *iFǎntok* an inhabitant of Bontoc; *iFǎntokak* I am from Bontoc; *iFǎntok ay Igǒlot* a Bontoc Igórot. Bontoc region: *Tjǎlyǎ*, or: *Kěnsǎtjan*. (in Songs.)
- bony** *nańkod* (lean, thin, skinny)
- book** *lěblo* (Sp. libro)

border	<i>āmas</i> (part, dividing line, frontier); <i>flid</i>
bore through	<i>lushkāwək—linushkāwəko—nalūshkāw—minlūshkāw</i> . <i>tēlkek—tinlēkko—nātlek—mānlek</i> pierce the ear lobe
born	<i>finmāla</i> ("come out" from <i>fumālaak</i>); <i>ma/iānak</i> ("enfanté"). I am born as... <i>mabfōluak</i> ; <i>mabfōluak is kādag</i> I am born as a monkey, I became by birth a monkey; I make by birth, I create as: <i>fəlōūwək—finfəlōūko—nafēlōu</i> [<i>mabfōlu</i>] <i>maiānakak—naiānakak</i> (<i>ad Fāntok</i>) I am born (at Bontoc) <i>nan ongóngā ya finmāla adūgka</i> : the child was born yesterday
borrow	<i>teḡkōūwək—tinkōūko—mātkōu</i> (to borrow any object) <i>inpakawwātak is nan bīlak</i> I borrow money (<i>kaawwātek</i>)
bosom	<i>sōso</i> [<i>shōsho</i>]
both	<i>amīn nan djūa</i> : ("all two"); <i>amīn nan djūa'y mātām</i> both of your eyes
bottle	<i>bāngaw</i> ("glass"); <i>fotīlya</i> (Sp.)
bottom of a pot, jar etc.	<i>kolāngad</i> [<i>golāngad</i>]
bough	<i>pānga</i> small bough, twig: <i>pīngi</i>
boundary	<i>āmas</i> (border, part)
bow	<i>bandolay</i> (Iloc.): bow and arrows (scorned and never used by genuine Igorot)

bow down	<i>inlɪpedak—ninlɪpedak</i>
bowels	<i>fə̌ang</i>
bowl	<i>sə̌kong</i> (used also as cover for jars); <i>tjə̌yo</i> : wooden bowl. See: pot, dish, jar etc.
box	<i>ḁgə̌b</i> [<i>ḁkop</i> , <i>ḁkub</i>], also “trunk” little box, to keep utensils: <i>tə̌ktə̌kno</i>
box, I	<i>kogə̌ngek</i> (strike)
boy	<i>ongə̌nga</i> 'y <i>lalḁki</i> (“male child”); baby: <i>kə̌llang</i> ; older than about twelve years: <i>fobfḁllo</i> . Plural: <i>ongḁnga</i> ; <i>fobfə̌fḁllo</i>
bracelet	<i>sə̌ngab</i> ; see “armlet”
braid	<i>apɪtjek—inapɪtko—mḁḁpit—mangḁpit</i> . Person.: <i>umḁpitak</i>
brain	<i>ḁtek</i> [<i>ḁtek</i>]
branch	<i>pḁnga</i> ; dry branch: <i>lɪpat</i>
brass	<i>kḁtjing</i> (also: brass chain)
brave	<i>mḁlə̌ngag</i> ; <i>abə̌fḁngət</i>
bread	<i>tinḁpay</i> [<i>dinḁpay</i> ; a loan word, as the Igórot do not make any bread; Malay: <i>tinḁpay</i> : kneaded]
break	<i>pɪtnek—pintə̌ngko—mḁptən—mḁmitən</i> [<i>mḁmtən</i>] <i>fakḁshek—finakḁshko</i> [<i>finə̌kḁshko</i>] — <i>mafḁkash—</i> <i>mamḁkash</i> I break and destroy (by violence)

- break** Person.: *fumǎkashak; infǎkashak*. But: *fekǎshek* I throw
potlǒngek—pinotlǒngko—mapǒtlong—mamǒtilong I break off; *potlǒngek nan potlǒngna*: I break off a piece here
kibǒngek—kinibǒngko—makǐbong—mangǐbong break to pieces; or: *pitapitǎngek*
pa/abǒkek—inpa/abǒgko break completely, smash to pieces
ma/ikǎbkab: the last pieces broken off one after the other, in small sections, as e. g. a stick is gradually shortened
pekpǐgkek—pinekpǐgko—mapǐkpeg.—mamǐkpeg I break an arm; leg; also a stick etc.—*napǐkpeg nan lǐmak*: my arm is broken.
sokpǒtek: I break a string.
- breakfast** *mǎngan* (*mang* and root: *kan*)
- breast** *sǒso* [*shǒsho*] (of man and woman)
- breastbone** *palǎgpag*
- breath** *ngǎys; ngǎsa*
- breathe** *lalǎyak nan tjakǐm*: I draw in the air; *innǎǎsaak* I breathe;
insiyǒkak I breathe heavily with a whistling sound;
 I pant, breathe after carrying a burden: *inisiǎysuyak*
- breechcloth** *wǎnis*, for men; *fǎla* and *wǎkis*, for women. Different kinds: *sǒbut*, or: *tinǎngag*: yellowish, made of tree fiber, (*sǒbut* [*sǒfut*] means also a large bag of rice) *tinǎngag*, made in Tucucan and Biduakan
winangǐsan [*winanǐsan*]: red and blue (black)
finalongfǒngan: very fine and elaborated, "all string"
tjina/ǒkan: with red ends, tassels
tjinǎngta: white, for men
linǎnlan: for men, similar to *tjinǎngta*
fǎ/a: for men, all blue
pinǒshlan: blue with small stripes
fǎla: a little apron, also worn by men

bride	<i>umǎfong ay fafǎyi</i> ; bridegroom: <i>umǎfong ay lalǎki</i>
bridge	<i>lǎngtay</i>
bridle	<i>fugǎdo</i> (Iloc.)
bright	<i>sǎli</i> ; <i>sumǎli nan ǎkyu</i> : the sun is shining bright; [<i>somǎli</i>]; <i>pasilǎek</i> I cause to shine; I reflect light from polished metal <i>infitftjang nan ǎpuy</i> : the fire burns with a bright flame; or: <i>kǎmǎlang</i>
bring	<i>iyǎik</i> [<i>yǎik</i>] <i>—inyǎik—ma/iyǎi</i> [<i>mayǎi, mayǎli</i>] <i>—mangiyǎi</i> [<i>mangyǎi, mangyǎli, mingyǎi</i>]. Frequentat. <i>yǎiyǎik</i> . Person.: <i>inyǎiak</i> [<i>inyǎliak</i>]; <i>umyǎiak</i> [<i>umyǎliak</i>]. <i>umyǎiak</i> means often: I go and bring Causat. <i>payǎik</i> , I order to bring, I send to somebody. <i>iyǎpok—inyǎpok—maiǎpo—mangiyǎpo</i> [<i>mingiyǎpo</i>] I bring from; <i>iyǎpok ad Fǎntok</i> : I bring from Bontoc <i>isǎak—insǎak—ma/isǎa—mangisǎa</i> I bring, carry home <i>pasǎkpek—inǎskǎpko—ma/ipǎskǎp—mangipǎskǎp</i> : I bring into the house, (a pot, box etc.) Also: I order to enter <i>itǎlik</i> I bring back (return)
broad	<i>anandǎwa</i>
broil	<i>tjastwek; tjǎwǎsek</i> . See: roast
broken- hearted	<i>mafǎkash</i> , figurat. from <i>fakǎshek</i> I break, destroy
brook	<i>tabtabǎkǎw</i> (in rainy season); bed of a brook: <i>kinndǎwan</i> ; several tributaries to the river Rio Chico, which are passing through Bontoc are called: <i>kǎnnǎw</i>
broom	<i>sis/tǎ</i> ; use a broom: <i>sis/tǎk</i> , Person.: <i>insts/iak</i>

- broth** *lítang*
- brother** The same terms, only distinguished by adding: *ay laláki*, or: *ay fafáyi*, serve for both brother and sister:
ítad [*étad*]: brother, sister, is the general term for younger as well as older brother or sister.
yáñ/a: the older brother or sister; plural sometimes: *yunáña*; the oldest brother or sister was called in "old language:" *pangólo* "headbrother."
anótji [*inótji*]: the younger brother or sister; plural sometimes: *ánánótji*.
 (the second brother: *súmnid ay laláki*; the third: *karwáan ay laláki*; "there is no term for the fourth etc. brother.")
 brothers and sisters, "Geschwister:" *áki*; usually: *sináki*, two brothers or sisters; *sinág/í*, more than two brothers or sisters.
 the brother is to his sister: "*kalalakíāna*," she calls him: "*kalalakíak*," my brother.
 to a brother his sister is "*kafabfäyíāna*," he calls her: *kafibfíak*, my sister, when speaking of her to others. Or: *ítádko ay fafáyi*, *yáñ/ak ay fafáyi*, *anótjik* [*inótjik*] *ay fafáyi*.
pangólok ay fafáyi: my oldest sister (if she is the oldest child); *sinakíkami*: we are brothers and sisters, we are children of the same parents.
- brother-in-law** *kássud ay laláki*; sister-in-law: *kássud ay fafáyi*. The wife's (or husband's) sister's husband: *abfílad ay laláki*. The relationship of brothers (or of sisters-) -in-law to each other: *sinínget*.
- brow** *kítong*
- brown** *kág tílin*, "like a ricebird;" darkbrown: *ngítit* "black;" reddbrown: *inkílad*, "red;" light brown: *fakíngi* "yellow."
- bubbles, it** *inföbfobö* (*nan tjénwem*, *nan íb/ib*: the water, the spring, well). See: boil

- buck** of deer: *ōgsa 'y lalāki*
- bud** *fæā*
- buffalo** Bubalus buffelus L. (Report of the Phil. Comm. IV, p. 13f.) "water-buffalo;" (J. p. 107f.) tame buffalo: *nēang* [*nōang*]
wild: *ayāwan* [*āyāwan*]
cow: *kamfākyan*; bull: *tōt/ō*; calf: *īnanak ay ayāwan, ay nēang*. See: wedding
- bug** *āfib, fokfoktōd, kēteb*
- build** *kāpek* (make)
- buildings:** *āfong*, house; *fā/ōy* [*fā/ōü*] large house; *katyūfong* small house, hut; houses of an "āto:" *fāwi*: councilhouse of the "ato," place where the men assemble in the evening to discuss affairs and where the old men and single boys sleep; see: "councilhouse;" the stone wall around the court: *tjāpay*; the flat stones on top of this wall: *tāngfōu*; *abafāngan*, [*pabafāngan*]: house like the "fāwi," but with a larger court in front, where ceremonies are frequently performed, with slaughtering of pigs, dogs, chickens. Also dormitory for old and unmarried young men and boys.
ōlog: dormitory for the girls of an "āto." [*ōlæg*]
āllang: granary
- bull** *tōt/ō*
- bullet** *fōbālā*
- bunch** one handful of rice ears: *sinfēngé* [367]
- bundle** *fūgshong*; *fugshōngek*—*finugshōngko*—*mabfūgshong*—*mamūgshong* I pack into a bundle. bundle, i. e. one load: *axwā*

- burden** *aʷwɪd*; see: "bundle."
- burn** *pafitjǎngek—inpafittjangko—ma/ipafittjang—mangipafittjang* I cause to burn, kindle. Person.: *fumitjǎngak—finmitjǎngak* to burn (intransitive) *infifitjǎngak* to burn brightly, to be ablaze *ishũnok [isũnok]—inshũnok—ma/ishũno—mangishũno* I put into the fire; I burn wood etc. Synonym: *igtõngok nan kǎyo* (wood) *pǣak [pǣak, pũak]—pinǣak—mapǣan—[mapũan, mapǣan]—mǎmæ* I burn down, destroy by fire (houses, granaries etc.) *napǣan nan ǎfong*: the house is afire *tõdngak—tinõdngak—matõdngan*: I burn my hand, finger etc.
Also: *naǎtongan nan lĩmak*, my hand is burned (*ǎtong*: warm); *atõngak* I burn
kĩfek (kǫfek)—kinfak—makfa—mangĩfa: I burn pots; Person.: *inkǫfaak is fǎnga*
- burn, a** *malafõbtjong*
- bury** *ika/ǣpko—inka/ǣpko—ma/ikǎ/ǣp—mangikǎ/ǣp [ika/ǣpko]*; I hide in the ground, I dig a hole;
fekǎfek: I bury (at midnight) an enemy's head.
- busy** I am busy: *nay si tsak tsũnoen* ("here is to work for me"). See "work."
- but** *siǎdnay [sǎdnay] [433]*; *ya* (and)
- butterfly** *fĩnõlõfõlo*; a small b.: *akǎkob*
- buttock** *ǣpo [õpo, ǣpo]*
- button** *fũdi, fatõnis* (Sp. Iloc.)

- buy** *lagóak—linagóak—malagóan—minlágo*. [Pret.: *nilagóak*, by metathesis.] Person.: *lumagóak—linmagóak*. place for buying: *kalăgóan*.
- by** governing the agent of passive verbs: *is, ken* [390]. by and by: *is axăăni*.

C

- cage** *kólong*: chicken-basket.
- calf** *ínănak ay ayăwan* (or: *si* for *ay*); calf of the leg: *fítkin*.
- call, I** *ayăkak—ínayăkak—maayăkan—mangăyak* [*mangăyag*]. Person.: *umăyakak—inmăyakak*: I call to come. call; name: *kănak* (say). *ngăg nan kanăm si sa?* what do you call this?
fúkaăwak—finúkaăwak—mafukăăwan—mamăkaă I call loud, shout to one; Person.: *infúkaăwak—ninfúkaăwak*.
lalăyak—linalăyak—malalăyan—minlălay to call to come, to call near; Person.: *lumălăyak—linmalăyak*.
yishtëk—yinshtëk—maytshtëja to call animals.
 The call: *ytshtëja!*
- “camote”** (sweet potato) *tóki*. Varieties: *fitóklo*, brown, “the best;” *akufăngfang*, brown, inferior; *shóshog*, light brown; *patókí*, white, “better than *shóshog*,” *linókó*, brown; *lók mug*, brown; *kíweng*; *tangtănglag*; camote-settings: *finalíling*; leaves: *ăngö* (boiled as food for pigs); camote-stick: *săwan* (implement for digging up); *faăngan*: camote patch.

- can, I** *mabfálinak—nabfálinak; mabfalíngko* [mafálinak: 317]
See [298]
- canal** *álak*: dug out for irrigation of fields. See: irrigation,
trough, water. a trench: *talákan*
- carabao** see: buffalo
- care** *íkad*; I take care, I care for: *íkadak, ikádkka* etc.
ikádkáyá! care, or: help yourselves! *adíak íkad ken sika*:
I do not care for you. *sak/én nan íkad*: I shall care for
it, do it, arrange it. Also: *kíkad; kíkadak is kanéntáko*:
I shall care for, prepare our dinner. *íkadak [kíkadak] ay*
mangála: I take care to take: I help myself to it.
éläy! I do not care! *éläy umáyka!* I do not care if
you go! Or: *éläy mo umáyka. tak/én mo ma/íd káněk!*
I do not care if I have nothing to eat!
I care for: *ínongnǎngko. mǎd nongnǎngmo*: you care
for nothing, you are negligent, worthless.
I take good care (of children), provide with food:
ö/óshdek or: *nongnǎngek—ninongnǎngko*
I take care of the sick: *tokǎngak—tinokǎngak—*
matokǎngan—manǎkong (nurse)
- carpenter** *shumasháfad* (skilled in house building); see: plane
- carriage** *kalimáto* [kalomáto] (Sp. carromato)
- carrier** *kangkadsǎl* [kalikadsǎl] (Sp. cargador)
- carry** *sagfátek—sinagfátko—masǎgfat—manǎgfat* [manǎgfad]:
a burden on the shoulder
agtóek—inágtok—ma/ǎgto—mangǎgto: on the head (as
women do)
kaǎwǎlik—kinaǎwǎlik—makǎwǎli—mangǎwǎli I carry
the double basket “kimáta.” Also: *ikǎwǎlik*
ibfataǎwǎlko—infataǎwǎlko—maibfatǎwǎl I carry on a

- carry** beam on the shoulder, (*fatǎwɪl*: the beam, pole, at the ends of which the burden is fastened.)
iatángko: I carry on a beam, a burden being suspended at the middle of the beam
sakláyek—sinakláyko—masǎkluy—mandǎkluy I carry a child on my arm
abfǎik—inabfǎik—maabfǎi [*ǎbfaék—inǎfak—maǎfa—mangǎfa*] I carry a child on my back, in the wrap *ifǎn*
isǎak carry home (bring home); or: *iskǎpko*
labdǎnek I carry with both arms (a box, table etc. before my body)
alébǎdek I carry under the arm
isǎngik (*is nan itjǎgko*) I carry on my back in a basket
tapayǎdek I carry in my hand
pasǎkpek I carry into... (bring into)
ifǎlak I carry out; Infinit.: *ifǎla*
igǎǎngko I carry away to an other place
ofǎek I carry to an other place in several trips
idǎngko I carry away from a place *indǎngko—ma/ǎdan*
ita/ǎlik I carry to the rear, carry back [*itǎlik*]
 See also: "to take, to bring"
- cast away** *twasǎdko*, [*ǎwasǎdko*] (throw)
- castrate** *fitǎlak—finitǎlak—mafítǎlan—mamfítǎli*
- cat** *kǎsha* (loanword); wildcat: *ǎnyax*; *sǎláy* (coon?)
- catch** *tjipǎpek—tjinpǎpko—mǎtpab* [*mǎdpap*]*—mǎnpab*. Person. *tjǎmpǎpak*; *alǎek*: I (take) catch, get fish; or: *katjǎǎwek*. See: angle, net, trap, fish etc.
adikǎek—inadǎkok—maadǎko—mangadǎko I catch in running, pursuing; or: *apayǎwɪk* (pursue)
kǎn/nek—kǎnnak—nǎkna I catch in a trap or net; *nǎkna*: the prey. (*alǎem sak/ǎn!* catch me! *sikǎtam sak/ǎn!* catch my leg! in games)
- caterpillar** *kǎtjǎng*; *atǎtjǎ*

cease	<i>tumgôyak</i> (stop)
celebrate	<i>intêngaaxak—nintêngaaxak. tumengaaxtăko aswăkas!</i> we keep holiday to-morrow! (thus announce the boys, calling from <i>ato</i> to <i>ato</i> , a holiday proclaimed by some sacred men.) See: feast
ceremonies	<i>măngmang</i> (sacrifice a chicken; prayer etc.); Verb: <i>inmăngmangak</i> <i>mangăpuy</i> ceremony with fire in the field (or house) <i>săngfax</i> (sacrificing a pig) Verb: <i>insangfaxkămi</i> , we sacrifice... <i>manaaxwăsak</i> or: <i>tsaaxwăsak</i> I perform a less important ceremony or sacrifice. See: roast. <i>inanătăak</i> I perform a ceremony for the soul of the deceased, the <i>anăto</i> <i>ôtong</i> burial ceremony; <i>păt/tay</i> : performed in the sacred grove <i>papat/tay</i> by the priests <i>pumapăt/tay</i> ; Verb: <i>mamăt/tayak</i> (And great many other ceremonies connected with agriculture, wedding, burial, sickness, headhunting, wind and weather etc.)
certain	<i>tit/twa</i> true; a certain: <i>nan îsa ay....</i> or: <i>wodă nan...</i> there is one
chain	<i>kayăkay</i> ; brass chain <i>kayăkay ay kătjing</i> ; <i>katêna</i> (Sp. cadena)
chair	Igorot: <i>tuktjăan, katuktjăan</i> (a seat); Alab: <i>sakăban</i> ; Iloc. <i>palăngka; făngko</i>
chair for a corpse	<i>sangătjil</i> (The body, tied upon the <i>sangătjil</i> , is kept before the house several days, until it is buried)
chamber	<i>ăngan</i> , see: house

- change** *sokǎdak—sinokǎdak—masokǎdan—manǎkad*: I change anything, money, name, cloth, work, etc.
 Person.: *insǎkǎdak* [*sǎndak*; *sokǎndak*]. See: barter *ĩsublik—ĩnsublik—ma/ĩsubli—mangĩsubli*, I change money;
 Person.: *insǎbliak—ninsǎbliak*. The passive or middle: *ma/isǎbliak* [*misǎbliak*] means also: I change my place, my order with an other person; I come in turn; I take his place.
ngǎmǎtjanak [*ngomǎtsǎnak*]*—nginmǎtjanak* I change my name (*ngǎtjan*), I transform myself (in fables, tales etc.), I become.
nǎtken (from *tǎken*, other, different) changed.
- charcoal** *ǎling*
- charm** *amǎya* (a piece of bamboo, 3 inches long, in which an herb or other charm is kept; it “wins love, keeps off mad dogs, prevents defeat”); *sǎknib* a similar charm, wards off evil spirits (“*anǎto*”), misfortune, sickness. *Sǎknib*: resembles a piece of coal; “the people in the North make it; it must not be opened.” Especially strong as *sǎknib* is a “Thunder’s tooth: *fobǎ nan kǎtjo*. Considered most precious and bought at a high price.”
- chase off** *pakaǎnek*; *ibi/ibǎyko* (drive); *pashakǎngék* I chase back
- cheap** *akǎt nan lǎgona* (little its price); *nǎlagǎ* (Iloc.)
- cheat** *lokǎek* [*logǎek*]*—linǎkok—malǎko—minlǎko*; Ilocano; Igórot use besides this loanword: *ǎngǎkak*, to lie.
- cheek** *tǎmong*; near the temples: *ĩping*.
- chest** *tǎkǎb* (breast). See box, trunk.
- chew** *tamǎkek—tinamǎgko* [*tinamǎtko*]*—matǎmid*.
kagǎek—kinǎgak—makǎga—mangǎga.

- chicken** *mōnok* [*mōnog*, *mānok*]; young chicken: *īmpash* [*īmpas*]; *tjīsak*; wild chicken: *sāfag* *kōlong*: chicken coop.
- chief** of a town, appointed by the Spaniards: *plesidēnte*; not "chief," but a rich man of great influence: *gadsāngyen* [*katjāngyēn*], "primus inter pares." *nangāto*: a man of high rank (Iloc.)
- child** *ongōnga*, Plur.: *ongānga* [or: *ongōnga*]; *ānak*, Plur.: *ānānak*: son or daughter
ongōngaak: I am young.
ongōnga 'y *lalāki*,—'y *fafāyi*: a boy, a girl;
ānak ay *lalāki*,—ay *fafāyi*: a son, a daughter.
the only child of a family: *fūktong* [Or: *nan īsang*, the only]. See: baby, boy, girl, youth.
sinpānganak: all the children of a family.
umānakak—*inmānakak*: I have, I had children.
- childish** *naōngong*
- chin** *pānga*; (jawbone, used often as handle for the gong)
- Chinese** *Tjīno* [*Tsīno*]; *Sānglay*.
- chips** *sāpsap*
- chisel** *tālog*; to use a chisel: *talōkek*—*tinalōgko*—*matālog*—*manālog* (Iloc.?)
- choke** *sēktek*—*sinkētko*—*māskēt*—*mānkēt*. See: strangle, suffocate
- choose** *piltek*—*pinīlik*—*mapīli*—*mamīli*
- chop off** *fakākek*, Person. *mamākaak*; *potlōngak* See: cut

- church** *simfǎn* (loanword)
- cigar** *pinǎltjis* (from Iloc. *paltjǐsek*, I roll); *afǎno* (Sp. "Habana?")
- circular** *nalimlǐmo*. I make round: *fowǎdek—finǎwak—mafǎa—mamǎa*
- circumcise** *sigyǎtak—sinigyǎtak—masigyǎtan—manǐgyat*
- city** *ǐli*; *nan ǐli'd Fǎntok* the town of Bontoc
- clay** *bǐda*: (*pǐtek*: mud)
- clean** *apapǎkǎa* (*pǎkǎa*: white); I clean: *papokǎawek*; I am clean: *pǎmǎkǎawak*; *lulǎtek—linulǎtko—malǎlud—minlǎlud*: I clean a water channel, pipe. clean, clear water: *nalilǎngan*. clean, washed: *namǐs* (from *ǐmse*: wash)
- climb** *kalǎfek—kinalǎbko—makǎlab—mangǎlab*. Person.: *kumǎlabak—kinmǎlabak*. climb a mountain; see: "ascend." (I start to climb a mountain in order to work: *foknǎkek—finoknǎgko*. Person. *mamǎgnakak* [*mamǎknakak*]. See: go out.)
- cling** *intǎyǎnak; insǎbfǎdak*: I am hanging and hold fast to a branch
- clock** *ǐlǎsh* (Sp. reloj); *ǎlas*: "hours" (Sp.)
- close, I** *ǐnfak—inǐnfak—maǐnfan—mangǐnfan*. *tǎngfak—tinǎngfak—matǎngfan*. *ǐtangǎbko—ǐntangǎbko—ma/itǎngǎb—mangitǎngǎb* *kimǐtek—kinimǐtko—makǐmit* I close (my eyes) (*nakǐmit*:

- close, I blind) *kimttek nan matak*: I close my eyes
amomēk—inamomko—madmom I close my mouth:
amomēk nan topēkko
- close together *madjidjitako*: we are close together, we stand in one group
- cloud *lifōo*; *kalifōlifōo*: a mass of clouds. (G. Gewölk)
- club *lōlo*, a stick
- coal *kalifōn* (Sp. carbon) charcoal: *ēling*
- coast *nan tlid nan pōshong* (*pōshong*: sea)
- coat *āklang*; *lamma* woman's coat; a man's: *fādo* [*fādso*;
bādo] (Iloc.) *mamādsok*: I put on a coat (Or: I put on:
iputko; I take off: *kāānek*)
- cock *kæwitan*
- cocoanut *inyug* [*nīyog*;] cocoanut-oil: *lāna* (Iloc.);
milk of c.: *tjēnum si inyug*
- coffee *kāpi*; *kāpiak*: I drink coffee
- coffin *alōngan* (probably: "shady place," from *ālong*)
- cohabit *iyōtek—in-yōtko*. Person.: *inyōtak*.
- cold *lāteng*. *mashkāwak* [*mashkāak*] I am cold, freeze
inlakitweng it is very cold
lumāteng—linmāteng it turns cold
palakitwēngēk—inpalakitwēngko I make cold

- cold, a** *dōykak* in the throat; *mōtig* in the nose; *mamōtigak*: I have a cold.
- collarbone** *pigpīgok*
- collect** (taxes) *obōfek*—*inobōbko*—*maōbob*—*mangōbob*.
salūbek I collect provisions measured by the “salub” (Iloc.)
alubōfek; Person.: *inpasālubak*; *inpaōbobak*: I order to collect. See: assemble.
- colt** *īnānak ay kafāyo*
- comb** *sēkud* [*sōkod*; *shūkud*; Iloc.: *sakāysay*]; *sokōtjek*—*sinokōtko*—*masōkod*—*manōkod*: I comb.
- comb of cock** *falōngafīng*
- combat** *falōgnit*
- come** *umāliak*—*inmāliak*. Frequentat.: *umāliāliak*.
makālīak I come with others.
paālīek [*pālīek*]—*inpālīk*—*mipālī* I cause to come.
come!: *ālīka!* *alīkāyē!* [*āyka!* *aykāyē!*] [Or: *ikā kayā!*
'ka kayā!]
tomōliak [*tēmōliak*]—*tinmōliak* I come back
pumānadak [*bēmānādak*]—*pinmānādak* I come down;
inōsigak—*ninōsigak* I come down
fumālaak—*finmālaak* [*finmāāk*] I come out;
lumushfūdak: come out of a hole, a narrow pass, a forest...
sumāāak—*sinmāāak* I come home (to the house).
ūmdjanak [*ūmtsānak*]—*inūmdjānak* I come, arrive.
sūmkēpak—*sinūmkēpak* I come in; *paskēpek*: I order
to come in; *kalāliak* I came just now [297]
lumāsinak—*linmāsinak* I come over, across
malpōak I come from; [*mapēiak*, *mabūak*; for *malpōanyæ*
the forms: *malpānyæ*, *mabānyæ* etc. are found] *nalpōak*:
[353] [384]. Or: *umāliak ay nālpo* is... [*ay nālpo'sh...*]

come	<i>makiǎliak; mangifǎegak</i> : I come with (<i>kǎn</i>). <i>sǎnu nan nangifǎeg ken sǎka?</i> who came with you? See: to go, to approach etc.
command	<i>filǎnek</i> . (Alabdial.; Ilocano?); <i>filǎnek ta....</i> I order that.... See: order.
commander	<i>ǎpo</i> (loan-word), master, lord, leader, employer etc.; <i>mamǎlin</i> (Nom. agentis of Ilocano <i>filinek</i> I order).
community	<i>sinpangǎli</i> the united town, land.
companion	<i>ǎb/ǎ</i> (<i>ǎb/ǎ</i> means also: an other piece of the same kind: as, <i>nan ǎb/an nan kalǎsay</i> : an other shield of the same kind, shape etc.) <i>nan mangifǎeg</i> : the one accompanying, <i>nan mangifǎeg ken sak/ǎn</i> he who walks with me, my companion; <i>nan kadjuwǎna</i> [372] <i>nan kadǎak</i> my companion (of two persons;) <i>nan katǎlǎmi</i> our companion (of three persons;) see [372.]
compassion	<i>sǎgang</i> [<i>sǎgang</i>] See: I pity
comprehend	<i>kǎkkek</i> (know)
conceal	<i>ǎtafǎngko</i> (hide)
concerning	<i>is, ken</i>
cone	<i>fǎlǎfǎg</i> cone of pine
confide	<i>abfolǎtek</i> (believe)
conquer	<i>ǎmisak</i> (<i>nan fǎsǎl</i>)— <i>inǎmisak</i> — <i>maǎmisan</i> — <i>mangǎmis</i> (<i>nan fǎsǎl</i> : the enemy) <i>afǎkek</i> — <i>inafǎgko</i> — <i>maǎfag</i> — <i>mangǎfag</i>

- conquer** *ibabǫltotko*—[*fapapǫltotko*]*—inbabǫltotko—maibabǫltod*: kill by shooting (from: *bǫldug*, *pǫltok*, *pǫldog*, a gun)
- consider** *nǫmnimek* (think)
- continue** *kǎsǫn* with endings [312;] *kǎsǫngka ay ǎntsǫno!* continue to work! see: *tsa* [310]; continuation expressed by reduplication [290-294.]; continually, all day long: *iyagakyǫko*; *iyagakyǫko ay ǎntsǫno* I work continually, all day long; *iyagakyǫna ay inǎttjan* it is raining continually, all day long
- contract** *bǎsis*, *contratta* (Sp., Iloc.) *kumǎibak is bǎsis*: I make a contract.—See: agreement
- converse with** *makitotǫyak* [*mikitotǫyak*]*—nakitotǫyak*. (with: *is*, *ken*)
- cook** *otǫek—inǫtok—maǫto—mangǫto*.
Person.: *umǫtoak—inmǫtoak*; *inǫtoak—ninǫtoak*.
luylǫyek—linuylǫyko—malǫyluy—minlǫyluy: I cook too much, too long
- cool** *akǫt ay lǎteng* (“a little cold”)
- cool, I** *palakitwǎngkek* (cold); *padengnǎnek* (*nan tjǎnum*: the water)
- copious** *mǎl/an*; *mǎl/an nan kǎtjǫu* copious, plenty are the fish
- copper** *kǎnfang* [*kǎmbang*]
- corn** *pǎki* (maize)
- corpse** *ǎwak*

corpulent	<i>alalámësh</i>
cost	<i>kad nan lágõna?</i> how much does it cost? (how much is its price?; <i>lãgo</i> , price) <i>nan lágõna ya lĩma'y pēsosh</i> it costs 5 pesos <i>kad sa?</i> "how much is this?"
cotton	<i>kãpis</i> [<i>kãpis</i>]
cough	<i>inõkokak—ninõkokak</i>
councilhouse	<i>fãwi</i> . Also sleeping house for unmarried and old men and for young boys. Similarly constructed is the " <i>pabafãngan</i> " [<i>abafõngan</i> ,] which has however in front a spacious, long court, called: <i>tjĩla</i> (its stone wall: <i>tjãpay</i>), while the court of the <i>fãwi</i> is semi-circular and small. At the <i>fãwi</i> the men of an <i>ãto</i> , town-section, assemble in the evening to discuss matters of interest to their <i>ãto</i> ; these two public structures form the " <i>ãto</i> ," a name given first to the public property of a town section, and transferred from the buildings to the whole town section and its inhabitants, as the Igórot assured.—Strangers go first to the " <i>ãto</i> " and send from there for the man they want to deal with. Most sacrifices are performed in the court of the <i>pabafãngan</i> , a few also in the court of the <i>fãwi</i> . At the <i>ãto</i> there are: <i>ãfong</i> the house, with a fireplace: <i>anitjũan</i> ; <i>tjĩla</i> the court, <i>tãngföu</i> or: <i>tjãpay</i> flat stones on top of the enclosing wall, on which the men sit <i>bõshä</i> [<i>bõshê</i>] a post with a roughly carved head; " <i>anĩto</i> -post" <i>kaninitjũan</i> a fireplace in the court <i>falõlang</i> a basket with human skulls, trophies of feuds
count, I	<i>iãpek</i> [<i>iyãpek</i>] <i>—inidpko—mãyab</i> [<i>ma/ĩab</i> , <i>mĩyap</i>] <i>—mangĩap</i> . Person.: <i>inyãpak</i>

- counting stick** *kɪdab*; *kidǎfak*—*kinidǎfak* I cut notches into a counting stick; the notches denote days of work etc.
- country** *tɪli*; fellow countryman: *sinpangtɪli*
- courageous** *mǎlɛngag*
- court** *tjɪla*; *is tjɪla* outside of the house
- cousin** *kǎyɛng* (*kǎyɛng* is also the familiar address of intimate male friends of equal age)
- cover** *tǎngɛb*; *lig/ǎ*: cover of a basket (or a winnowing tray); *tótjong*: woman's head cover
- cover, I** *ɪnfak*; *tǎngfak*; *itangǎbko* (close.)
kafónak: I cover with earth, sand etc.
inkólɔbak I cover the eyes with my hand, so as not to see
- cow** *fǎka* (Sp. vaca); of the buffalo: *kamfǎkyan*
- coward** *ögiǎdan* [*ügiǎdan*, *égiǎdan*]; *ögiadǎngka!* you are a coward!
- crab** *ǎkkamǎ*; claw of a crab: *apǎngoy*; crabs in the irrigated rice field: *sǎngan*
- crawfish** *pashǎyan*
- crawl** *lǎmnekak*—*linǎmnekak*; *inlokólokak*—*ninlokólokak* I crawl into a hole; *ɛngkót songak* [*ingkót jongak*]—*nɛngkót songak*
- crazy** *nālōǎlǎ* [*nǎlyǎlyǎ*]

create	<i>patofǽk—inpatǽfǽk—maipatǽfǽ—mangipatǽfǽ</i> : I make grow; I create salt, trees, water...
creek	<i>kǽnnaǽ</i> ; <i>tabtabǽkaǽ</i> (brook)
crocodile	<i>fuǽya</i> [<i>buǽya</i>] (loanword)
crooked	<i>nadigdigkǽ</i> ; <i>digkǽk</i> : I bend
cross water	<i>kitjǽngk—kintjǽngko—makǽttjang—mangǽttjang</i> : Person.: <i>kumtjǽngak—kinumtjǽngak</i>
crow	<i>kǽyang</i>
crow, to	<i>ingkokǽǽkak</i> [<i>ǽngkokǽǽkak</i>]— <i>ningkokǽǽkak</i> <i>nǽngkokǽǽk nan kaǽwǽtan</i> the cock crowed
crush	<i>tǽktǽkek</i> (forge; hammer)
cry	<i>fǽkaǽwak</i> (call); Person.: <i>infǽkaǽwak</i> <i>inǽkaak—ninǽkaak</i> I cry, weep <i>ǽn/ngǽǽoak</i> ; <i>inkolǽluak</i> I cry to the enemy, challenge
cultivate	<i>inlǽpisak—ninlǽpisak</i> : I clear the ground for a field, I weed; I dig: <i>inkǽykayak</i>
cup	<i>sǽkong</i> [<i>sǽgong</i>]
cure, to	<i>bǽksak</i> (<i>bǽkesh</i> : medicine); <i>akǽshak</i> (Iloc.) See: blow
curly	<i>kǽlod</i> ; <i>nakǽlod</i> : a Negrito
custom	<i>ǽkad</i> [<i>ǽkad</i>]; <i>sǽya nan ǽkǽdmi</i> this is our custom

cut, a

fǎkag, a wound

cut, I

fakǎkek—finakǎgko—mafǎkag—mamǎkag I cut off a part of the body (head etc.) *mamǎkaak* I go headhunting
pǝtǝak [*putǝak*; *podǝak*]—*pinǝtǝak*—*mapǝtǝan*—*mamǎto* I cut off a part of the body

sibǝek—sinǝbok—masǝbǝ—manǝbǝ I cut down (a tree, wood) Person. *insǝboak*

tiblǎek—tinǝblak—matǝbla—manǝbla I cut down (a tree)
kǝkǝtjek [*kǝkǝtjek*]—*kinǝkǝtko* [*kinǝkǝtko*]—*makǝkǝd* [*makǝkǝd*] I cut (wood, meat, camote, my finger etc.)

mǎkǝdak I cut myself by accident

lǎkidak—linǎkidak—malukǝdan—minlǎkid I cut up the body

lǎngshek—linangǝshko—malǎngesh—minlǎngesh I cut big logs across in the middle

longshǝtak—linongshǝtak—malongshǝtan Synonym for *lǎngshek*

potlǝngək—pinotlǝngko—mapǝtlong—mamǝtlong I cut out a piece from the middle, I cut across

potlǝngak—pinotlǝngak—mapotlǝngan—mamotlongan I cut off a piece at an end; (Nom. ag. form uncertain)

ukǎdjak [*ǝkǎtsak*]—*inukǎdjak*—*ma/ukǎdjan*—*mangǎkad* I cut off an animal's neck

lafǎkek—linafǎgko—malǎfag—minlǎfag I cut up the body, or a limb; cut into larger sections; carve.

takǝbek—tinakǝbko—matǎkib—manǎkib I cut to small pieces; Person.: *tumǎkibak—tinmǎkibak*

sengpǎdek—sinengpǎdko—masǝngpad—manǝngpad I cut off weed, high grass; I cut down, fell a tree

kǝltak—kinǝltak—makǝltan—mǎnglǝt I cut the hair (*nan fǝok*)

pinǎngek—pininǎngko—mapǝtnang I cut with the ax
pǝtnang

wasǎyek—inwinasǎyko (!) —*mawǎsay* I cut with the working ax *wǎsay*

kipǎnek—kinipǎngko I cut with the knife *kǝpan*

D

- daily** *kaǎkéǎkyu; kawwakawwǎkas*
- dam** *lǐnged* (in the river)
- dam off** *saǎpek* [*saǎpek; saǎbek; sa/ǐpek*]—*sinaǐbko*—*masǎib* [*masǎöb*]—*manǎib*; Person.: *insǎibak*—*ninsǎibak*: I dam off a part of a pond or river, to catch fish, to irrigate etc.
- dance** *talǐfeng* men's dance (to the sounds of gongs; one man behind the other, in a circle, whose center is at the dancers' left side)
Verb: *intalǐfengak*; or: *manalǐfengak*
tjǒlax man's dance, performed by a single (rarely two) dancer who executes, with ax, spear and shield, pantomimic gestures suggestive of attacking and beheading an enemy; thus he moves about the dancers of the *talǐfeng*.
Verb: *manǒlaxak* [*manǔlaoak*]; the solodancer: *nan manǔlax*
tǎdjek man's dance upon one spot, to the slow spondaic sounds of the gongs; a solemn religious dance.
Verb: *manǎdjekak*
sǎgni women's dance, performed with outstretched arms; the women are marking time by stepping upon one spot, holding tobacco leaves in their hands.
Verb: *manǎgniak*
mangǎngsaak I beat the "gangsa" (gong) to the dance
nan mamanpǎngo the dance-leader, whose various steps and motions the others imitate while following him
tatalǐbnan the place where the dance is executed

danger	<i>kakā/īgēt</i>
dark	<i>abafulñget; angñgetāw</i> . it grows dark: <i>fumulñget; āngēb</i> dark caused by clouds. See: black.
dash	<i>fakāshek</i> (I dash to pieces; break) See: throw
daughter	<i>ānak ay fafāyi</i> (child)
daughter-in-law	<i>ināpo ay fafāyi</i>
dawn	<i>wñid; si wñid [is wñid]</i> at dawn; <i>mawñid</i> it dawns
day	<i>ākyu [āchu; rarely; ch like the German guttural spirant]</i> <i>adwāni, idwāni</i> to-day; <i>id kawaksāna</i> on the same day <i>is kāsñ wākas, kasñ aswākas</i> day after to-morrow <i>id kasñ ūgka, adidūna</i> day before yesterday <i>is nan sin ākyu</i> a whole day, all day long <i>kaākéākyu; kawakawākas</i> every day <i>iakakyūko [iyakakyūko]—īniakakyūko</i> ; I continue all day long <i>mapātā, mawñid</i> it is getting day <i>mawwākas [mawākas]</i> an other day is breaking <i>is kāsñ ākyu</i> on the next day, or: an other day <i>tēngaw</i> a day of rest, a holiday See: [413]
dead	<i>nadōy [nadāy]; mapadōy</i> killed; <i>mamadōy</i> dying; <i>īgāy kadōy</i> not yet dead, not quite dead
deaf	<i>tāwēng; matāwēng</i> deafened
dear	<i>ayāka nan lāgōna; tsatsāma nan lāgōna</i> "its price is very much, very high;" <i>malēyad</i> beloved; <i>leyādko</i> my dear.

death	<i>ĩdöy</i> [<i>ĩtöy</i> , <i>ẽdöy</i> ; <i>ødöy</i>]; <i>kadöyan</i> : time, place of death; death
death-chair	<i>sangǎdjil</i> . See: chair.
debt	<i>õtang</i> ; I am indebted, I owe: <i>wodǎy nan otǎngko</i> (Iloc.)
deceive	<i>ẽngakak</i> (lie); <i>loköek</i> (cheat)
declare	<i>kǎnak</i> (say)
decorated	<i>na/ikalǎyan</i> with ornaments, figures carved or burned into wood <i>ikǎlayak</i> I carve, scratch, burn, cut into wood [<i>likǎyak</i>]
deep	<i>adadsǎyim</i>
deer	<i>ögsa</i>
defeat	<i>ipapǎltotko</i> ; <i>ǎmisak</i> ; (I conquer); <i>ǎfǎkek</i> I win a battle, a contest
defile	<i>tjitjingǎdek</i> ; <i>patjingǎdek</i> (make dirty)
deity	<i>Lumǎwig</i> [or: <i>Kamfǎnyen</i> , also <i>Fǎni</i>]
delay	<i>tjumǎngazak—tjinmǎngazak</i>
deny	<i>adĩk</i> I do not; I refuse to do
depart	<i>kǎmǎanak</i> (go away); <i>kayǎtjek</i> (abandon)
deride	<i>angangöek—inangángok—maangǎngo—mangangǎngo</i>

descend	<i>pumānadak</i> [<i>bumānadak</i>]; <i>inōsigak</i> (go down)
desire, I	<i>lēytjek</i> (like)
destroy	<i>lufūkek</i> — <i>linufūgko</i> — <i>malūfug</i> — <i>minlūfug</i> (destroy people, animals, by water, fire, battles, earthquake); <i>fakāshek</i> (break);— <i>pāak</i> (burn); <i>pakaawāshek</i> — <i>inpakaawāshko</i> <i>mapakāawash</i> I destroy, spoil (a knife, watch, hat etc.)
dew	<i>olmō</i> (<i>is nan fibikāt</i> , in the morning)
dialect	<i>kālī</i>
diarrhea	<i>ogyōk</i> ; vb.: <i>inōgyokak</i>
die, I	<i>inidōyak</i> [<i>inödōyak</i>]: I am on the point of death, I die; <i>mamadōyak</i> : I am dying; <i>mapadōy</i> : killed; <i>madōyak</i> [<i>madāyak</i>] <i>—nadōyak</i> : I am dead
difference	<i>katēkken</i> ; <i>ngāg nan katēkken nannāy is nantjāy?</i> what is the difference between this and that?
different	<i>tēkken</i> (other)
difficult	<i>sīkap</i> ; <i>nalfkad</i> (Iloc.) <i>sīkap nan kasuluōna</i> [<i>kasuluāna</i>] it is difficult to learn it
dig	<i>kā/ūpak</i> [<i>ka/ōpak</i>] <i>—kina/ēpak</i> — <i>maka/ēpan</i> [<i>makaōfan</i>] “dig a hole” (<i>īka/ēpko</i> : I inter, bury the dead) <i>kaykāyek</i> — <i>kinaykāyko</i> — <i>makāy kay</i> ; or: <i>abkāek</i> — <i>inābkek</i> I dig in the field with the implement, a stick: <i>kāy kay</i> <i>fekwālek</i> — <i>finekwālko</i> — <i>mafēkwal</i> I turn the soil of a field
diminish	<i>kaānek</i> (take off)

din	<i>dõngeg; dõmõngeg</i> : it makes a din, noise I make noise: <i>dæmõngekak</i>
dine	<i>mǎnganak</i> . See: eat
dinner	<i>mǎngan</i>
dip into water	<i>itapẽkko—intapẽkko—maitǎpek—mangitǎpek</i>
dipper	<i>k'a/õd</i>
direction	<i>mǎ/yöy</i> . “ <i>intõ nan mǎ/yöy ad Tukũkan?</i> where is the way to Tucucan?” (Root <i>üy</i> , or <i>öy</i> : to go; prefix <i>ma-</i> : passable; gangbar) <i>ǎla</i> : the direct way [318]; <i>nan ẽngko</i> my going, my direction
directly	Verb: <i>tsaotsǎoshek</i> I go, do directly, <i>panǎashak</i> [317]
dirt	<i>tjĩngud; pĩtek</i> (mud)
dirty	<i>matjĩngud, matjitjĩngud; patjingǎdek</i> I make dirty; dirty, slovenly, wicked, vulgar: <i>kakaʔsu</i>
disease	<i>sakĩt; nǎyæ nan ǎwak</i> ; I am diseased by the influence of an evil spirit: <i>nayæiak. insǎkitak</i> I am ill
dish	<i>kĩæg [kĩag]</i> of wickerwork; <i>tjæyæ</i> a wooden dish; <i>bangǎnan</i> a wooden dish: M. Sch. XIV, 4, 5.
dislike, scorn	<i>ongõsak—inongõsak—maongõsan</i>
distance	<i>kaadsaæwĩna [kaadsowĩna]</i> = its distance; a short distance: <i>kõkkõkẽdna</i> ; the distance, space between, interval: <i>nan tjẽgang</i>

- distant** *adsaxwi* [*adsowi*]
- distribute** *iwalǎsko—inwalǎsko—maiwǎlas—mangiǎlas*: I distribute men to different places
igaktjǎngko—inigaktjǎngko—maigǎktjeng I hand around
 Also: I pay out wages to a group of men
iwadwǎdko—iniwadwǎdko—ma/iwǎdwad—mangiǎdwad
 I distribute meat, his portion to each
- dive** *inlǎdebak adsǎyim* I dive “inside” the water; *lǎmnekak*
- divide** *tjatǎkek—tjinatǎgko—matjǎtak—manǎtak*
kadjuǎdek; kat’lǎek; kapǎtek; kalimǎek [*kalmǎek*] [370]
 I divide into 2, 3, 4, 5 parts
tjatǎkek is *ǎngsan*, or: *angǎnek ay manǎtak* [*manǎdak*]
 I divide into many parts, or: *amǎsek—inamǎsko—maǎmas—mangǎmas*
- divorced** *kaǎtjang; initjǎngkǎmǎ* we are divorced
- dizzy** *aliwǎngkek—inaliwǎngko—maalǎweng* I make dizzy
maalǎwengak—naalǎwengak I am dizzy
- do** *ǎkak—inǎkak—maǎkan—mangǎkan*. Durative and Frequent.: *ǎkakak* (I act, behave)
ǎngnek—inǎngnek (Infinitive: *inǎngnǎn*)—*maǎngnǎn—mangǎngnǎn*. *makaǎngnǎnak* I can do
ngǎg nan ǎkanyǎ? what are you doing? “what is the matter with you?”
ngǎg nan ǎmad ken sǎka? how do you do? (“what happens to you?”)
nan ikǎkan the acting; the action; the behaviour;
ngǎg nan ǎkǎnyǎ ay inlǎpay? or: *ngǎg nan angnǎnyǎ ay inlǎpay?* how do you play? [358]
- dodge** *ikisyǎko—inikisyǎko—maikǎsyǎg—mangikǎsyǎg*: I dodge spears, stones etc.

- dog** *ášæ* [*ášhæ*; *ášu*]; young dog: *ókén*; male, female dog: *ášæ ay laláki*, *ay fafáyí*.
mikiášsuak [*makiášsuak*] I eat dog (in company with others) [300]
padsongan si ásu a stick to lead a dog M. Sch. XIV, 7.
nafangkílan dog collar.—Names for dogs: *Pókæ*, a dog with white hair; *Láfang*, with a white mark around the body between fore- and hindlegs; *Tílin*, “ricebird” (“*tay inkílad nan tsædtsædna kag tílin*: because its fur is red-brown like the ricebird”).
- door** *pánguan* [*pángæwan*, *bangoan*]; *is kapángæan* at the door; (*padsípad*: stalks placed before the door as sign “entrance forbidden;” *ipadségko—inpadségko—maipádseg—mangipádseg*: I set up warning sticks)
- “dormitory”** for young men, boys, old men: *pabafængan* [*abafængan*]. See: council-house. for girls: *ólog*.
- double, I** *mamiduáek*
- doubt, I** *éndjuadjúæk—néndjuadjúæk* [169] (Iloc.)
- down** *is kóǎpna*. See: go, fall, descend etc.
- draw** *kuyútjek* (pull); draw away by force: *ogpátek* (pull)
- dream** *íitao*; *itáowek* [*itáæek*]*—initáæko* I dream of; Person.: *infææwak*.
- dread** *umögiáðak is...* (fear)
- dress, I** *ipuíko* (put on); undress: *kaánek* (take off); *fadsóak nan awácko* I put on my coat; or: *mamáðsoak*; *inwáðnisak*: I tie around the breechcloth; *mangíwisak* I put around my blanket etc. See: blanket; breechcloth; coat; girdle; hat; jacket; skirt.

- drill holes** *lushkǎwewek* (pierce)
- drink** *inunek—ininǎmko—mañnum—mangñnum.*
 Person. *umñnumak—inmñnumak*
 drink empty: *angkǎyek*; a babe drinks, nurses: *insǎso nan ongóna*
- drip** *indǎd/dǎd nan tjǎnum* the water drips; *inñsi/ñsig* it is dripping
- drive** *pakaǎnek—inpakaǎngko—maipakaǎan—mangipakaǎan* I drive away
pashakǎngkek—inpashakǎkongko—maipashakǎkong—mangipashakǎkong I drive back, or: *ipalayǎwako* I put to flight
pangwǎshǎwewek I drive down stream (on the banks)
panlǎnek [panlǎngkek] I drive up stream (on the banks)
tokǎkek I drive back
ibibǎyko—inbibǎyko—maibǎböy I drive, chase animals
isatjǎtko—insatjǎtko—maisǎtjed I drive (game) into a narrow place without egress: *ka/isǎtan*
pangudjidjǎtek I drive to the rear, back
- drop, I** *yakyǎkek—inyakyǎgko—mayǎgyag—mangyǎgyag*
ǎktsǎkek—inǎktsǎgko—maǎktsag [ma/ǎktsak]
- drown** *anǎtjek—inanǎtko—maǎnod [maǎnud]—mangǎnod [mangǎnud]; maǎnodak [maǎnudak]* I am drowned
- drug** *bǎkesh [pǎgis; bǎgös; pǎkesh etc.]*
- drunk** *mafǎteng; infǎtengak* I am drunk; *fotǎngkek*: I intoxicate, make drunk
- drunkard** *umñnum is fǎyash* a drinker of “fǎyash”
 (See “beverages”)

drum	see: gong
dry	<i>malǎngo, nalǎngo</i> ; dry, withered <i>namǎkan</i> ; dry wood: <i>lǎpad, bǎding</i>
dry, I	<i>langǒek—linǎngok—malǎngo</i> ; <i>malǎngoak</i> I am dry, lean, feeble; <i>mamǎkanak</i> I am dry (after rain, bathing etc.)
dumb	<i>ngǎngak</i> ; <i>mangǎngǎkak</i> I am dumb
dust	<i>tjǎpǝg</i>
dwell	<i>intedǎeak—nintedǎeak</i> ; I dwell alone <i>mǎdgǎnak</i>
dwelling	See: building; council house; house; dormitory
dye	<i>kumǎibak is inngítit</i> "I make black;" <i>kumǎibak is impǒkǝ</i> "I make white" etc. <i>pangitǐtek</i> I dye black (dark) <i>tinǎdek</i> I dye blue <i>pakilǎdek</i> I dye red

E

each	<i>washtjǐn; amǐn</i> (all) [139] <i>washtjǐn sin tsa</i> ; or: <i>sintsaťsang</i> each single
eagle	<i>kǒlling</i>
ear	<i>kǒweng</i> ;

- ear of rice** *sinlūi*; or: pod of beans, peas, an ear of grain etc.
- early** *is aṛḍḍani* (soon); I come early: *umalḍliak is fibiḥbikat* (early in the morning); earlier than.... *mangḇnḇna* [*mangonḍna*] *mo*..... See: morning
- earring** *sīngat* (collective term); *pinangpḍnga*: of gold; kidney shaped: *sīngsing*. *ībit*, long, see M. Sch. pag. 14, fig. 4. slit in the lobe: *telek*; enlarged by an earplug: *sḥēp*
- earth** *lūta*
- earthquake** *yḍka*
- east** *fālāan si ḍkyḇ* (sunrise). People living east from the Bontoc region: *iKakayḍn* ("Cagayan")
- easy** *malmalḍnōy*; or: *mḍktek*, easy to do, lit.: known, passive of *kḗkkek*
- eat** *kḍnek—kinḍngko—mḍkan—mḍngan*. (to eat rice, vegetables, fish.)
 Person. *mḍnganak—nḍnganak* and: *kḍmḍnak—kḥnmḍnak*
 Frequent. *manganmḍnganak*;
mḍkikanak [*mḥkikḍnak*] I eat with others
 Person. *inḍfongak*; *inḍfongak ken sḥka* I eat with you, I share your meal
manḗtsḍak [*manḍtjḍak*.]: eat at noon; lunch: *tḗtja*.
angkḍyek [*angkḍyek*]*—inangkḍyko—maḍngkay*
 [*mḍngkay*] I eat all up; *nḍngkay*: "nothing is left."
īstjak—inīstjak—maīstja—mangīstja. [226-228] I eat meat
fushḥkek—finshḥgko—mḍbshug I eat my fill
nḍbshugak: I am well satisfied eating; I have enough
mikiḍḍsuak eat dog (in company) (or: *īstjak nan ḍsḇ*)
ikatḍkok—inkatḍkok—maikatḍko—mangikatḍko I eat, live on

- eat** *infilagtǎko*: we are eating at a feast, a wedding, funeral etc.
shubshǔbak I eat secretly and greedily; *angǒfak* I eat greedily
- edge** of an ax, knife: *tǒpek* ("mouth"); edge, border: *ǎlid*
 (banks of river)
- eel** *tǎlid*
- effort** I make an effort: *yaǎngekek—ǎnyaǎngǎkek—mayǎngǎkǎy*
 [238; 317]
- egg** *ǎtlog* [*ǎtlog*]
- eight** *wǎlo*; eighth: *mangawǎlo* [*maygawǎlo*]; 18: *sin pǒ'o*
ya wǎlo; the 18th: *mangapǒ'o ya wǎlo*; 80: *wǎlǎn*
pǒ'o; the 80th: *mamitwǎlo'y pǒ'o*
- elbow** *sǎko*
- eleven** *sinpǒlo ya ǎsa*; the 11th: *mangapǒ'o ya ǎsa*
- emerge** *tjumǎkaak—tjinmǎkaak*
- empty** eaten up, used up: *nǎngkay* (*angǎyǎk*) [*nǎǎngkay*]; I
 empty: *atǒnek* (remove); *kǎǎnek amǎn nan intedǎe* is
nan ǎǎnga I take out all that is contained in the jar, I
 empty the jar; not quite empty: *igay kǎpno* not full.
- embrace** *kǎǎwek—kinǎǎwek—makǎǎwǎ* [*makǎǎwǎy*]
 [*makǎǎwǎy*]*y*—*mangǎǎwǎy*
- end** pointed end: *ǎdso*; blunt end: *ngamngǎmna* (-*na*: its
 end); end at the lower part: *nan koǎpna*; end of a story,
 of a ceremony, of an action, of an event: *anǎngosh*; *is nan*

- end** *anǝngosh*, followed by genitive of noun or Nomen actionis, is used as prepositional idiom, like "after," temporal.
Idiom: "here is the end; that is all:" *kǝtjǝng tji*.
- end, I** *amkǝek; fǝǎsʰek; lipǎsʰek*. (accomplish).
- enemy** *fǝsʰul* [*fǝsul; fǝshol; fǝshʰul; bǝsol; bǝshol*]
—final *l* of *fǝsʰul* is a slight bilateral lingual stop; possessives are suffixed to *fǝsʰu*: *fǝsʰuk; fǝsʰum. infǝsʰulak* I am hostile;
fumǝsʰulak I am becoming an enemy.
- enough** *adǝ; adǝ sa!* this is enough! "stop!" "this will do;"
ǎǎlǎna, ʷmǎnǎy it is enough; *ǎǎlǎna nan katsaktsǎkna*:
he is tall enough ("his size suffices"); it is not enough,
something is lacking: *kǝlang*, or: *adǝ ʷmǎnǎy*;
kǝmtjeng: there is enough for all.
- enrich** *pagadsǎngyǝnek—inpagadsangyǝngko*.
- enter** *sǝkpek—sinkǝpkǝ—mǎskǝp—mǎnkǝp; sǝkpek nan ǎfong* I
enter the house
Person.: *sǝmkǝpak—sinǎmkǝpak*; or: *inpangasǝkǝpak*.
paskǝpek—inpaskǝpkǝ I make enter, lead into (the house)
pasisǝkpek nan mǝnok: I make enter frequently chicken
into the coop: I hatch, raise chicken; *pasisǝkpek nan fǝttug*
I raise pigs (I cause them to go into the pigpen).
- entice** the enemy into an ambush: *ibangbǎngok*. (I mislead)
- entire** *nan amǝn ay....*
- entrails** *fǝǎng* [*fǝǎng*].
- equal** *kǎǎgna* (its equal); *kǎǎgna mo...* equal to...; *nannay ya nantjǎi kǎǎgna*: this and that are equal. *minǝsu* of equal length, size.

equal	<i>kǎāg nan kǎam nan kǎak</i> : you have equally much, just as much, as I. make equal: <i>isǎek—int̃suk—maʔsu</i> .
escape	<i>lumǎyaʔak—linmǎyaʔak</i> ; <i>palayǎʔwek</i> : I let escape, let go out of a cage, stable
evaporated	<i>mǎstjok</i> ; <i>nǎstjok nan tjǎnəm</i> : the water has evaporated
evening	<i>misǎyaʔ</i> (late afternoon) [<i>nisǎyaʔ</i>]; <i>sidsidsǎmna</i> at sunset; till evening: <i>inkǎna's sidsidsǎmna</i> ; this evening: <i>mastjǎm si ǎʔnin</i> . (<i>mastjǎm</i> : early part of night)
ever	(for ever) <i>kaʔwǎkkaʔwǎkas</i>
every	<i>washtjǎn, amǎn</i> ; [53; 139]; everybody: <i>amǎn ay tǎkʔ</i> ; everything (all utensils, cloth etc. in a house) <i>amǎn ay kǎngnǎn</i> ; everything: <i>ǎlǎy ngǎg</i> [<i>ǎlǎngǎg</i>] or: <i>nan ǎmǎn</i> ; everywhere: <i>ǎlǎy int̃ǎ</i> ; or: <i>kabfatǎfatǎʔwa</i> , or: <i>is amǎn ay fatǎʔwa</i> "in the whole world."
evil	<i>ngǎāg</i> ; <i>lǎʔwa</i> : evil, wrong, forbidden.
except	<i>ketjǎng</i> [327; 408]; <i>ketjǎng—adǎ ǎngkay</i> ; <i>mo adǎ ǎngkay</i>
exchange	<i>sǎkad</i> (<i>shǎgad</i>); <i>idjǎak is nan sǎkad nan tǎfay</i> : I give in exchange for the spear. See: barter, change
exclaim	<i>fǎkkaʔwak</i> (call); <i>yaǎngekek ay ǎngkǎlǎ</i> (effort)
excrements	<i>tǎe</i> [<i>tǎ/i</i>]; place: <i>kataitǎyan</i> ; Verb: <i>tumǎiyak</i>
expect	<i>sǎdek</i> Person. <i>sosǎmedak</i> [<i>shoshǎmedak</i> ; <i>shǎshǎmǎedak</i>] (wait); <i>ililǎek</i> I keep looking out for (see)

expel	<i>pakăđnek</i> (drive away)
expensive	<i>ăngsan nan lăgöna, tsatsăma nan lăgöna</i> : “much; too much is its price”
explain	<i>ikwănik—inikwănik—ma/ikwăni</i> (“to tell about”) See: show: <i>ġtjuk</i>
extinguish	<i>padđyek</i> (kill) <i>nan đpuy</i> I kill the fire
eye	<i>măđă</i> [<i>măta</i>] his eye: <i>măđăna</i> ; sore eyes: <i>kamăta</i> ; cross-eyed: <i>nalfid</i> ; I am cross-eyed: <i>nafălyak nan mătak</i> ; short-sighted: <i>makăđlab</i>
eyebrow	<i>kġtjöy</i>
eyelid	<i>tangtăngėb si măta</i> ; the white of the eye: <i>đki</i> [<i>đkă</i>]. See: close, open

F

face	<i>kămis; đngash</i> [<i>đngash</i>]
face, I	<i>sasakăngek</i> : I stand in front of
fair	<i>kăwġs</i> (good)
fall	<i>misġptjagak</i> I fall in walking, I stumble and fall <i>misăkăwăk</i> I fall from a tree, a roof, a ladder, the top

- fall** *maǎktsagak* [*meǎktsagak*]; *inǎktsagak* I fall from a tree, roof etc. (persons only)! *ǎktsǎkek* I make fall
mayǎgyagak [*ma/iǎgiagak*] I fall from top;
mǎdöbak I fall, of things; tumble in. (the sky, a stone, a house etc)
madǎgǎngak [*matokǎngak*] I fall over; stand and fall; (persons, being feeble); *tokǎngek* I cause to fall
madukǎdukǎngak [*madugadugǎngak*] I almost fall
madǎkǎdak I stand and fall over: a tree, a chair; (things)
intöytoy nan tjénǎm: water falls over rocks. See: drop
- false** *adǎ tit/twa* (not true); unreliable; fickle
- family** *sinpǎngǎnǎk* parents and children [59; 60]
sinpǎngǎpǎ parents and grandparents, ancestors
sinpǎngǎfǎng the family in one house;
sinpǎngǎfǎng ay Igólot an Igórot family
- fan** *yǎbyab*; I fan: *iyǎbyabak*
- far** *adsǎwǎi*, *adadsǎwǎi* [*adadsǎwǎi*];
a very distant place: *adadsowǎn*
umadsǎwǎiak I go far; *umadadsǎwǎiak* I go farther;
paadsǎwǎitek I send far away; *maadsǎwǎiak*: I am far
- fast** expressed by *kamǎek*, I hasten. *kamǎek ay umǎli* I come fast [317]
faster: *kakamǎek ay...* I hasten more to.... [*pin-*: 296.]
Person.: *inkǎmuak*, *inkakǎmuak*
- fasten** *tǎǎngko* (fix) See tie, nail, bind
- fat** thick, corpulent: *alalǎmǎsh*; *lumǎmisak* I am getting fat
- fat meat** *lǎnǎb*: bacon: *fǎlad*

- father** *āma*; old man: *āmāma*; plural: *amām/ma*; *amāmaak*
I am old; father and child: *sināma*; I am father of many
children: *makānakak*; *umānakak* I am the father of a
child; *amāek*: I have as stepfather, guardian
- father-in-law** *kadukāngan ay lalāki*
- fatten** *palāmīsek*
- fear** *umögiādak* [*umügiyādak*; *umēgiādak*]*—inmögiādak*. Or:
inögiādak—ninögiādak.
maangögiādak [*māanögiādak*] I am suddenly frightened
- feast** *tjūmno*; I make a feast: *ttnok*;
I celebrate a feast: *tjumnōak*
- feather** *kātəd* [*gātod*], tailfeather; *tsódtšəd* [*tsēdtšəd*], feathers
(or fur of animals)
payāk [*payōk*] wingfeathers; *kātod si kaəwītan* cock's
tailfeather
- feeble** *nasākyu*; *lupūyan*; *masasākyuak* I walk with feeble steps,
carelessly
- feed** *pasosōek—inpasōsok—maipasōso* I nurse a child
pakānek I cause to eat
pangānek—pinangāngko—mapāngan—mamāngan I feed
an animal; (also: I entertain a guest; have at dinner)
talūak—tinalūak—matalūan—manālu I feed a child or
animal; Pers. *manāluak*
mikmīkak—minikmīkak—mamikmīkan I feed chickens
tsukānak—tsinukānak—matsukānan I feed and raise pigs
- feel** by touching: *aponāshek—inaaponāshko—maapōnash—*
mangapōnash

fell	a tree: <i>sibōek</i> ; <i>tiblāek</i> (cut down), Person.: <i>maniblāak</i> .
female	<i>fafāyi</i> [<i>fā/i</i>]
fence	<i>ālad</i> ; <i>anīfad</i> ; <i>anifātek</i> — <i>inanifātko</i> — <i>maanīfad</i> — <i>manganīfad</i> I fence in; <i>inanīfatak</i> : I make a fence
fertile	<i>mamīkas</i> (from <i>fīkas</i> , strength, fruit etc.) <i>mamīkasak</i> ; or: <i>māmkasak</i> : I produce fruit <i>nabkāsān</i> : produced; ripe
fertilize	<i>læmēngak</i> — <i>linæmēngak</i> — <i>malæmēngan</i> — <i>minlæmēng</i>
fever	<i>impōos nan āwak</i> : the body is feverish; I have fever: <i>impōosak nan āwākko</i>
few	<i>akīt</i> ; too few: <i>tsatsāma ay akīt</i> ; <i>akītkāmī</i> : we are but few; <i>nan tapīn</i> : a part, some, a few
field	rice patch: <i>pāyo</i> [<i>pāy/yō</i>]; collective: <i>kapāy/yōan</i> , rice fields (a small rice field, made by children: <i>papāyō</i>) <i>pāyo ay kǎātjan</i> rice field to be irrigated by rain (<i>ātjan</i>), or by carrying water to it <i>fēag</i> a sloping rice field, garden <i>patsēkan</i> seedbed [<i>pad/tjōkan</i>] <i>ūma</i> : garden <i>tālon</i> : fields in the vicinity of a town and belonging to its inhabitants; (also: weather)
fifth	<i>mangalīma</i> [<i>maygalīma</i>]; one-fifth: <i>kālma</i> ; <i>kalmān si fūtuk</i> : one-fifth part of a pig
fifty	<i>līmān pō'o</i> ; the 50th: <i>mangalīma 'y pō'o</i>
fight, I	<i>infalognīdak</i> — <i>ninfalognīdak</i> ; <i>makifalognīdak</i> : I fight in company with others (in plural only). <i>ōnōngēk</i> — <i>inōnōngko</i> — <i>maōnong</i> — <i>mangōnong</i> ;

- fight, I** Person.: *inōnōngak*—*ninōnōngak* I fight with the fist, box; also: *mikionōngak* (in dual and plural only); (I strike: *kōgōngek*); *makifogfogtotāko*: we (boys) fight a sham battle at the river between Samoki and Bontoc. See: battle; war; strike, box.
- file** *kalūkād* (Iloc.); I file: *kalukātjek*—*kinalukātko*—*makalūkād*—*mangalūkād*
- fill** *pūnek* [*pūn/nek*]—*pīnok* [*pīn/nok*]—*māpno* [*māpnæ*]—*māmno* [*māmnæ, māmnu*]
pāyak: I put into
suādak—*sinuādak*—*masuādan*: I fill a pipe; I fill a pot with water: *tjēnumak*—*tjinēnumak*—*matjēnuman*—*manēnum*
- filthy** *mātjitjīngud*; *kākālsu*
- finally** *mangananōngosh*: it ends with, it comes last;
mangananōngosh nan falōgnid at last comes the fight
- find** *ītjāsak*—*īntjāsak*—*maitjāsan* [*madāsan*]—*mangītjas* [*māngtjas*]; or: *ītjānak*—*īntjanak*—*maitjānan*—*mangītjan*
makātjasak [*makādasak*] I can find
- fine** *kāwīs ay flāen* (good to see)
- finger** *lītjeng* [*līdeng*]; thumb: *pangamāma*; index: *mēsneđ is nan pangamāma*; middle finger: *kawwāan* (*kāwwa*: middle, between); ring finger: *mēsneđ is nan kawwāan*; little finger: *ikīgking*. See: measure
- fingernail** *kōko* (also: toenail); I scratch with the nail: *kokōak*—*kinokōak*—*makokōan*
- finish** *amkōek*; *fāāshek*; *lipāshek* (accomplish); *angkāyek* I finish eating, taking etc.; I use up

- fire** *ápuy* [ápúy]. *apúyak—inapúyak—maapúyan—mangápuy*: I make fire; I build a fire: *idnětko—inidnětko—maǎdnéd* [mǎdnéd]; or: *tjǐntak—tjinǐntak—matjǐntan*.
 Person.: *intsǐnédak*.
idnětko nan ápuy I build a fire; *tjǐntak nan tjalǐkan is ápuy* "I provide the fireplace with fire."
nan ápuy kanéna nan kǎyæ fire destroys ("eats") the wood, or: *nan ápuy pǎana nan kǎyæ* (burns)
ápuy si anǐto: a mysterious fire, without evident cause, destroying houses, ascribed to an evil "*anǐto*," ghost.
ishugǐtko—ǐnshugǐtko—maishǔgit I put (a vessel) on fire to cook; *ishǔnok* I feed a fire, put wood into it; *padǎyek nan ápuy* I extinguish; *pafitjǎngek*: I cause to burn, make burn; *shubǒkak* I blow air into fire.
- fire, I** *kigsǎnek—kinigsǎngko—makǐgsan* (Iloc.?) I fire a gun
- firemachine** *kolǐli* (a piece of bamboo is sawed across with an other)
ipaltǐngko nan ápuy I strike fire with steel: *pǎlting*, and with flint: *tjumǒkan*. bag for steel and flint: *pamaltǐngan* (*pang + pǎlting + an*)
ǎmek: cotton in a firemachine (also name for the entire implement), which is ignited by pushing a piston into a cylinder; see: M. Sch. XVII, 18, 19.
- fireplace** *anitjǎan* (place for "warming"); *ka/apúyan*; *tjalǐkǎnan* hearth in a house
- firewood** *kǎyæ*; *tjǎpong*; *lǎting*: twigs, kindling wood; *lǐpad*, *bǎding* dry wood; *mishǔno* [ma/ishǔno] "burnable."
- first** *mamǐnsang* [mamǐngsan]; at first; *ǎna* [ǒna; onǒna; ænǎina]; *mamǐngsanak*, *mangænnǎnaak*, or *mamangpǎngoak*
ay ǐmüy: I go first; *mangænnǎka ay sǔmkep*: go in first; at first: *is lablabǒna* [laplapǒna]; this is for the first time: *lablabǒna sa. lablabǒna angkay is mangǐlak*: I see it for the first time.
 I do directly, as the first thing: *pandǎshak ay....*

- fish** *tʃkan* ("about 12 inches long, flat, scaly, very broad")
 tjǎlid ("about 3-4 feet long") eel
 lilèng ("about 6-10 in. long")
 kǎtjǒu ("very small, like a finger") [*kǎtjǿ*; *kǎtjyǿ*]
- fish, I** *mangǎtjǒuak*—*nangǎtjǒuak*. *ǎk umǎla 's kǎtjǒu* I go to
 get *kǎtjǒu*
 mamǎngwidak—*namǎngwidak* I fish with a hook (hook:
 féngwid)
 mangǎyukak [*mangǎyugak*] I fish with a basket-net
 "kǎyug"
 manǎtjǿkak I fish with a net "sǎtjǿg"
 manalǎkongak I drive fish into a trap of baskets
 "salǎkong"
 mangǎsaak I catch fish in a trap
- fist** I make a fist: *kinimǎmek nan lǐmak*—*kinimǎmko*
- fitting** of wearing apparel: *kasǎsia* (this is fitting, all right);
 ill fitting: *adǎ mǎbket nan sǎklong ken sǎka*: the hat does
 not fit you
- five** *lǐma* (hand; five fingers)
- fix** *tsaǎngko*—*ǎsaǎngko*—*ma/isǎong*—*mangisǎong*
 itakǎdko. See: tie, fasten.
- flag** *bandǎla* (Sp. bandera)
- flame** *fǎtjang*
- flash** *tangkǎwak*—*tinangkǎwak*—*natangkǎwan* (of fire; gun-
 shots; it means also: I conduct with a light: *tangkǎwak*
 sǎka; Person.: *tumangkǎwak* [*tumangkǎuwak*])
- flat** flat ground, level: *tjǎdǎ*; *natjaptjǎpig*
 tjaptǎkek—*tjinaptǎgko*—*matjǎpig*—*manǎpig* I make flat

flax	<i>pü/üg</i> (fiber, hemp?); with rough leaves: <i>āpash</i>
flea	<i>tflang</i>
flee	<i>lumāyaʔak—linmāyaʔak</i>
flesh	<i>fʔkash</i> , [<i>fʔkas</i>]
flinch	<i>ēngkātʔjenak—nēngkātʔjenak</i> (shake suddenly; quiver)
flint	<i>tjumōkan</i> . See: fire machine
float	<i>intabtāʔfugak—nintabtāʔfugak</i>
flog	<i>fayēkek</i> [<i>fayʔkek</i>] (whip)
floor	covered with stones: <i>tjāpay</i> (court) (also the stone wall in <i>ato</i> -court)
flour	<i>alʔna</i> (Sp. harina)
flow	<i>ūmüyak</i> (go). <i>matsadyōōnak</i> ; <i>fāyeng nan wānga</i> : the river flows slowly; <i>lumʔfas</i> , or: <i>ināyas nan tjēnəm</i> : the water flows over, is spilled. flow out: <i>fumālaak</i> . See: go out
flower	<i>fēnga</i>
fly	<i>lālig</i>
fly, I	<i>tumāyaoak—tinmāyaoak</i> [<i>tumāyaʔak</i>]; <i>intatāyaʔak</i> : I fly to and fro, flit about <i>lumāyukak—linmāyukak</i> : I fly down [<i>lumāyokak</i>]; <i>patayāʔwek</i> I make fly

- foam** *ősab; inősab*: it foams
- fodder** *síki*; food for birds: *tjőo*
- fog** *alingásyæ*, mist, steam; *lifőo* (cloud)
- fold** *topíek—tinópi—matópi—manópi*
- folk** *tákæ*
- follow** *onótjek—inónotko—ma/ónod—mangónod*;
 Person.: *æmónodak* [*omónodak*]—*inmónodak* I walk
 behind. Frequent. and Durative: *umonónodak* I keep
 walking behind
apayáæek (pursue); *adikóek* (pursue)
íguak—iníguak—maígüan (*nan djálan*) I follow (a path;
 a direction)
- food** *mákan* "edible," meal, dinner, supper, rice or vegetables;
ístja meat
shénget [*sénged*] food for people working in the field
nan kánén [*kánin*] the "eating," food; *nan kánek*, *nan*
kánem etc. See: eat
tsőæm green, unripe rice boiled with sugar: food for little
 boys taken to the field
sibfán any food eaten with rice: meat placed on the rice;
 also: *kétan*, or: *tjípán*
lansán rations for soldiers (Sp. ración)
kiníŋköy: camote and rice *kinítkit* (in Tucucan-dialect)
pinálat (Tucucan): locusts and rice
íttag preserved meat, bacon
bádang meat boiled in rice, or boiled meat put into boiled
 rice
 The fare of the Igorot, arranged as to their taste, is
 said to be:
 brown, small grasshoppers: *tjótjon*; or large green
 locusts: *abagkü ay tjótjon*
 deer: *őgsa*

food	wild hog: <i>lāman</i> wild chicken: <i>sāfag</i> domestic chicken: <i>mōnok</i> eel: <i>tjālīd</i> coon (?) or wild cat (?): <i>sflāi</i> [<i>sflēi</i>] buffalo: <i>nēang</i> pork: <i>fūtug</i> small fish: <i>kātjōu</i> ; or "flat" fish: <i>īkan</i> crabs: <i>ākkāmā</i> [<i>āg/kamā</i>] boiled rice: <i>mākan</i> , with all viands, instead of bread dog: <i>āsu</i> , (is a ceremonial dish, for men and boys only!)
foolish	<i>na/ōngong</i> (childish); <i>nālōūlōu</i> ; <i>inlōkolōkoak</i> : I act foolishly; <i>ōngong</i> : nonsense! foolish!
foot	<i>tjapān</i> [<i>dabān</i>], of men and animals; of animals and birds: <i>kōmot</i> (claw)
for	[261; 383; 285; 394; 408;] <i>is</i> ; <i>ken</i> ; Conjunction: <i>tay</i>
forbid	<i>īpaæwak</i> — <i>īnpaæwak</i> [<i>inīpaæwak</i>] <i>—ma/pāæwan</i> [<i>mīpāæwan</i>] <i>—mangīpaæ</i> See: deny; door; Constr. <i>īpaæwak nan umüyānyu</i> : I forbid your going, that you go; <i>lāæwa</i> : forbidden, wrong
forehead	<i>kītong</i> ; See: hair
forenoon	<i>maākyu</i> ; <i>magākyu</i> (about 11-2 o'clock) [413]
forepart	of animals: <i>pangōlo</i> [<i>pangūlo</i>]
foreskin	praeputium: <i>gōyup si ōti</i> ; [draw back the praeputium <i>lusfek—linūsik—malūsī</i>]
forest	<i>pāgpāg</i> : public forest; <i>papāt/tay</i> sacred grove I go to the forest in order to work: <i>mamōgnākak</i> [<i>mamōgnākak</i>]. See: wood

for ever	<i>is kataæwitaæwin</i>
forge	<i>ðpõðpan</i> ("place for bellows");
forge, I	<i>pad/ðak</i> (hammer); <i>fishek —finishko</i> —I forge axes, spearblades <i>těktěkek [těktðkek]</i> — <i>tinektðgko</i> — <i>matðktek</i> — <i>maněktek</i> : I forge, hammer (with many light strokes: <i>těk—těk—těk...</i>), I crush with a hammer or stone. Person.: <i>fũmshaak</i> I am working at a forge; I am a smith <i>opõðpek; enopõðpak</i> I forge
forget	<i>litjõngak—linitjõngak—malitjõngan—minlitjong.</i> Person.: <i>malitjõngak—nalitjõngak.</i> (The Passive: <i>malitjõngănak</i> I am forgotten)
fork	<i>těfek</i> : a stick used as fork; <i>těbkek—tinfeğko—mătfek—mănfek</i> ; Person.: <i>tũmfekak</i> : I pierce with a fork
formerly	<i>adsăngădum</i>
forty	<i>ipăť põ'o</i> ; the 40th: <i>mangipăť ay põ'o</i>
forward	<i>is pangpangěna; is ænænăna; mamangpăngoak</i> I go forward from the rear, I advance to the front, Interjection "forward!": <i>fulălaæ!</i> Or: <i>umüytăko amin!</i> (let us all go, advance!)
four	<i>ipăť [ăpăť]</i> ; the 4th: <i>mangipăť [mīgăpăť]</i>
fowl	<i>ayăyam</i> (bird). <i>mõnok</i> (chicken); <i>săfag</i> (wild chicken)
fragrant	<i>insăngö/ũ</i>
freeze	<i>mashkăæak—nashkăæak. shekăæak [sěkăæak]—siněkăæak—mashkăæan</i> I make freeze, expose to cold

- fresh** *ălălăngtă* (fresh meat, green grass, fruit etc.);
inlélěngan: place for clear, fresh water.
- friend** *alťwid*; *găyĩm* (Iloc.?) *kagăyĩm*: befriended woman
makialťwidak I am together with friends
- frighten** *paögiădek—inpaögiădko—maipađgiăd—mangipađgiăd*;
also: *ögögiădek*
- frog** big: *ngăkngăkan*; small: *făkfak*
- from** [353; 384; 408]
- front** *pangpangóna*: the first, battle line. *săkang*: See [398]
mamangpăngoak: I advance from the rear to the front.
- fruit** *fĩkash* [*fĩkas*]; *fĩkas nan fălad* fruit of the bananatree;
fĩkas: fruit, flesh, muscle, strength etc.
mamkăsan: time, season of fruit.
- fry** *sistėkek—sinistėgko—mastėsig—mantėsig*.
- full** *năpno* (fill); *năpno nan lĩmam*: your arm is beaten "blue"
(filled with blood); not quite full: *igay kăpno*.
- fun** *angăngo*; *ababfăng*. *inababfăngak* I have fun, I play,
joke.

G

- gain** *alǎek* (take); *insǎlfiak* (I profit: Iloc.)
- gall** *ǎgko*
- gamble** (Verbs and vice introduced by Ilocano): *infǎngkingak* (play at bank?); *padǎek nan sǎping*: I “spin” coins, “head or eagle.” gambling: *fǎngking*
- games** *lǎpay*: a round fruit (orange?) is rolled from a distance at others set up; Verb: *inlǎpayak*.
fogfogtǎ: a shambattle, with rocks as missiles; Verb: *infogfogtoak*; *abǎbabyaæ* “run and catch,” tag. (Iloc.?)
kagkagtǎn kicking-game
- garden** vegetable garden near the house: *fǎǎngan*; on the side of a hill: *ǎma* [*ǎma*]; *fǎag*: a patch on a mountainside, planted with rice etc.
- gather** *amǎngek* (assemble) Person.: *maǎmongtǎko*, we gather, come together. See: collect.
tjakǎpek—tjinakǎpko—matjǎkob—manǎkob: I pick up, gather.
- get** *alǎek* (take); *tsaæwǎdek* (receive); *padǎnek* (receive);
umǎlǎak [*umǎǎǎk*; *umǎak*]*—inmǎlǎak* I go and get;
Freq.: *umǎlǎlǎak*.
intǎkǎuak I get, borrow something; *ek intǎkǎu* I go to get
fumǎngǎnak I get up (awake);
ǎmdjǎnak I get to a place (arrive)
kumǎgedak I get out of the way (of approaching danger)

- get** *mamăkăak—namăkăak* I get heads
I get wood (*kăyæ*): *mangăyæak*; beans (*fălătonɡ*): *mamalătonɡak*; camotes (*tôki*): *manôkiak*; pots (*fănga*): *mamăngăak*; water in a pot: (*saktjăan*): *manaktjăak* etc.
- ghost** *anîto*
- girdle** *sangkîtan*; man's brass chain: *sangkîtan ay kătjing*
sangkîtan ay kăkot man's girdle made of rattan
îkit man's or woman's girdle: strings of rattan; M. Sch. IX, 14-17; X, 1, 2.
agôshan [*akôsan*] woman's girdle with big shells J. CXL.
See: "breechcloth."
- girl** *mamăɡkid*, Plur. *mamamăɡkid* (from her 6th or 7th year to marriage); girl, as baby; *ngăăn*; daughter: *ănak ay fafăyi*
- give** *itsaotsăoko—intsaotsăoko—maitśotsao—mangitsăotsao.*
itsaowădko—intsawădko—maitśowad—mangitsăowad.
I hand
idjăak—indjăak—ma/idjăa [*mîdjăa*]*—mangidjăa.*
Infin. *idjăa.*
itôlik—intôlik—maitôli [*mîtolî*]*—mangitôli*: I give back, return,
îsakôngko—însakôngko—maisăkong—mangisăkong: I give back,
ăktak—inăktak—maăktan—mangăktan;
Person.: *umăktănak* I give a part of what I have, a piece of my meat, some of my wood etc.
Construction: *ăktak sika is nan îstjak* I give you some of my meat; but:
itsaotsăoko ken sîka nan îstja I give you all the meat.
inăka! [*ennăka!*] *inăkăyă!* (isolated imperatives) give!;
the object is preceded by *si* or *is*: *inăka's nan fěnga!*
give me the flower!
isikăngko; [*isögăngko*]*—insikăngko—maisîkang—mangisîkang*: I give as a present, alms. See: pity.

- glad** *inlaléyadak* [*inlaláyadak*]*—ninlaléyadak*: I am glad.
 Idiom: *sak/én umátet ta inmálika!* "I am glad that you have come!"
ilayádko: I am glad, happy on account of...
is kalaláyad: gladly
paleyátjek [*palayátjek*]*—inpaleyátko—ma/ipaléyad—mangipaléyad*: I make glad, I delight someone
- glass** *bǎngax* (bottle or glass)
- glide down** *inadlolóshak—ninadlolóshak* (as e. g. a stone glides down a mountain side).
- glitters, it** *inlǎnglang—ninlǎnglang*
- glow** *kumǎlangak—kinmǎlangak* (as red-hot iron)
- glue** *nǐkid* (made of pitch)
- glutton** *oklǒngǎn*
- gnaw, I** *ngotngótak—nginotngótak—mangotngótan*;
 Person.: *ngumotngótak*
- go** *ǔmüyak* [*ǔmöyak; ǔmuyak; ǔmiyak*]*—ǐnmüyak*
manǎlǎnak—nalǎnanak (*mang-* and: *djálan*, way, path, road): I go, walk; I go: *ek*, as auxiliary [307]
 As Nomen actionis (with suffixes) is used: *nan áyak* "my going," *áyam*, *ayǎna*, *ayǎnta*, *ayantǎko*, *ayanmǐ*, *ayǎnyax*, *ayǎntja*; Preterite: *ináyak*, *ináyam*... *intó nan áyam?* where do you go?
- go after** *xmónodak* [*omónodak*]*—inmónodak* I walk behind (follow: *onótjek*). See: pursue.

- go across** *kumtjǎngak—kinumtjǎngak* (cross) “water only.” Posses.: *taktǎkek* or *kitjǎngek* I cross, ford.
- go against** *tokǎkek—tinokǎgko—matǎkag—manǎkag* (in a hostile sense)
- go alongside** *ilǎdek—inǎlidko—maǎlid—mangǎlid*; Person.: *umǎlidak*: I go along the boundaries, the edge, a dividing line
wǎntjek—winanǎtko—mawǎnéd—mangwǎnéd: I go along the banks of a river; I follow the course of a river
- go apart** *intjǎgangtǎko, intjǎngkǎmǎ*, etc. (dual and plural only): we go to different directions; we separate; we take leave from each other
Synonym: *masisiǎngkǎmi—nasisiǎngkǎmi*: we part, separate and we go into our houses
- go around** *liǎshek—liniǎshko [liniwǎshko]—maǎwish [maǎwish; maǎwis]—minǎwish*; Person.: *inǎlǎwisak—ninǎlǎwisak*
Synonym: *likǎttjek—linikǎtko—maǎlikid*. Person.: *inǎlikǎdak*
- go ashore** *umǎlidak—inǎlidak* I land;
tjumǎkaak—tjinǎkaak I emerge from diving
- go away** *kumǎǎnak [komǎǎnak]—kinǎǎnak*
- go away, far** *umadsǎǎwiak [umadsǎǎwiak]*; I keep going far, I go farther: *umadadsǎǎwiak*
- go away, not far** *mǎǎdanak—nǎǎdanak; madmǎǎdanak* I go a little farther
- go back** *tǎmǎliak—tinmǎliak [tomǎliak]* (return);
sumǎkongak—sinmǎkongak to the rear;
kumǎgedak [kǎmǎgǎdak]—kinmǎgedak I go back, and: I go to the side, out of one’s way, I let one pass.

- go between** *kaʔwɔdek—kindʔwak—makdʔwa*; also: I go through the middle
- go directly** *intsatsdʔwisak—nintsatsdʔwisak*: I go in straight direction to my aim
- go down** *bumɔnadak [pumɔnadak]—binmɔnadak. lʔmnekak—linʔmnekak* I go down into a hole, underground; to set (sun) *inʔsigak—ninʔsigak; umisnɔdak—inmisnɔdak* (from a mountain); *kumwɔbak—kʔnumwɔbak; malʔkmudak—nalʔkmudak*
- go first** *mamangpɔngoak—namangpɔngoak; mangʔnɔnɔnak—nangʔnɔnɔnak*
- go forth** *lastak—linastak—malastan—minlɔsi*: I pass a crowd to go to the front; Person.: *lumɔsiak—linmɔsiak; lumɔsi*: it stands out, projects
- go home** *sumɔɔak—sinmɔɔak*; I make go home: *pasaɔek [pasɔɔlek]—inpasɔak—maipasaɔa—mangipasɔa*
- go into** *sʔkpek—sinkɔpko—mɔskɔp—mɔnkɔp* (enter); Person.: *sʔmkɔbak—sinʔmkɔbak; inpangasʔkɔbak—ninpangasʔkɔbak; paskɔpek* I make enter, I take into, bring into *insʔnɔtak—ninsʔnɔtak* I go into a box, a vessel, a basket
- go near** *sumɔkɔnak [sumɔgɔnak]—sinmɔkɔnak; maisɔkɔnak—naisɔkɔnak. sumakɔngka!* come to me!
- go in a single file** *ma/ifadfɔdkɔmʔ* we go one behind the other
- go on** *itɔpik—initapik—maitapi* I go on, proceed
itɔpik ay ɛntsʔno I go on working

go out *fumǎlaak—finmǎlaak*; (just gone out, absent, not at home: *kabkafǎla*; also: new born)
pabfalǎek I tell to go out, cause to go out, expel
mamǒknagak [*mamǒgnagak*]*—namǒknagak* I go out to work in the forest or field;
fumǒknagak—finmǒknagak I start to go out to work;
ifoknǎgkó nan ongǒnga I go to work in the field and take a child with me

go quickly *inpangǎyak* [*inpangǒüak*; *inpangǒyak*]; or: *kamǎek ay ǎmüy*

go up *manǐgėkad—nanǐgėdak*; *digǐtjek*: I ascend (a mountain)
manlǒngak—nanlǒngak I go up stream
sumǎkyadak—sinmǎkyǎdak I go up, step up, get up a ladder, a wagon
lumǎmagak—linumǎmagak I go up a hill

go through *tetǎngək* through the center, *kaǎwǎdek* through the middle (equally distant from two parallel boundary lines).
lumfǔtak—linumfǔtak; *lumǎshfǔtak—linmushfǔtak*;
pitsiǒwek [*pitsiǎǎwek*] I go through on a diagonal

go with *infǔegak—ninfǔegak*; *mifǔegak—nifǔegak*; *makǎliak—nakǎliak* I come or go with

go astray *masǎngutak—nasǎngutak*; I lose the way

See also the Prepositions used in phrases such as:
sakǎngək ay manǎlan: I go before, precede;
tsogǒgək ay manǎlan: I go behind etc.

go on! *ayǎed man!* go and get ready! *ǎngka! ǎngkǎyǎ!* go on!
 Interjection: *ǎla!* go on!
 go on telling your story: *ketjǎng pay!*

goat	<i>kítjing; kánfing</i> (loan-words)
God	<i>Lumáwig</i>
goiter	<i>fíkek; fintókel</i>
gold	<i>falídog</i> [<i>balítog; balítok</i>]
gong	<i>gǎngsa</i> (collective name); very large: <i>koǒngǎn</i> ; large: <i>makǎngesh</i> ; small: <i>kǎlosh</i> [<i>kǎlos</i>]. handle: <i>pangignǎan</i> ; (man's jaw, serving as handle: <i>pǎngan si tákæ</i>); stick for striking the gong: <i>pǎtong</i> ; I strike: <i>patǒngek</i> — <i>pinatǒngko</i> — <i>mapǎtong</i> . Or: <i>mangǎngsaak</i> (also: I dance to the sounds of the gong)
good	<i>kǎwís</i> ; very good: <i>kǎgǎwís</i> ; <i>kawísek</i> I make good; <i>kakawísek</i> I improve; <i>kumǎwísak</i> I am getting good, I am improving; <i>pakawísek</i> I do good, benefit.
gourd	<i>fǎlay</i> ; <i>kíæd</i> serving as water vessel; <i>lótjin</i> : for preserved salted meat; <i>tǎgking</i> : for water
grain	<i>íta</i> : of rice, brown, unshelled
granary	<i>ǎlang</i>
grand, great	<i>tsaktsagóa</i> ; <i>tjaktjakgóag</i> ; <i>tjaktjakgóra</i> . See: big.
grandchildren	<i>sinpǎngǎnǎk</i> ; <i>sinpǎngǎpǒ</i> : grandparents and grandchildren
grandfather	<i>íkíd</i> [<i>íkit</i>] <i>ay laláki</i> ; <i>apǒ</i> [<i>ǎpo</i>]: the lord, denoting also the second, third etc. older generation; collectively: grandparents, great grandparents, ancestors (loanword)

- grandmother** *tʔkid* [*tʔkit*] *ay fafáyi*
- grapes** *áy/ib*
- grasp** *ipáʔkodko* (hold fast); *témmeʔ* (press)
- grass** *lákam*; *ákkam*; high grass: *fulóʔlong*; *sákáʔdi* (Iloc.)
See: straw.
- grasshopper** and locust: *tjótʔjon*, brown, small, *abagkúʔ ay tjótʔjon*,
green, large gr., *pasingáyán*, “beautiful, of medium size,
yellow, with marks on various parts of the body”
ónon, young grasshopper; other kinds: *angasdó*; *tótok*;
ísdik; *láʔdwid*; *paklíʔ*; *pasfeng*. See: basket.
- grassland,
pasture** *búntsag* [*púntʔjag*], (Iloc.?) uncultivated soil
- grave** *kaka/áʔpan* [*kakaóʔpan*; *kakaóʔfan*] burial-place
- gravel** *láʔkan*
- grease** *láʔnib*; *inláʔnibak* I grease myself
- green** *kágfáʔkyu* [*kág fáʔkyu*: like moss on stones in the river]
- greet** *padáʔnek*: I receive as a guest, welcome a visitor (receive),
- groin** *líʔpyak*; (the inner side of the thigh)
- ground** *lúʔta*, earth; the whole ground: *fakílulúʔta*; I put into the
ground: *ilutáʔgko*. *is nan áʔshon nan lúʔta*: on the ground;
is tjáʔim nan lúʔta: in the ground.

- grove** *papāt/tay; kakāyān*
- grow** I make grow: *sīknek—sinēkēngko—masīkēn—mantkēn* (men, animals, plants). Or: *engānek—inengāngko—maēngan*. Or: *patōfōek—inpatōfok—maipatōfo*. Person.: *inpatōfoak—ninpatōfoak*. Or: *palenglēngēk—inpalenglēngko—ma/ipalēngleng*.
I grow: *ma/ēngānak—na/ēngānak [mēnganak]*
tsāk maēngan I am growing; *nēngan*: grown, tall, adult;
tumōfoak [təmōfoak; tumēfōak]—*tinmōfoak*.
(*tōfo*: leaf): only said of plants: sprouting.
I become tall: *tjumaktjākiak*. we are growing in number: *umangsāngkāmī* (*angsan*: much). See: stretch.
- grumble** *inagkōtjōōdak—ninagkōtjōōdak*.
an angry grumbling: *ag/kōtjōēd*
- guide, I** *mifūegak* (I go with); *ībangbāngok [ipangpāngok]*;
pa/apayāēek, I cause to follow.
- gun** *bāldug [pāldug, pāltok, bāldok etc.]*
(a cannon: *kanyōn* (Sp.); bullet: *fōbōla*)
- gunpowder** *lēnga* (Iloc.)
- gush forth** *infutfūtōk nan tjēnum* the water gushes forth

H

- hail** *tjulǎlu* (ice); Verb: *manulǎlu* it hails
- hair** *fǒok*, on the head; *fǒok is nan fǎyong*, or: *kǒled* [*kǐled*], the short cut hair over the forehead; *fǒok is nan tǎnged* the long hair, usually tucked under the headgear; *toktokǒ* hair on top of the head; *sǐmsim* hair in the face; *kǐlim* hair on the body; *tsǒdtsod* [*tjǔdtjud*] hair (and short feathers) of animals (birds). See: tail, beard
- half** *djurwǎna* [*djuǎna*, *dyurwǎna*, *tjǐwan*]; Half a pig: *djǔwǎn* [*tjǐwan*] *si fǔtug*; one and a half pig: *ǐsa'y fǔtug isǎed nan djurwǎna* [*tjǐwǎna*: its half]; two and a half: *djǔa 'y fǔtug isǎed nan tjǐwan nan ǐsa'y fǔtug*. See: split
- halt!** *tumgǒyka!* *tumgǒykǎyǎ!* *adǎ!* stop, it is enough!
- halt, I** *isǐdko* (stop); Person.: *tumgǒyak*—*tinumgǒyak*.
- ham** *tǐpay* [*dǐbay*] *nan fǔtug*
- hammer** *pǎd/ǒ* (heavy stonehammer); *tǎktek* [*tiktik*] smaller hammer of iron; *maltǐlyo* (Sp. martillo)
- hammer, I** *pad/ǒak*; *tǎktekek* [*tǎktökek*] — *tinektǎkko* — *matǎktek* — *manǎktek* (forge), also: I wound, crush by throwing stones

- hand** *l̄ma* (also: arm); *ādp̄a*: palm; *tālad*: the line in the hand dividing off the thumb
- hand around, I** *iwalāsko*; *igaktjěngko*; *t̄tjaʷwāt̄ko* (distribute)
- handful, rice** as measure: One handful of unthrashed rice: *sin fěngě ay pāküy*
 Five handfuls: *sin t̄ting*
 Twentyfive handfuls: *sin p̄ěak*; *sin kūtad*
 One hundred handfuls: *sin f̄itek*
 One thousand handfuls: *sin ẽpo*
- handle** *pangignānan* (of a shield, jar, gong); See: ax
- handle, I** *kiwāek* (move)
- hang** *isabfūt̄ko—insabfūt̄ko—ma/isābfud—mangisābfud*. I hang on a peg; I hang into smoke: *səkāshokak*.
- happens, it** *āmād [ẽmat]—ĩnmād*. *ngǎ nan āmad ken s̄ika?* what happens to you? “how are you?” *ngag nan ĩnmad istj̄?* what happened there? “what is the matter?” *ngǎ nan ĩnmad is nan t̄japānmo?* what is the matter with your foot? *nan ẽmad*; *nan ĩnmād*: the happening, the accident, occurrence, matter.
- happy** I am happy: *inlalēyadak* (glad); causative: *paleyāt̄jek* [*palayādek*] I make happy; *ileyādko*: I am happy on account of....
- hard** *inkōtsö*; *akak̄t̄jöy* [*akakōt̄jö*, *akakōtsi*]; *pakōt̄jēlek* I make hard
- harvest** *āni*, *ināni* (reaping); harvest season: *āant̄an*; first harvest season: *lātab*; main harvest: *t̄jōok*

- harvest, I** *anfek—inānik—maāni—mangāni* I pluck off, reap rice:
 pālay
manōkiak, I harvest, get “*tōki*,” camote or sweet potatoes
mamalā̄tongak or: *inōagak* [*inōakak*] I reap beans.
- hasten** *kamūek* [*kamēek*]*—kināmuk* [*kināmok*]*—makāmu*
 [*makām̄u*]*—mangām̄u*. *kākamēek*: I hasten more
 Person.: *inkām̄ak*; *inkakām̄ak*: I keep hastening; I
 hasten more
kamēek ay mandālan I walk fast, quickly; *kakamēek ay*
 mandālan I walk faster, more quickly.
mashangēiyenak—nashangēiyenak I do very quickly and
 zealously; I do suddenly.
- hat** *sōklong*: collective name for the small caps made of rattan
 and worn on the back of the head, to contain the long hair
 and various utensils, as pipes, money etc.; fastened by a
 string: *sāluy* or: *sānluy*.
sōklong si fobfā̄llo: unmarried man’s and boy’s hat; dec-
 orated with *fanā̄nga*, red rattan; *fādōnis*, a brass button
 on top; *kātod*, feathers; *sīkap*, a little white shell on each
 side; *sāong si ā̄s̄u*, long dog’s teeth.
tinōod: married man’s hat; little decorated, with a brass
 ring on each side: *lētek*. The kind of basket work is: *finā̄li*.
kū̄tl̄āu: a sleeping hat for men and women, fitting the head
 closely, with a round hole on top; worn during the night;
 without decoration and string.
sē̄gfi: a large flat rainproof hat for men
tō̄guy [*tugwüy*]: woman’s rain protector, a long oval
 basket, covering the head and back.
 I put on my hat: *manoklō̄ngak*; I put something (pipe
 etc.) into my hat: *soklō̄ngak—sinoklō̄ngak—masoklō̄ngan*.
somblē̄lo (Sp. sombrero): our strawhat or hat
tō̄tjong: a head-cloth, worn by women
 See: head band.
- hate** *sosō̄ngtek—sinosongē̄tko—masosō̄nget—manosō̄nget* (I am
 angry at)

haughty	<i>tjayǎan</i>
have	[366]
hawk	<i>lafǎan</i> [<i>labfǎan</i>]; <i>fanfanǎwi</i> (size and color of a crow)
hay	<i>lǎkam ay nalǎngo</i> ; <i>ǎkkam ay nalǎngo</i> (dry grass)
he	<i>sǎya, sǎya ay lalǎki</i> ; <i>sǎtǎdǎ, sǎtǎnǎ</i> [81-84] this one, that one
head	<i>ǎlo</i> ; <i>tǎnged</i> back of the head; <i>toktokǎ</i> [<i>tuktukǎ</i>] top of head
headache	<i>inǎd/ǎd nan ǎlo</i> the head aches ("throbs"); <i>insakǎt nan ǎlo</i> : "the head is sick;" <i>pǎteg si ǎlo</i> : headache.
headax	See: ax
headband	<i>apǎngot</i> [<i>abǎngod</i>], wound around the head like a turban, the top being not covered <i>inapǎngotak</i> I wear a headband
headgear	See: hat, beads, cover
headhunter	<i>mamǎka</i> (Verb: <i>mamǎkaak</i> — <i>namǎkaak</i> : I go head-hunting; cf. <i>fakǎkek</i> , I cut off; or: <i>pǎtǎak</i> [<i>podǎak</i>] <i>nan ǎlo</i>). See: ax <i>palǎyǎk</i> ceremony after successful headhunting <i>mamalǎkay</i> [<i>mangalǎkay</i>] ceremonial songs after head-hunting <i>sitsǎkak</i> — <i>sinitsǎkak</i> — <i>masitsǎkan</i> I consecrate the gained head by a ceremony (prayers and sacrificing a pig) <i>mangatǎlingak</i> I wash the gained head in the river <i>ǎnsǎbǎak</i> I address the head and pray over it

- headhunter** *lǔglug* [*lǎglǎg*]: holiday of burying the head
fekǎfek—finkabko—mǎbbkab: I bury a head
sakǎlong the basket into which the head is placed for a short while after returning from fight (Suspended on the “anitopost”)
falǎlang head-basket, into which the head that had been buried is placed; it is kept in the *ǎto* (*fǎwi*)
- heal** *akǎshak* [*akǎsak*]*—inakǎshak—maakǎshan*. (Iloc.?)
 See: blow; stroke
nakǎan: healed, relieved (*kaǎnek*: I relieve, take away pain)
- healthy** *abafǎkas* (strong, muscular);
kǎwǎs nan ǎwak (in good condition as to the body)
- hear** *tjǎng/ngæk* [*tjǎng/nek; tjǎng/ngæk; tjǎngek; dǎngek; dǎngek*]*—tjǎn/ngæk—mǎngö* [*madngǎy*]*—mǎn/ngö* [*man/ngǎy*]. I hear; I listen; I hear of
tjetjǎng/ngæk I keep listening
- heart** *pǎso*
- hearth** *tjalǎkan*; place for the hearth in a house: *tjalikǎnan*
- heat** *pǎ/ǎtǎngek—inpaǎtongko—ma/ipaǎtong* [*maǎtong*]
 Person.: *umǎtongak* I am getting warm, heated
pakalǎngek—inpakǎlangko—ma/ipakǎlang: to heat iron (red hot). See: fire, cook, boil
- heavy** *adadsǎmet* [*adadsǎmid*]
- heel** *pagpagǎda* [*pagpagǎdsa*]
- height** *ka/antjǎ(na*: its height; *nan kaǎntjon nan kǎyǎ* the height of the tree

- heighten** *pa/antjōek—inpa/āntjok—maipaāntjo*
- help** *fadjāngak* [*fadsāngak; badāngak*]*—finadjāngak—mafadjāngan—mamādjang.*
fkadak ay māngan: I help myself at meals. (*fkadak:* I care); *ikādkāyē ya tsakayē umāa!* help yourselves!
 See: *umālaak*, I take
- hen** *mangālak;* hen and chicklets: *kamōnok*
- her** [Possessive: 101 ff.; Pers. pron.: 81 ff.]
- herd** *sinpangāpō ay nōang* or: *sinpamāwek ay nōang* a herd of buffaloes
- here** *īsna* [*isnā; 'snā; sīna; 'shnā*]
 here is, Fr. voici: *nay.*
- hers** *nan kōāna:* [107-110]
- herself** *sīya tsādlo (ay fafāyi)* [113]
- hide, I** *ītafōngko—īntafōngko—ma/itāfon—mangitāfon* (hide completely) Person. *intāfonak.*
isanībko—insanībko—mīsānib—mangisānib: I await (the enemy) in ambush.
insānibak—ninsānibak I hide myself, seek shelter behind a tree, in a bush (kneeling);
- hide** *kōtjil* skin, leather.
- high** *āntjo;* intens.: *anāntjo; antjoāntjo; antjōak* I am tall;
pa/antjōek I make tall, long; *təmongtjēak* I go high up.
 Cf. [407].

- hill** *tjə̌ntog; tigítjan [digítjan]* See: mountain.
- him** [81 ff.] *síya; sttödl̕.*
- hindmost** *udjítǰi* (rear quarter of animal); *mangudjítǰiak* I am the hindmost, the last
- hip** *kítang* loin, waist; *típay [dítbay]* rear of hip; *kingkíňgi* hip bone
- his** [101 ff.; 107 ff.]
- hiss** *inwíťwisak* (whistle, of bullets)
- hit** *kogóňgek* (strike); *padó̌yek* (kill); *inpadpáďdö̌yak*: I strike, hit repeatedly; I try to hit a target with spears; I throw spears
fayíťkek (whip); *falfé̌kek* (spear); *tufá̌yek* (spear); *shupá̌kek—shinupá̌gko—mashú̌pak—manú̌pak*: I hit with a spear
fa/ó̌kek—fina/ó̌gko—mafá̌og—mamá̌og I hit with a stone thrown
idnéňgko—inidnéňgko—maídneng I hit the target, the mark; *(igsá̌ko*: I miss)
- hither** see: here
- hoarse, I am** *maká̌lekak—naká̌lekak*
- hog** *fátug*; young pig: *amó̌k [amé̌k]*; wild hog: *lá̌man; fá̌ngo*.
 boar: *fá̌a [bú̌a]*; *fáf̌ǚy*; sow: *ó̌ko; fá̌i ay ó̌ko* [L. 46]; castrated hog: *nafitľlan*.

- hold** *iġnak* [*iġnak*]*—inġnak—ma/iġnan—mangġnan*: I take hold of, take someone by the hand, hold fast
iġtok [*iġtok*]*—inġtok—ma/iġto—mangġto*: I hold, to keep
ipăkotko—inpăkotko—ma/ipăkot—mangipăkot: I hold tight, press
ġltek and *öġltek—inlötko—manlöt—manglöt*; or: *tëmmek* I hold fast (press); *kăwewek*: I hold in my arms (embrace)
padsăngek—inpadsăngko—mapădsang: I hold, prevent from falling; I hold by the arm, by the hand (walking hand in hand)
patongtsôek [*patongtjăek*]*—inpatôngtso—mapatôngtso* I hold up my arm, foot, hand
- hole** *ka/ôfan* [*kaăban, ka/ăpan*]; *kětăab*: a hole dug in the ground; Vb.: *kă/ôfak; kă/ăpak*
lêkăw, tégaw, lûshkăw: a hole in wood, iron; I make a hole: *lushkăwewek* (pierce); hole in the earlobe: *têlek*
nalekăwlekăwan: perforated, with many holes
- holiday** *têngaw*; I celebrate a holiday: *intêngawak*. we shall have a holiday: *tumêngawătăko*.
- home** *ăfong* (house); *ġli* (town, country); *fobfăy* (homestead, vicinity of the house or town)
ămüyak is ăfongko, is ġlik, ad fobfăy I go home
sumăăak—sinmăăak I go home
sumăobak—sinmăobak I arrive at home
makisăăak—nakisăăak I go home in company with others, to my, your home: *kěn sak/ěn; kěn sġka*. (chez moi, toi)
- honey** *tjěwəm si yăkan*
- hoof** *kôkod*
- hook** *dġgô*; anglehook: *fěngwid*

hope	<i>shoshǒmēdak; sǔmēdak; sǎdek</i> (wait)
horn	<i>sǎkod</i>
horse	<i>kafǎyo</i> (Sp.: caballo); a toy horse: <i>kabkafǎyo</i>
horseback	<i>inkafǎyo/ak—ninkafǎyo/ak</i> I am on h.
hot	<i>mamǎtong</i> getting hot; see: heat; warm. <i>inǎtong</i> it is hot (weather); <i>inkakǎlang</i> red hot; <i>impǒos</i> hot (of fever)
hour	<i>ǒlas</i> (Sp. horas)
house	<p><i>ǎfong</i>; large house: <i>fǎöy</i>; hut: <i>katyǎfong</i>; toy house: <i>abǎfong</i></p> <p>The principal parts of the Bontoc Igórot's house are enumerated here; see also: door; beam; roof; court; etc.— (The house is built most primitively upon the uncovered ground, but not raised on posts. It consists of a rectangular space (about 12 x 15 feet), is fenced in on three sides by boards, and in the rear by a stonewall. This enclosure is about three feet high; it is under a high roof covered with straw; the roof extends down to about three feet from the ground. The rear of this space is taken by a chamber, not higher than three feet, without windows or airholes, except a narrow door. By wooden partitions the space is divided into small sections.) See: J. XXXIV, XXXVI, XXXVIII, LXXIII. M. Sch. XI, 2, (<i>Sabǎngan</i>)</p> <p><i>ǎlad</i>: wooden enclosure; <i>bǐlud</i>: stone wall in the rear; <i>sǎdjöy</i>: front enclosure (with door: <i>pǎnguan</i>); <i>tǒkod</i>: four posts, supporting the roof: <i>ǎtep</i>; <i>fǎgso</i>: rafters; <i>dǎpǎn</i>: section at the front enclosure; there is the mortar: <i>lǎshon</i> [<i>lǎson</i>]; <i>tjalikǎnan</i>: section for the fireplace, "kitchen;" <i>tjǎkso</i> [<i>tjǎksho</i>]: wooden platform, raised about 1 foot</p>

- house** above the ground, forming a spacious bench or shelf;
āngan: sleeping chamber, covered with boards: *ānglib*;
kōbbkob: partitions on both ends of the "angan," for utensils, ornaments, valuables;
īlek: inclined bare boards, serving as "beds;" *īföyk* [*āfök*]: mat;
fālig; *fāöy* a second "story" (5 x 6 feet) raised about 7 feet from the ground in the centre of the 1st floor;
aawīdjan: place beneath the roof outside of the house, where burdens are laid down (*āawid*: burden);
īfeng: small shelves, inside beneath the roof;
faāngan: yard in which a house stands.
- how** [355; 356; 358; 359]
- hundred** *sin lashōt* [*lasōt*; *kashōt*; *gasūd*]; the 100th: *mangapō'o ay pō'o*
- hungry** *māawwat*; *inōkang*; *maawwātak*: I am hungry.
- hunt** *anābek*—*inānābko*—*maānāb*—*mangānāb*.
 Person.: *mangānābak*.
mangāsāak—*nangāsāak*: I hunt, chase with dogs (*āsā*)
- hurl** *fekāshek* (throw); *fa/ōkek*: I hurl a stone (hit)
- hurry** *kamūek* (hasten); *mashangāyēnak*—*nashangāyēnak* I do in great haste, suddenly.
 Person.: *inkakāmāak*—*ninkakāmāak* I am in a hurry
- hurt** *kogōngek* (strike); *digdīkek*—*dinigdīgko*—*nadīgdig*: I hurt by dropping a stone (on my foot etc.)
lidōdek I hurt by bending (finger, foot etc.)
pa/ayūek [*pa/ayūwek*]—*inpa/ayūko*—*ma/ipaāyu*—*mangipaāyu*: I hurt one's feelings; I insult
inpētēg [*inpōteg*]: it hurts

husband *asǎwa ay lalǎki* [*asǎwa*; *asǎoa*]

hut *katyǎfong*; *abǎfong*.

I

I *sak/ǎn* [*sak/ǎn*]

ice *tjulǎlu* (known only as hailstones)

idle *sangǎn*; *sumǎngaak*, *intjongtjǎngawak* I am idle, lazy;
ǎnyakiyakǎgak I walk around idle

if *mo*; *mosǎya* [*mosǎya*]; [452; 454; 460]

Igorot *Igǎlot* [*Ikǎlot*]; *iFǎntok ay Igǎlot*: Bontoc Igórot; [61]
kalǎn si Igǎlot: Igórot Language

ill *insǎkǎt* (sick); *ngǎg*; *angangalǎd* (with prepos. *is*;
badly)

image *litalǎto* [*talǎto*] (Sp. retráto); *tinaktǎkǎ* an image,
drawn or carved, usually of a man (*tǎkǎ*); a wooden
carved figure or statue representing a man: M. Sch. I.
But also: *tinaktǎkǎ ay fanǎs*: a lizard carved on the sur-
face of a shield.

imitate *ǎgtek* (no preterite!); *ǎgtek nan kalǎna* I imitate his way
of speaking

- immediately** [296; 313; 315] *aɬaɬni̯ kăyǎ; sinakŋtan.*
- improper** *lăɬwa; lăɬwa ay inǎka:* it is improper to weep, it is wrong, bad, unfit, forbidden
- in, into** *is; [si]* [377 ff.]
- increase** in number: *ma/angsǎŋkami* we increase in number, multiply
tsǎomak — tsinǎomak — matsǎōman — mandom: I make larger (in number)
matsakomǎŋkămi we produce many children, populate a land, (also of animals that have many young). See: grow; high; big; stretch.
- indeed** *mǎnǎ* [417]; *ǎdji.*
- inform** *ŋsudsŋdko — insudsŋdko — maisŋdsud.* Person.: *insŋdsudak* I bring tidings, I bring an order, a challenge;
- inhabitants** *sinpangŋli:* of one town or country; *iSamŋki, iTukŋkan, iAlab [iAab]:* inhabitant of Samoki, Tucucan, Alab [61]
- inherit** *alǎek* (take); *taɬwŋtjek* (Iloc.)
- inn** *iilŋgan* (lodging house for strangers) (Iloc.?)
- inquire** *ŋbfǎkak* (ask)
- insane** *malŋŋlŋŋ*
- inside** *istsalŋ(na; [istjǎim; isdǎim; adsǎyim;* in towns south of Bontoc: *islǎim*, with the interchange of L, D, R. in various dialects]

instruct	<i>tokōnek</i> (advise). See: teach.
insult	<i>pa/ayēek</i> [<i>pa/ayēwek</i>] (hurt); <i>engkāliak is ngāg is...</i> (<i>ken...</i>) "I speak bad (words) to one;" <i>pasōngetek</i> : I cause anger; <i>ipādngək—inpādngək—ma/ipādngö</i> [<i>ma/ipādngöy</i>] <i>—mangipādngö</i> : I insult with words.
intelligent	<i>kāwīs nan ētek</i> , "good as to the brain;" <i>kāwīs nan ōlo</i> , "good as to the head;" <i>inyāmis nan ōlo</i> (<i>inyāmis</i> : soft)
intend	<i>lēytjek</i> (like): I want; or: <i>ek, tek</i> : I go to... [307]
interpreter	<i>intilīpiti</i> [<i>intéléplēti</i>] (Sp. interpret)
intestine	<i>fēang</i>
intoxicated	<i>mafōteng</i> [<i>mabūdeng</i>]
inundate	<i>poshōngək is tjēnum</i> (with water), [<i>pōshngək</i>] <i>—pinoshōngko</i> <i>—māpshong</i> . (<i>pōshong</i> : big water, lake, ocean.) See: irrigate.
iron	<i>patatjīm</i> ; best kind, steel: <i>gālīlyā</i> . (Cf. <i>təmatjīm</i> : "it is sharp, it cuts")
irrigate	<i>tjēnumak</i> [<i>dānomak</i>] <i>—tjinēnumak—matjēnumān—manēnum</i> : I water the ricefields. See: canal.
it	<i>sīya, sa, na, nāntōnă, nāntōdī</i> [81-84]
itch	<i>kūlid</i> ; it itches: <i>inkātöy</i> .
its	[101-104; 107-109]

J

- jacket** for women: *ǎklang* (Igórot); *lǎm/ma* (a short "bolero" of white material, with blue and red border stripes, used also to clothe the dead) (Iloc.)
- jail** *fabfalǎtjan*. See: bind, fetter.
- jar** *fǎnga* (collective name, a pot);
fushǎngan: very large jar, for dry rice, i. e. for *pǎküy*.
fǎyofay: "bottleshaped, large, of hard clay"
tǎǎnan [*tu/ǎnan*]; or: *kǎmeng*: about 6 inches high; glazed; for the alcoholic beverage *fǎyash* (Iloc.: *bǎsi*); the parts of this jug are: *ngangǎbna*, its top; *ǎwak*, the body; *kolǎngad*, the foot; *sǎlǎnǎ*, a bejuco string around the neck (top) of this jug, with a loop for carrying. The *tǎǎnan* is made in these qualities: (beginning with the best): 1) *tǎǎnan ay padǎngdeng*; 2) *t. ay göwǎkǎu*; 3) *t. ay kinǎman*; 4) *t. ay liblǎfan*; 5) *t. ay fǎksid*.
tǎking: small vessel, made of "squash" (a gourd).
 See: pot.
- jaw** *pǎnga*
- Jew's harp** *abǎfyu*
- joint** *ǎngat* (in the body and in stalks)
- joke, jest** *angǎngo*; *abǎbfang*; *lilǎwid*.
- joy** *kalalǎyad* [*kalalǎyad*]

joyful	<i>inlalə́yadak</i> I am joyful.
jump	<i>aktjǎ́ngek</i> — <i>inaktjǎ́ngko</i> — <i>maǎ́ktjang</i> — <i>mangǎ́ktjang</i> I cross by jumping Person. (Frequent. and Durative): <i>inaktjǎ́aktjǎ́ngak</i> — <i>ninaktjaaktjǎ́ngak</i> I jump across, (from tree to tree, across a brook), I keep jumping etc. <i>inlǎ́ptokak</i> — <i>ninlǎ́ptokak</i> I jump on level ground; <i>bumǎ́ldəkak</i> — <i>binmǎ́ldəkak</i> : I jump (like a grasshopper, a flea) (shoot?) <i>təmǎ́/odak</i> — <i>tinmǎ́/odak</i> , or: <i>intǎ́/odak</i> — <i>nintǎ́/odak</i> : I jump up. See: leap
juice	<i>tjě́nəm</i> ; juice of rice: <i>lǎ́da</i> ; of sugar cane: <i>ǎ́séd</i> ; thick juice, like rosin: <i>nǎ́kid</i> (pitch)
just	<i>kǎ́wǎ́s</i> (good, right)
just as if	<i>kashǎ́n</i> [454]

K

keep	<i>ǎ́gtok</i> [<i>ǎ́gtok</i>] (hold) I keep safe; <i>ikǎ́kok</i> : I keep, preserve; Person. <i>umikǎ́koak</i>
kernel	<i>ǎ́ta</i> (of rice)
kettle	<i>pǎ́yok</i> [<i>bǎ́yog</i>]
key	<i>tǎ́lfeg</i>

- kick** *sikiđtak* [*sikiyđtjak*]*—sinikiđtak—masikiđtan* (*siki*: leg)
tjaytjđyak—tjinaytjđyak—matjaytjđyan
katđnak—kinatđnak—makatđnan—mangđtin. (step upon)
 Person. *inkatđnak—ninkatđnak.*
- kidney** *fđdin* [*bđdin*]
- kill** *padđyek* [*padđyek; badđyek; patđyek*]*—pinadđyko—*
mapadđy—mamadđy. Person.: *pumadđyak* [*pumadđyak;*
bumadđyak; pumatđyak]*—pinmadđyak.* (The form used
 mostly in Bontoc has *d* and *öy*). It signifies also: to
 hit, to extinguish, to slaughter animals.
ukđđjak: I kill an animal by cutting its neck; synonym.:
kadukđtjek—kinadukđdko—makadđkad. *ipadđyko*: I use
 for killing, I kill with....
- kind to..** *kăwđs is....* (*ken....*)
- kind** what kind of.... *ngăg ay....*, [149]
- kindle fire** *apđuyak.* See: fire
- king** *đli* (loan-word; Malay: *hari*; Iloc. *đri*)
- knee** *kongkôngo; kongkôngo ay pangđlo;—ay udjđđji* knee of
 the frontleg;—of the hindleg. *sđkyæp* kneepan.
kđyat: part of the leg back of the knee
- knife** *kđpan*
- knife: "bolo"** *kampđla*; Parts: *pđlêk*: handle; *tđpek*, edge; *tjđlik*,
 back; *đdso*, point; *sangkđtan*, belt on which the *kampđla*
 hangs; this belt is ornamented with white pieces of a shell
 i. e. *kolđngad si đpud*. The knife is kept upon a half sheath
 made of wood; this sheath: *fđ/i*. (*Fđ/i*, here "vagina," is
 also a bag for the gong: *fđ/i si gđngsa*; and cf. *fđi ay đko*,

- knife: "bōlo"** a sow; *fāi* reduplicated is *fafāi*, *fafāyi*: woman). M. Sch. XVI, 1, 9. The *kampīla* is of various size; the largest serves as hatchet or as weapon.
- knock against** *kogōkek* I knock upon, rap at a door.
itognōgko—intognōgko—maitōgnog—mangitōgnog
- knot, tie a** *salibōdek—sinalibōdko—masalībod*. *salībod*: a knot (at the end of a thread) (Iloc.?)
- knot in wood** *bīngi; bīngin si kāyæ*
- know** *kěk/kek* [*kěkkek* for: *ketkek*; the first *k* guttural!]
kintekko — mǎktek [*mǎkteg*] — *mǎngtek* [*mǎngteg*]; I know, I understand, I am acquainted with one, I comprehend. The verb: *āmmok*, *ināmmok*: I know, is not Bontoc-Igorot, but strictly Ilocano.
- knowledge** acquaintance: *kaktěk*
- knuckles** *ānget*

L

ladder	<i>téy^{tey}</i> [<i>táy^{täy}</i>]
ladle	<i>fán^oæ</i> , big, flat, like a shovel; <i>fan^oæ^{ek} nan mǎ^{kan}</i> : I take the boiled rice from the kettle and distribute it; Person.: <i>infán^ouak</i> . <i>kǎ^otjek—kī^{na}/ō^{tko}—makǎ^o/od</i> , I ladle out with the <i>kǎ^oæd</i> , a large dipper. <i>kǎ^oæd</i> , a ladle made of a gourd. <i>itjush</i> [<i>itsush</i> ; <i>itjus</i>] a small ladle, a spoon. See: spoon.
lake	<i>póshong</i> (<i>ay fǎn^{ig}</i>): a (small) sea; or: <i>tǎ^oblak</i> , a pond
lame	<i>kǎ^l/od</i> ; <i>mapǎ^lay</i> ; I am lame: <i>inpǎ^layak</i> [<i>impǎ^layak</i>]
land	<i>ǎ^{li}</i> ; public land: <i>pǎ^gpag</i> ; <i>fobfüy</i> : the home land <i>tǎ^{lon}</i> , collective: <i>katalō^{nan}</i> ; the cultivated land, the fields near a town. Ger. Gefilde, Gelände.
landslide	<i>kǎ^ltjay</i>
language	<i>kǎ^lǎ</i> ; <i>nan kǎ^lǎⁿ si Igó^{lot}</i> : the Igórot Language
lard, fat	<i>ǎⁿib</i>
large	<i>tsaktsǎ^{ki}</i> [<i>tjaktjǎ^{ki}</i> ; <i>tjaktjǎ^{kkö}</i>]; very large: <i>tjaktjagō^a</i> [<i>tjaktjagō^{ag}</i> ; <i>tjaktjagō^{ra}</i> ; see: big]
last	<i>mangudjǎ^{dji}</i> the last in a line; <i>anō^{ngosh}</i> the last or end of a story, of events, of actions. <i>mangudjǎ^{djiak}</i> I am the last. <i>mangananō^{ngosh}</i> it takes place as the last event;

- last** "finally;" *mangananǝngosh nan patpatǝy*: at last spears are thrown
last month: *nan fǝan ay nǎlosh, nan fǝan ay inmǎy*.
- late** *nǎǝni* [*naǎǝni*]; *ma/ǎǝniǎǝniak* I am late;
ma/ǎǝniǎǝniak ay ǔmǎy: I am going late.
is nan anǝngǝsh nan ipǎt ay ǎkyu: four days later.
- laugh** *maǎngǝak—naǎngǝak*; *otyǝgak*; *angangǝek*: I laugh at one, I deride; *kakaǎngo* ridiculous
- lay down** *ǐsǎǎdko—insǎǎdko—ma/isǎad* [*ma/isǎd*]*—mangisǎad pǎyek* (put); *ipuǐko* (put).
- lay eggs** *mangǝtlog*: (the hen) lays eggs.
- lazy** *sangǎan*; *sumǎngǎak*: I am getting lazy, weary
- lead** *ipangpǎngǝk* (guide); *mifǎegak* (go with);
iskǝpko—iniskǝpko—ma/ǐskǝp: I lead into a house;
ikaǎngko—inikaǎngko—mikǎan I lead away.
- leaf** *tǝfo*; mostly in the stat. constr.: *tǝfon*; *tǝfon si lǎkam*: a grass leaf
- leak** *intǝtjoak—nintǝtjoak*; *pokǎtak* I stop a leak, with a stopper: *sǔwat*
- lean** *fikǝdek—finikǝdko—mafǝkod*: I make lean, wear out by work; *mafǝkod*: lean, emaciated; *fǝkas*: lean meat, muscle.
- lean, I** *insǎtjagak—ninsǎtjagak*
- leap** *aktjǎngek* (jump across); *inaktjǎngak*; *intatǎ/odak* (or: *inbalbǎldokak*) I leap while advancing against an enemy, I leap in a battle to dodge the spears thrown.

learn	<i>sul'lek</i> — <i>sin'uluk</i> — <i>mas'ulu</i> — <i>man'ulu</i> . Person.: <i>ins'uluak</i> and <i>sum'uluak</i> . (loan-word)
least	<i>akāk'it mo ām'ln</i> ("less than all")
leather	<i>kōt'jil</i> (skin)
leave	<i>kayāt'jek</i> — <i>kinayāt'ko</i> — <i>makā'yad</i> — <i>mangā'yad</i> I leave behind, leave a remainder, abandon <i>pa/isāek</i> — <i>inpa'isak</i> — <i>ma/ipa'isa</i> ; <i>ukā'yek</i> — <i>inukā'yko</i> — <i>ma/ūkay</i> — <i>mangūkay</i> I leave alone (means also: to let alone, to let go)
leave	<i>kumā'nak</i> (go away) <i>masisiā'ngkām'i</i> ; <i>intjegā'ngkām'i</i> we take leave, we part, we go to different directions. <i>pasisiā'nek</i> : I cause to part, separate
leech	<i>mā'tek</i>
left side	<i>tkid</i> ; to the left: <i>is tkid'jln</i> ; at my left: <i>is nan ikid'ko</i>
lefthanded	<i>in/n'kid</i> [<i>int'kid</i>]
leg	<i>s'ki</i> ; calf of the leg: <i>f'tkin</i> ; upper leg: <i>ā'po</i> [<i>ū'po</i>] (thigh); part between knee and ankle: <i>kō'lo</i> , <i>balā'wash</i> ; bones of the leg: <i>tō'ngan si ā'po</i> ; leg at the back of the knee: <i>kō'yat</i> . <i>sik'fak</i> I seize by the leg; leg of chicken: <i>pā'yong</i> ; foreleg: <i>pangō'lo</i> ; hindleg: <i>ud'j'dji</i>
lend	<i>itsaowāt'ko</i> — <i>intsaowāt'ko</i> — <i>maitsā'owat</i> — <i>mangitsā'owat</i> ; <i>paka'awā'tek</i> — <i>inpaka'awāt'ko</i> , — <i>maipakā'awat</i> — <i>mangipaka'awat</i> I cause, tell to lend
length	<i>ka/ant'jōna</i> : its length

lengthen	<i>paantjōek</i> (heighten). See: increase.
less	<i>akakīt</i> (than: <i>mo</i>); lessen: <i>kaānek</i> (take away)
lest	<i>ta adī</i>
let	let us (hortatory): <i>ta</i> ; e. g. let us rest: <i>ta umilengtāko!</i> (or, with Conjunct. Part. <i>et</i> [188]: <i>umilengtāko't</i> we ought to rest) <i>iyūyak</i> [<i>yūyak</i>]— <i>iniyūyak</i> — <i>maiūya</i> [<i>miyūya</i>]— <i>mangiyūya</i> : I allow. (Infinit. <i>iyūya</i>) <i>ukāyek</i> : I let alone
letter	<i>sūlad</i> (loan-word)
level	<i>tjāda</i> [<i>tsāda</i> , <i>tjāta</i>]. I level: <i>tjatāek</i> ; <i>liblīfan</i> : a level trail on the side of a mountain
lick	<i>djildjīlak</i> — <i>djinildjīlak</i> — <i>madjildjīlan</i> . See: tongue.
lid, cover	<i>sōkong</i> : cover of a pot; a small pot placed upon the opening of an other pot.
lie	<i>inēngakak</i> — <i>ninēngakak</i> . <i>ēngakak</i> : I belie, deceive. <i>ēngak</i> : a lie, a ruse, a trick; <i>ēngākan</i> a liar
lie down	<i>intjaōlagak</i> — <i>nintjaōlagak</i> ; I lie down on my back: <i>intjīpakak</i> — <i>nintjīpakak</i> . Also: <i>masūyepak</i> (sleep); <i>umilēngak</i> (rest); <i>inpfīlingak</i> I lie on my side; <i>inlōgfəbak</i> : I lie on my face
life	<i>lēngag</i> (soul)
lift	<i>egwātek</i> — <i>inegwātko</i> — <i>maēgwat</i> — <i>mangēgwat</i> : I lift a burden, weight <i>suwātek</i> — <i>sinuwātko</i> — <i>masūwat</i> — <i>manūwat</i> : I lift a burden <i>isiblēyko</i> — <i>insiblēyko</i> — <i>maisībley</i> : I lift with one hand (an animal by the hindleg), I lift from the ground

- lift** *săđfek—sinađbko—masăđb—manăđb*: I lift on my shoulder
lekuăfek—linekwăbko—malăkwab—minlăkwab I lift a
 cover, lid
patongtsăek: I lift, hold high up (arm, hand, foot)
- light** *ăpuy* [*apŭy*] (fire); *sŭli nan đkyu*: sunlight
- light** *ababăwöy* [*ababăway*] light, (of the sun);
bumăway (*pumăway*) it turns light
- light, I** *pafitjăngek* I cause to burn brightly
tôđngak—tinôđngak—matôđngan I light my pipe
apŭyak: I make fire.
iapŭyak: I put light, fire to. See: fire.
tangkôwak [*tangkôăwak*] (flash): I conduct with light
- light** *enyăpəx* (not heavy)
- lightning** *yăpyap*; it is lightning: *inyăpyap*; lightning strikes:
kăman—kinman nan kŭtjo: “thunder” strikes (*kămănak*:
 Person. from root: *kan* “eat”).
kolyăpyep: lightning without thunder.
- like, I** *lăytjek* [*lăytjek*]*—lineyădko—malăyad—minlăyad*: I like,
 wish, want, intend, love, desire etc. *lăytjek ay mănğan*
 I like to eat. See: prefer.
 Person.: *inlalăyadak*, I am glad, cheerful, joyous.
siădek I like, love; *măd* (*ma/ăd*) *siădek* “I am dissatisfied.”
leyădko: my liking, my pleasure, my love, my wish, need.
- like** *kăăg* [*kăg*]. Usually with possess. suffix: *kaăgna*.
kăg tōshă, like this; *kăg sidě* [*sădŭ*]: like this, thus;
kăg ken sŭya, like him, her, it; or: *kăg kăn tōđŭ*. *kăăgak* I
 am like; *kăăgko*, like myself; *kăăgko ay ŭlaén*: looking
 like myself, resembling me. *kăgka kăak*: you are like a
 monkey. *ŭkam kăg sidě!*: do (it) like this!
kash/ôn, like, resembling; *kashônak*, I am like, resemble

like	<i>kash/ŏn madŏb nan tjăya</i> , just as if the sky would fall <i>sŷya ōkis</i> : likewise; or: <i>kăg năntŏna ōkis</i> (like that also)
limb, branch	<i>pănga</i>
limp	<i>inpŷlayak—ninpŷlayak</i> (I am lame); <i>inpiŷlayak</i> .
line	<i>ŷlid</i> , boundary line; <i>ămas</i> , dividing line, a part; <i>ifadŷădko — ĩnfadŷădko — maifădfad — mangifădfad</i> I arrange in a straight line
lip	<i>sofil</i> [<i>sŏbil</i>]
liquid	<i>tjinmănum</i> ; <i>nalănak</i> (molten metal)
listen	<i>tjetjěng/ngek</i> (hear)
little	<i>fănŷg (banŷg)</i> (small)
little	(in quantity) <i>akŷt</i> ; very little: <i>ăkakŷt</i> ; too little: <i>tsatsăma 'y akŷt</i> ; too little (i. e. lacking): <i>kŏlang</i> ; one peso too little: <i>kŏlang sin pėsosh</i> . little by little: <i>sinakiakŷt</i> ; a little: <i>is akŷt</i> .
live	to be alive: <i>matăkŷak—natăkŷak</i> ; or: <i>matatăkŷak</i> (<i>tăkŷ</i> : a man, a living being, a person) and: <i>katăkŷak</i> . <i>inteděeak — ninteděeak</i> I stay, remain, dwell, sojourn; <i>makiŷliak</i> [<i>mikiŷliak</i>] I live among a tribe in its country (<i>ŷli</i>) or: <i>umŷliak—inmŷliak</i> , I live in a town, country, I settle at a place
liver	<i>ădŏy</i> [<i>ătŏy; ădŷy</i>]
lizard	<i>fănŷas</i>

- load, cargo** *āwīd* (as much as a man can carry); *awīdtjan*: the place under the roof outside of the house, where the load, burden may be laid down; *umāwīdak*: I am carrying a load.
- lock** at a door *fūti* (Iloc.) (The Igorot need no locks; see: door)
- lock, I** *futlak*; [*fudlak*]; *ifūdik* (Iloc.); or: *tāngfak is nan tōlfeg*: I "close" with a key.
- locust** and grasshopper; see: grasshopper.
- loin** *kftang*
- lonesome** *isāngak* [*ösāngak*] I am lonesome, alone; or: *makāyadak*, I am left alone, from *kayātjek* (leave), or: *māisāak*, from *isāek* (I leave alone); (*īsa*: one) *makāyadkǎ'sna*: you are left here! ("good bye")
- long** *āntjo*. "adī kasīn insakīt: he is no longer ill."
- look** *ilāek* (see); *īflak* (watch, observe). look out! *īlaēm!* Plur. *īlāēnyǎ!* Person.: *umīlāak—inmīlāak* [*umīlāk*] I look out for, I try to find, to catch etc.; *ililāek* I spy, look out for, wait for *oshtjōngak—inoshjtjōngak—maoshtjōngan* I look down, observe from a high place; *intāngadak* I look up *insākongak—ninsākongak* I look back, I turn around *kāāgak kēn tōdī* I look like him (like); *kāāgna ay īlaēn* looking like; resembling *īkadak* I look for, care, provide (care). See: seek.
- lookingglass** *lūpa* (Iloc.); *sālmīng* (Iloc.)

- loom** *ăđbfan*, (*inafđyak*, I am weaving). The utensils are (M. Sch. XV):
- | | Fig. above | Fig. below |
|--|------------|------------|
| <i>tsokđban</i> , leather belt, going around the weaver's back | — | a |
| <i>ibđdan</i> | a | b; g |
| <i>sig/wăñ</i> , shuttle | c | c |
| <i>falđka</i> | d | d |
| <i>lilđdan</i> | g | e |
| <i>lidkđngan</i> or: <i>labđđnan</i> | e | f |
| <i>fălfeg</i> ("spear") | — | h |
| <i>tđfong</i> | f | — |
| <i>sagwđttjan</i> | h | — |
| <i>lđlo</i> ("stick") | b? | |
- loose** *mashđkto* (as a spearblade from its shaft, an ax from its handle)
inkiskisăng: wide (of garments etc.), not tight
ipđgănak—*inipđgănak*—*maipđgănan*: I let loose, set free (e. g. an animal that was caught). Person.: *umipđgănanak*.
fadfăttjek; *obfăttjek*: I let loose (untie)
- lose, I** *tjđngaxwek*—*tjinongăđko*—*matjđngax*—*manđngax*;
lost: *natjđngax*; *masăngutak is nan păgpag*: I am lost in the forest.
- loud** *yăăngekek ay êngkălđ* I make efforts to speak, I speak loud;
yaăngekek ay mamăkax I call loud (*făkaxwak*, I call) [317] (effort)
- louse** *kđto*; *kđmeng*; nit: *flit*; small louse: *kđmay*; I catch lice: *ikotđak nan đlo* (the head)—*ingkotđak*—*maikotđan*—*mangikđto*.
- love** *lěytjek*; "sweetheart:" *kagăyim*, or: *sălđwa* [*salyăwa*]: in Song-Dialect. my beloved: *nan leyăđko*.

low, humble	<i>asdĭk</i> ("short")
low, not loud	<i>yaălunĭko ay ěngkălĭ</i> I speak low. <i>intibtĭĭfiak</i> , I whisper. [317] <i>yaălunĭko ay manăĭlan</i> I walk noiselessly, I sneak.
lucky	<i>őnő/őnőy</i> ; <i>nakăsat</i> (Iloc.)
lull to sleep	<i>iköykőyko—inköykőyko—maikőyköy—mangikőyköy</i> .
lunch	<i>tĕtja</i> [<i>tĕtsa</i>]; <i>tetĕtjan</i> place or time for lunch
lung	<i>făĭă</i> .

M

macerate	<i>infăyăshak</i> (clay for pottery, pounding it with a pestle: <i>ăĭ/lă</i>)
mad, I am	<i>inlilĭketak—ninlilĭketak</i>
maiden	<i>mamăgkid</i> ; plur. <i>mamamăgkid</i>
maize, corn	<i>pĭki</i> [<i>bĭki</i>]; <i>mamĭkiak</i> , I gather maize; <i>ngălad</i> corncob
make	<i>kăpek—kinaĕpko—makăĕb</i> [<i>makăĭb</i>] [<i>mangăĭb</i>] I make, build, manufacture. Person.: <i>kumăĭbak</i> [<i>kumăĕbak</i>] — <i>kinmăĭbak</i> I am going to make

- make** *inkǎibak* [*inkǎēbak*]*—ninkǎibak* I am at work, making.
ikǎbak—ingkǎbak I make for somebody; e. g. *ikabak nan lalǎki is nan fǎlfeg*: I make a spear for the man [261]
ikaēpkō I make with a tool; e. g. *ikaēpkō nan kǝpan is nan kalǎsay*: I make the shield with the knife [262]
ǎfong nan mangaēbǎnmi [*mangapǎnmi*] *is nan sǎklong*: we make the hat in the house [263] See: do, accomplish.
- maker** *kumakǎib* [*kumakǎēp*]; *kumakǎib si fǎnga* a maker of pots, potter
kumakǎēb is ǎsǎn a saltmaker.
- male** *lalǎki*
- man** *lalǎki*; Plural: *lǎlǎlǎki*; person: *tǎkǎ*; image of a man, toy, statue etc.: *tinaktǎkǎ*. man of prominence, wealth: *gadsǎngyǎn* [*katjǎngyǎn*]; man of high rank: *nangǎto* (Iloc.)
- manner** *ikad* [*ēkad*; *ekad*] (but: *ikad*: care); *nan ikadmi*: our manner, custom, usage, fashion, law.
- manure** *lǎimeng*; *tǎkki*; *lǎmǎngak—linǎmǎngak—malǎmǎngan—minlǎimeng* I fertilize Person.: *inlǎmǎngak*
- many** *ǎngsan*; too many: *tsatsǎma 'y ǎngsan*; great many: *angǎngsan*; or: *ayǎka. kad?* how many? *umangsǎngkǎmi*: we are becoming many, multiply; *ayǎka nan mǎngtek ken sǎya*: many know him.
- mark** *mǎton* (a sign on a tree, house, the road etc.; target)
- mark, I** *matǎnak—minatǎnak—mamatǎnan. likǎyak—linikǎyak—malikǎyan—minlǎkay* I mark by cutting, scratching, carving, writing

- mark, I** Synonym: *kalđyak—kinalđyak—makalđyan—mangđlay*.
(I mark, decorate, "write")
- marriage** *inpđkō; kabđfong* (keeping house) ("Trial-marriages" do not exist!)
- married** man: *finđlyen*; I am married: *finđlyenak*; married woman: *asđwa ay fafđyi*. unmarried man: *fobfđl/lo*; unmarried woman: *mamđgkid* (girl and spinster).
See: husband; wife.
- marriage-ceremony** *pđkō; inpđkōak [inpěkěak]*: I perform the marriage ceremony. See: wedding.
- marry** *asawđek*; Person.: *inasđwaak—ninasđwaak* I am marrying, celebrating my marriage
umasđwăak I am going to marry, shall soon marry.
umđfongak I am going to marry, to establish my own household; Construct: *umđfongak ken Tđkay*, I am going to marry Tđkay.
paafōngēk—inpaafōngko—maipađfong—mangipađfong I give in marriage, I make marry
iafōngko—iniafōngko—maiđfong—mangiđfong: I marry.
kabidjuđek; kabit'lōek I marry for the second, the third time Person.: *kumabidjuđak; kumabit'lōak*.
- master** *đpo* (Iloc.); *mđstlo; mistolo* (Sp. maestro); also: school-master, teacher.
- mat** *kinned; đföyk; kđmin* (Iloc.)
- match** *kispđlo; ikispđlok* I light a match (Sp. fosforo)
- matter** Idioms: *ngăg nan ũmad? ngăg nan ĩnmad?* what happens, happened? "what is the matter?" Or: *ngăg nan inđngnén nan ongōnga?* what did the child do? "what is

- matter** the matter with the child?" *ǎläy!* it does not matter! nevermind! Synonym: *tāk/ǎn*.
ngǎg nan inmad is nan mǎtam? what happened to your eye? "what is the matter with your eye?"
- me** *sak/ǎn* [*sak/ǎn*]; Dative: *kǎn sak/ǎn*.
- meagre, lean** *naǎfkod*; *fǎkas* lean meat, muscle.
- meal** *mǎngan*. See: eat, dinner, lunch.
- measure, I** *tjipǎek*: with outstretched arms;
sin tjipǎ: one "tjipǎ," 5-6 feet
tjangǎnek: from point of thumb to that of the middle-finger; one span: *sin tjǎngan*
tǎpngek—tinpǎngko—mǎtpeng—mǎnpeng: I measure with a stick, a string etc. See: handful.
- meat** *istja* [*istjǎ*]: any meat; *ittǎg*: only pork and beef;
kǎlne (Sp. carne)
a piece, share of meat: *wǎdwad*;
roasted meat: *tsinǎwǎw*
I give a share of meat: *iwadwǎdko*
a piece of meat on boiled rice: *bǎadang*. See: food, bacon, lean, fat.
istjǎ 'y ǎsw; *istjǎ 'y fǔtug*; *istjǎ ay nǎang* meat of dog; pork; beef (i. e. buffalo)
- medicine** *bǎkēs* [*pǎkis*; *bǎgösh* etc.]; *ǎkas* (Iloc.) See: cure.
- meet** *ǎptek—inaǎǎtko—maǎfed—mangǎfed*.
Person.: *umǎǎfetak—inmǎǎfetak*
ek ǎptǎn: I go to meet; *umǎǎptadak*: I come to meet
umǎǎliak ay umǎǎfed ken... I come to meet.
- meeting place** *inǎptan* (also: place where two rivers meet: *inǎptan si tjǎnum*)

melody	<i>đyug</i> (a standard melody, as sung in one town, for a certain song)
melt	<i>patjěnumak—inpatjěnumak—maipatjěnuman</i> I melt metal, "make liquid." <i>malűnakak—nalűnakak</i> melt, become liquid. <i>anűek—inűnuk—maűnu—mangűnu</i> : I dissolve salt, sugar.
mend	<i>tagűbak — tinagűbak — matagűban</i> : I mend by placing a piece upon a hole; See: sew.
menstruation	<i>fűla</i> ; Verb: <i>maműlűak—naműlűak</i>
merchant	<i>inilűgű</i> . See: sell.
message	<i>sűdsud</i> .
messenger	<i>fűa</i> .
midday	<i>těngan si đkyu; magűkyu</i> ;
middle	<i>těnga</i> ; in its middle: <i>is tengűna; is nan karűwűna</i> . (<i>těnga</i> : the point in the center; <i>kűwűa</i> : the space between; the place around the center). <i>is nan karűwűentja</i> into their midst, in the middle of a crowd <i>ěnkakarűwűek</i> I place into the middle (Transit., but prefix <i>in-</i>); <i>inkakarűwűak</i> I am in the middle
midnight	<i>těngan si lafű</i>
milk	<i>sinűűsho</i> [<i>sinűűsho; sinűűso</i>]
mill	for sugarcane: <i>faltűwis</i> [<i>faltűwish</i>]; <i>infaltűwisak</i> I work the sugar mill; <i>tsűwűyk</i> : the long beam of the mill

millet	<i>pitíngan</i> (black); <i>dǝyba</i> ; <i>píned</i> (white); <i>sǎfæg</i> .
mind	<i>nǐmnim</i> ; <i>nimnǐmek</i> : I think.
mine	my own: <i>nan kǝak</i> [107-110]
mirror	<i>lǎpa</i> ("face," Iloc.); <i>sǎlming</i> (Iloc.)
mistaken	I am mistaken: <i>fakǎn nan kǎnak</i> ; you are mistaken: <i>fakǎn nan kǎnam</i> (not my, not your saying [323]); <i>fakǎn nan kinwǎnik</i> : I was mistaken. <i>fakǎn sa! fakǎn tjüy!</i> this is a mistake <i>adǎ ũmüy nan kanǎm</i> : "your saying does not go."
mix	<i>kaslǎngak</i> ; <i>ǝngkaslǎngek</i> ; or: <i>ikaslǎngko—inkaslǎngko—maikǎslang</i> . cf. [169].
molar tooth	<i>wǝwǝ</i>
mold	<i>piptǝk—pintǝpik—mapǝpi—mamǝpi</i> : I shape pottery by beating with the <i>pǝpi</i>
mole	<i>sǝtjing</i> ; mole on the skin, like a lentil: <i>fǝtig</i> .
moment, a	<i>sin akǝtan</i> ; <i>awawǝnǝ kaya!</i> "wait a moment!" <i>sǎna!</i> "yes, in a moment." (as answer upon an order; Ger. "ja, gleich!")
money	<i>bǝlak</i> [<i>pǝlak</i>]. Loan words: <i>sǝping</i> : one centavo; <i>sikǎpad</i> or <i>seis</i> : 10 cents; <i>pisǝtash</i> [<i>pesǝtas</i>]: 20 cents; <i>fǝntin</i> : 25 cents; <i>saldǝpi</i> : 50 cents; <i>pǝso</i> [<i>pǝshosh</i>]: dollar.
monkey	<i>kǎag</i> [<i>kǎak</i>]

month
moon

{ *fúan* [*búan*]

full moon: *fitfitákena*; (See: open the eye)

new moon: *límeng*; *maaámas*: dark, the moon being not visible

waxing:

1. quarter: *fikasána nan fúan*

2. quarters: *mánaæa, malókmud nan fúan*

3. quarters: *kápnóána nan fúan*

waning:

3. quarters: *matolpákána* [*matolpíkána*]

2. quarters: *kisulfikána*

1. quarter: *kafanigána*

more

adádsa [*adádda*]; *kasín* (again);

tabtábiak I give still more (I add); See: increase.

wodwodá: there is more; *kekéntáko is adadádsa*: we know more.

morning

wítid (daybreak); *fíbiákát*; *mawítid* it is getting morning

nannay ay fibikát: this morning

aswákas si fíbiákát: to-morrow morning

nan fibikát ay nálosh: yesterday morning [413]

ma/ákkyu: "about 8 o'clock A. M."

mamíbfíbiákátak: I come early in the morning

morrow, to-

aswákas [*iswákas*; *aswákash*; *'shwákash*];

mawákas [*maæwákash*]: "it is getting to-morrow," "the following day;" e. g. *ketjěng maæwákas ya umdjǎngkāmí's nan íli...* "then it turns to-morrow (the day breaks), and we arrive in the town;" on the next day we arrived in the town.

mortar

lúson [*lúsong*] (for pounding rice); long mortar, like a trough: *lúkan*.

mosquito

kámaæ

moss	<i>fǎkyu</i> (on stones in the river); <i>kǎg fǎkyu</i> : like moss, i. e. green.
most	<i>adǎdsa mo amǎn</i> ; <i>angǎngsan mo amǎn</i> : more than all.
mother	<i>ǎna</i> ; grandmother: <i>ǎkid ay fafǎyi</i> ; mother and child: <i>sinǎna</i> ; old woman: <i>inǎna</i> .
mother-in-law	<i>kadukǎngan ay fafǎyi</i>
mount	a horse: <i>inkafǎyoak—ninkafǎyoak</i>
mountain	<i>fǎlig</i> ; mountain range: <i>kafǎligan</i> ; <i>kafǎlifǎligan</i> ; <i>sinpamǎligan</i> : a section of a mountain; <i>togtogǎna</i> (its top), summit of a mountain; mountain side: <i>digǎttjan</i> [<i>tigǎttjan</i>]
mouse	<i>tjotjǎ</i> [<i>tsotsǎ</i>]
mouth	<i>tǎpek</i>
move	<i>kiwǎek—kintwuk—makǎwu—mangǎwu</i> : I move, touch, handle; also: <i>kǎwek—kintwak—makǎwa—mangǎwa</i> . <i>atǎnek</i> : I remove; Person.: <i>inkǎwuak—ninkǎwuak</i> : I move myself, my hand, body, etc. <i>kumǎgǎdak</i> [<i>kumǎgedak</i>] I move out of the way, make room for one (being afraid of danger)
much	<i>ǎngsan</i> ; <i>angǎngsan</i> ; <i>tsatsǎma 'y ǎngsan</i> : too much; <i>ayǎka</i> : very much; <i>mǎl/an</i> : plenty, much (not attributively); <i>kǎǎgna mo...</i> even as much, just as much as... <i>kǎd?</i> how much? [148]. <i>adadsǎan</i> [<i>adadjǎwan</i>]: a large quantity; much.
mud	<i>pǎtek</i>

muddy, I make	<i>kifæ̃ek — kinifæ̃ek — makifæ̃ — mangifæ̃.</i> (I make water muddy)
mumble	<i>inagkōtjōdak — ninagkōtjōdak</i>
murderer	<i>inpādōy; inpādōyak:</i> I murder
muscle	<i>fīkas</i> [<i>fīkash</i>]. See: fruit.
must, I	<i>ilotlōtko — inlotlōtko.</i> (doubtful; means also: I desire very much). Or: <i>ipīlitko</i> (also doubtful; Ilocano: <i>pilītek</i> , I compel). Use the Passive of the Authoritative Verbal Form: <i>maiṗa-</i> . Cf. [187; 188]
mute, I am	<i>mangǎngakak — nangǎngakak</i>
my	[101-106; 107-111]

N

nail	<i>fākat</i>
nail, I	<i>ifākādko — infākādko — maifākad — mangifākad</i> (<i>ogṗātek nan fākat</i> I pull the nail out)
nail	<i>kōko</i> (on hand or foot); <i>kokōak:</i> I scratch with my nails
naked	<i>nalāfosh; lafōshak:</i> I undress; (Iloc.?) <i>ninṗilad:</i> having undressed, from <i>inṗiladak</i>
name	<i>ngātjan</i> [<i>ngādan</i>]; <i>ngāyak</i> [<i>ngāyag</i>]

name, I	<i>ngátjǎnak—nginātjǎnak—mangatjǎnan.</i> <i>nakwǎni</i> : called, named. See: say, <i>kǎnak</i> .
narration	<i>okókʷd</i> [<i>ogókʷd</i>]
narrate	<i>ogokʷtjek—inogókʷtko—maogókʷd—mangogókʷd.</i> Person.: <i>inogókʷdak—ninogókʷdak.</i> <i>ninókʷd</i> : the narrator of tales
narrow	<i>fanfanǐg</i> (very small)
nation	<i>ipukǎʷ</i> [<i>ipókʷaʷ; ifúkʷao</i>]: folk; <i>sinpǎngili</i> : the inhabitants of one town, district
navel	<i>bǎsig</i> [<i>pǎsig</i>] (also the protruding corner of anything angular)
near	<i>sakǎn, sasakǎn; asasakǎn</i> [<i>ashǎshakǎn</i>]; <i>insakǎn sǎya</i> : it is near; <i>ngan/ngǎni ad Fǎntok</i> near Bontoc, almost in Bontoc. [399] <i>kökkókʷǎdna</i> the place near by; a little distance off. See: approach; come; almost.
neck	<i>fǎkang</i> ; back of the neck: <i>tǎnged</i>
necklace	<i>apǎngö</i> (of beads); <i>fuyǎya ay saǎng si fútug</i> : necklace made of large pig teeth; <i>fǎngküy</i> : of metal. <i>fangkǐlak—finangkǐlak—mafangkǐlan</i> I put on a necklace; <i>nafangkǐlan</i> : provided with a necklace.
need, I	<i>léytjek</i> (like); See: seek: <i>anǎpek</i> .
needle	<i>tjakǎyǎm</i> [<i>katjǎyǎm</i>] (Iloc.?)
neglect	<i>tjumǎngaxak—tjinmǎngaxak</i> . Cf. forget; rotten.

Negrito	<i>kōlæd</i> [<i>nakōlud</i>] (i. e. curly-haired)
neighbor	<i>sakōn</i> ; <i>kasakōnak</i> I am a neighbor; <i>nan sakōngko</i> my neighbor
neither—nor	<i>adī—paymō</i>
nest	<i>akām</i> ; <i>āfong si ayāyam</i> (house of birds)
net	<i>sītjug</i> ; I catch fish: <i>sitjūkek</i> ; <i>kōyæg</i> fish-basket, used as net; <i>mangōyækak</i> I use the <i>kōyæg</i> ; J. XLIX
never	<i>igā</i> [321]; (<i>igā</i> : an emphatic negative corresponds often to “never,” “never before,” “not yet.”)
never mind!	<i>āläi!</i> [<i>ōläy</i>]
new	<i>kakakāēb</i> : newly made, from <i>kāpek</i> ; <i>kabkafāla</i> : new-born. <i>kalkalāka</i> a new, recently made object (Iloc.: <i>lakek</i> , or <i>lagek</i> : I make); <i>kaalāla</i> newly obtained. Cf. [297]
newspaper	<i>bilyētiko</i> (loanword); <i>sūlad</i> (any written or printed paper, letter, document etc.)
next	<i>misōngkob</i> ; <i>misōngkōbak</i> I am the next; <i>sumōngkobak</i> I am going to be the next <i>sika nan sumōngkob</i> : you are the next. on the next day: <i>is kāsīn ākyu</i> ; <i>is san naæwakāsāna</i> ; next holiday: <i>nan tsang ay tēngææ</i> , or: <i>is kāsīn tēngææ</i> ; the next time: <i>is kāsīn</i> .
night	<i>mastjīm</i> : late evening; <i>laſī</i> : about midnight; <i>talāno</i> : about 2-4 o'clock A. M. last night: <i>idkūfab</i> ; to-night: <i>mastjīm si āænin</i> ; <i>sinlaſtan</i> : one night, the other night.

- night** to-morrow night: *aswǎkas si mastjím*;
malafí: it is getting midnight.
mastjimastjímak; *malafílafíak*: I come late in night.
- nightmare** *límam*
- nine** *síam*; the ninth: *mangasíam*, or: *mǎygasíam*; 19: *sin pǒ'o ya síam*; the 19th: *mangapǒ'o ya síam*. [367]
- ninety** *síam ay pǒ'o*; the 90th: *mangasíam ay pǒ'o*
- nipple** *sǒso*
- no** *adí*; *igǎ*; *mǎ/íd* [*míd*]; *fakén* [319-324]
- no, not any** [322; 323]
- nobody** *ma/íd tákæ* [131]; *ma/íd éläy sínæ*: nobody whosoever; none at all.
- nod, I** *inyǎngédak—ninyǎngédak*. (I nod assent)
- noise** *dǝmǝngɛg* [*tǝmǝngɛk*]: it makes noise. I make a great noise: *dongǎkek—dinongǎkko* [*dinongǎgko*].
 Person.: *dǝmǝngɛkak*. *madǝngɛkak*: I am annoyed by noise. I make a slight noise: *éngkalotǝkodak—nèngkalokǝdokak*. *kalíkkong*: a noise; *éngkalíkkong* it makes some noise.
- noon** *téngan si ákyu*; *téngan si magákyu*. See: middle
ninténga nan ákyu: it is noon.
magamagákyuak I come at noon
- nor** *paymǝ* (= or)

north	<i>lǎgod; apǎd lǎgod. nan iLǎgod:</i> the people living north of Bontoc.
nose	<i>ǎlǎng;</i> I blow my nose: <i>insǎngetak.</i>
nostril	<i>panǎngetǎn</i>
not	<i>adǎ; igǎ; mǎ/ǎd; fakǎn; tsǎan;</i> [319-327]
no more	<i>adǎ kasǎn,</i> not any longer
nothing	<i>ma/ǎd</i> [322]
not yet	<i>tsǎan pay</i> [<i>tǎan pay</i>]; <i>igǎ (igǎy)</i> and partic. passive with prefix <i>ka-</i> instead of the prefix <i>ma:</i> <i>igǎ kakǎéb:</i> not yet made.
now	<i>adwǎni; idwǎni;</i> just now: <i>sǎna</i> [313]
nurse, I	<i>tokǎngak (nan ǎnsǎkǎt:</i> the sick)— <i>tinokǎngak</i> — <i>matokǎngan</i> — <i>manǎkǎng.</i> I nurse a baby: <i>pasosǎek</i> — <i>inpasǎsok</i> — <i>maipasǎso</i> — <i>mangipasǎso.</i>

O

- obey, I** periphrastic: *ǎngnek amǎn nan kǎnan nan ǎpok*: I do all that my master says, orders; or: *abfolǎtek*: I believe, I heed (an order).
- observe closely** *iilǎek—iniǎlak—maiǎla—mangǎla*
- obtain** *alǎek* (take); *padǎnek* (receive); *tsaǎwǎdek*
See: get, receive.
- offer** *itsaotsǎoko* (give)
- often** [290 ff.; 310] *ǎngsan ay ǎkyu* (= many days)
- oil** *lǎna*: oil of cocoanut (Iloc.)
- old** *naǎngan*: grown, adult;
maengǎngan mo...; *nengnǎngan mo...*: older than...
amǎma, old man; *iniǎna*, old woman; Plural: *am/ǎmma*;
inǎnna. *tsatsǎma'y amǎma*: very old, too old.
amǎmaak I am old; *umamǎmǎak* I am growing old;
nalǎkayak, I am very old. (Iloc.?)
sin pǎ'o nan taǎwǎnko I am ten years old (ten are my years). *kǎd nan taǎwǎna?* how old is he, she? (The Igórot do however not care to count their age by years.)
yǎn/a: the older brother or sister
natsǎkma: worn out, old; said of things: old hat, coat etc.; *natsǎnod* [*natǎǎnod*]: old, (rotten)

- omen** *ítju*: omen-bird ("all red; black under the neck")
mangǎyǎak—nangǎyǎak: I go to the woods [*kǎyǎan*] to consult the omen-bird.
ítjǎak—inítjǎak: I succeed hunting (catching) in accordance with an omen.
lǎfüy: omen; *minlǎfüyak* I consult, try to obtain an omen in the forest, at a *fǎwü*; J. CXXVII.
- on** *is, si* [377 ff.]
- once** *mamǎngsan*
- one** *ísa*; one, single: *ísang* [*ǎsang*]; *ísǎngak*: I am alone; *sinísatsang* one by one; *isísang*: only one, single
sín: one, with measures: *sin tjipǎ*: one *tjipǎ*; see: measure; *sin fǐngǎ*: one handful (of rice); *sin pǐsosh*: one peso.
- onion** *fǎyash* (Iloc.); *bǎwang*: garlic.
- only** *ǎngkay*; *yǎngkay*; *apǎd yǎngkay*. Postpositive; e. g. *sak/én yǎngkay*, only I; *ísa yǎngkay* only one.
 I do nothing but... or: I only...: *pǐtkak—pinǐtkak ay....*, or: *ǎbüdak yǎngkay ay...* (*abǎdko yǎngkay*); [*ǎpidak*; *ǎbidak*]. See [316].
sumyǎak yǎngkay—sinumyǎak yǎngkay: I do only....
- open, I** *tegkuǎfak* [*tekkuǎfak*] — *tinegkuǎfak* — *mategkuǎfan* — *manǎgkwab*.
lekuǎfek — *linekwǎbko* — *malǎkwab* — *minlǎkwab* I open, uncover
luǎtak: Alab dialect.
fitfǐtek—finitfǐtko—mafǐtfit—mamǐtfit: I open, unfold anything rolled up.
tsiǎdek—tsiniǎdko—matsǐad (nan mǎtak): I open my eye
fitǎkek—finitǎgko—mafǐtag (nan mǎtak): I open my eye wide, I stare.
takǎngék—tinakǎngko—matǎkang (nan topǎkko): I open my mouth

opinion	<i>nīmnim</i> ; <i>nīmniṁko</i> my opinion; <i>nan nīmniṁko</i> "as to my opinion."
opposite	<i>is nan tjiṁang</i> ; I am opposite: <i>insákangak</i> ; see: side
or	<i>paymo</i>
orange	<i>lūbfan</i> [<i>lūfan</i> ; <i>lūban</i>]; <i>tabōngax</i> a kind of grapefruit
ordeal	<i>tjādnæg</i>
order, I	<i>kānak</i> (say); <i>otjōkek—inotjōgko—ma/ōtjok</i> . I bring an order, I tell. <i>polōngək — pinolōngko — mapōlong — mamōlong</i> : I command. <i>fiṁnek</i> : I command (Iloc.)
orphan	<i>nangōso</i>
other	<i>tēk/ken</i> (different); <i>tek/ken ay tākæ</i> an other man <i>tekkēnak ay tākæ</i> : I am another person. <i>mātken</i> : altered, changed (to another) <i>īb/a</i> : an other (of the same kind), a companion; <i>nan ib/āna ay kalāsay</i> : the other shield (of the same kind). an other, one more: <i>ākis</i> . <i>nan tapīn</i> : the other group of... (in opposition to a group mentioned; or as: Fr. "nous autres Parisiens")
out	<i>kumḍanak</i> I go out, away; [376] <i>fumālaak</i> I come out; <i>infālaak</i> I am outside <i>pakaānek</i> I drive out (expel) <i>ogpātek</i> I pull out <i>ogfāshek</i> I tear out <i>twasīdko</i> I pour, throw out <i>faḍlek</i> I send out (a messenger)

- out** *kađnek* I take out
 flaem! look out!
 malpđak I come out of, from [384]
- outrage, crime** *kakařsu; kakařsu nannđy:* this is outrageous, criminal, wicked. *olđläy:* very bad.
- outside** *is tjřla* (not in the house, "in the yard"); *is řlid* out of town.
 infřlaak I am outside; *fumđlaak* I go, come outside;
 falđek I take outside.
- outside, the** *đngănă* (as eggshell, wrap, outside of a box, pot etc.) its outside; *is đngănă:* on the, to the other side
- over** *is tđngtju* [407]
- overthrow** *itokăngko—initokăngko—maitđkang—mangitđkang.*
- owe, I** *wđđăy otăngko;* you owe: *wodđăy otăngmo; wđđăy nan otăngna ay řnim ay pēsosh ken sak/ěn* he owes me six pesos. *đtang:* debt. (Iloc.?)
- owl** *kđđp; kođkan*
- own, I** *inkđak—ninkđak.* [62]
- owner** *minkđă; ninkđă*

P

- pack** *fugshǒngek — finugshǒngko — mafǔgshong — mamǔgshong*
I pack in a bundle. See: wrap, tie
- pad** *kǐkan* (a ring of grass placed on the head when carrying a burden)
- pail** *kǎkuan*
- pain** *bédég [pǒddög]; inpǐdeg [inpötög]* it causes pain, it hurts.
- pair** *sintsǎdǔa*
- palm of hand** *tǎlad* (particularly a line in the palm; see: hand); *ǎdpa*.
- pant, I** *insǎkuk [insǎyukak] — ninsǎkuk; inisǎysuyak*.
- paper** *sǎlad* (letter); *papel* (Sp.)
- pardon** *pakarwǎnek*.
- parents** *pangǎfong; tja ǎna ken ǎma [39]; si ǎna ya si ǎma*
- part** *ǎmas*; part, share in work (allotment): *tǒngo*;
portion: *tǐwa*; *nan tapǐn*: a part, some, several.
- part, we** See: leave

- pass, I** *la/óshak—linaóshak—nalaóshan—minláosh.*
 Person.: *lumaóshak—linmaóshak.*
intedéëak nan ísa 'y ákyu ad Maníla: I pass a day at M.
- past** *nálosh [nálaosh]; naféash.* past years: *nan tarəwín ay nálosh (ay inmüy)*
- paste** *ipakpǎgko—inpakpǎgko—maipǎkpag—mangipǎkpag.*
- pasture** *búntsag [péəntjag]* (grassland, uncultivated ground)
- path** *djálan.* See: street.
- pay, I** *fayátjak [bayádak]—finayátjak—mafayátjan—mamáyad*
 Constr. *fayátjak nan láláláki is nan bílak:* I pay money to the men.
lagfóak—linagfóak—malagfóan—minlágfo I pay wages;
 Person.: *inlagfóag—ninlagfóak.* (*sildáak:* I pay many workmen; Iloc.) See: reward.
- peace** *pitjén [petjén]; inpitjénkămi* we have peace, live in peace (Iloc.?); *kapéntăko nan petjén* we are making peace; *makibfayáæak* I make peace with. Person.: *ínfáyayæak.*
 Possess.: *fayáæek—finayáæko—mafáyayæ—mamáyayæ:* I appease, reconcile.
- peel** *ógíś* (peel of oranges, bananas, cornhusk etc.)
- peel, I** *kiláyak—kinílayak—makiláyan—mangílay* (peel camote etc.) Person.: *inkílayak—ninkílayak; ogíśak* I peel the skin of fruit (oranges etc.)
- peep through** *inkikíngayæak—ninkikíngayæak*
- penis** *óti;* glans penis: *kílli;* praeputium: *góyup.*

- people** *ipə́kəw* [*ipukáw*; *ipókəw*; *ifúkəw*]; (as nation, tribe)
tákw (persons; men); *katákwətákw*: a crowd.
- perforate** *lushkáwwek—linushkáwko—malúshkəw—minlúshkəw*
 (pierce); *lekáwək*: I make holes; *nalekalekáwan*: with many holes;
telkek: I pierce the earlobe (with the “*tělek*,” awl) (bore)
- perhaps** *nget*; *ngin* (in questions only) [306]. With Future Prefix: *ádnget*; *ádngin* (in questions only); [Alab: *mólang*]
- perish** *malúfukək—nalúfukək*. See: destroy.
- permit** *iyúyak* [*yúyak*] (let)
- person** *tákw* [*táku*]; “*nan katákwǝn tǝshǎ*: the personality of that one.”
- perspire** *malǝngetak—nalǝngetak*; perspiration: *lǝngət*.
- pestle** *ǎl/ǝ* [*ǎll/ǝ*]; small pestle, rice masher: *fǎgkong* [*fǎkong*]
- photograph** *litalǎto* (Sp. retrato)
- physician** *medsǎgo* (Sp.); conjuror of sickness: *insǎbok*; See: blow
- pick up** *pitǎǎdek—pinitǎǎdko—mapǎǎtid—mamǎǎtid* (pick up an object from the ground)
fǎlǎshek—finǎlǎshko—mafǎǎlash—mamǎǎlash I pick, gather fruit
- picture** *litalǎto* [*talǎto*] (Sp. retrato). See: image.
- piece** *ǎmas* (part); *bǎski*: a piece broken off; *akǎt ay...* (a little); *wǎǎwad*: a piece, share of meat.

- piece** *potlǝŋna:* a piece cut or broken off ("from it");
tolpʰkak I break off a piece. See: break
- pierce** *lushkǎwwek* (perforate); pierce the earlobe: *tǝlkek* (bore)
- pig** *fǎtug*; *ǎmæg*: young pig. See: hog, ceremonies.
- pigpen** *kafutǎkan*; pigstay: *kǝŋgǝan*
- pigeon** *kolupǎti*; *pasǎka* (loanwords)
- pillow** *olǝan* (headrest); *pǎŋgan* (Iloc.)
- pin** *kadsǎyum* [*kadsǎyum*; *kadsayǐm*; *tsakǎyum*] (Iloc.)
- pinch** *kitǝngek—kinitǝŋko—makǝting—mangǝting.*
- pine** *kǎyæ* [*kǎöǎ*]; *fǎtang*: pinetree; *sǎeng* pitch pine;
fǎlǝfug pine cone.
- pipe** *fobǎnga.* of clay: *fobǎnga ay bǐda* (*ay pǐtek*)
 M. Sch. p. 22 and tab. XVIII. J. CV-CX.
tinaktǎkæ ay fobǎnga: brass pipe with the image of a sit-
 ting man on the bowl
tinambǝyong, or: *pinopǝyong*, or: *pinǝyong*: brasspipe,
 with smooth bowl
songyǝpan: pipestem; *sǝklid si fobǎnga*: pipe cleaner
agǎkay: chain of the pipe cleaner.
sǎǎdak: I fill a pipe; *tǝdngak*: I light a pipe
tsublǎek; *manublǎak*: I smoke
- pitch** *nǝkid*
- pitcher** See: jar; pot.

- pitfall** for wild hogs: *fítu* ("very large"); *ítlib*.
- pitted face** (from smallpox) *kaláka*
- pity, I** *sigǎngak* [*sikǎngak*; *söǎngak*]*—sinigǎngak—masigǎngan—manígang*. Person.: *insisigǎngak—ninsisigǎngak. isigǎngko—inisigǎngko—maisígang—mangisígang; kasisigǎngka!* you poor, pitiable man!
- place** *káwɔwɔd*; Place is expressed regularly by suffix *-an*: *taktákɔan*: place where people live; *malpɔ́an*: place from which one comes etc.; *kakǎ́ɔpan*: place for making something; *intedǎ́ɔan*: place where an object is kept.
I place: see: put.
- plain, level** *tjáďǎ*
- plait** kinds of plaiting: (made of rattan): *finǎkwa; kinǎsil; kinísid; tinǎkno; tinoklǎlo*.
- plane** i. e. I make smooth a board with an adze: *shǎfǎdak* [*sabǎdak*]*—sinafǎdak—mashafǎdan—manǎfad. shumashǎfad*: "carpenter;" *tsushtsǎshek* I make smooth, rub smooth, (smooth).
- plank** *lǎshab* [*lǎshab*]
- plant** *íshek* [*íssek*] = seed; *ngǎg ay íshek nannǎy?* what kind of a plant is this?
- plant, I** *itonítko—intonítko—maitónid—mangitónid* (rice: *patjǎg*). Person.: *intónidak. insǎmaak*: I transplant.
itanímko—intanímko—maitánim—mangitánim (I plant sweet potatoes, camote: *tǎki*, or seedling of camote: *ǎngö*)
isǎgko—insǎgko—maíseg—mangíseg I sow seed.
Person.: *inísegkak*.

- plate** *klog* [*ktag*; *kfyag*], made of braided bamboo; see: dish.
- play** *inlɪpayak*; *inlilɪwɪdak*. See games and [66];
infutɪtɪkāmɪ: we play with a toy pig (of clay).
insūkarak: I play cards; *inababfǎngak*: I make fun, play.
- please** *paleyātjek* ("I cause to like"). *ipěngko ay paleyātjən tjakayũ*: I try to please you; *lěytjek sa*: I like this; this pleases me. (*pangǎdsim ta iyǎlim nan apũy*: please, bring the fire. Or: *sumigǎngka!* please! See: pity.)
- plenty** *angǎngsan*; *mǎl/ǎn* [415]; *mǎl/an nan tjótjon*: the locusts are plenty, copious. (*mal/an* used predicatively only!).
- pluck** *tsudtsúdak* I pluck feathers, hair.
- pluck off** *anɬek*, I reap rice (harvest); *kafóték* I pluck, tear out root and all (weed).
- pocket, bag** *tjókakæ* [*tsǎgao*]; *fólsha* [*fólsha*] (Sp. bolsa) pocket in trousers, purse.
- pod** *sinlúi* [*sinlúwi*]: one pod; *tolǒ'y lúi*: three pods.
- point** *ǒdso*: pointed end of any implement, knife, ax, spear etc. or of a tree, pole, stick. Sharp point of an axblade also: *ǒtok*.
- point, I** *ɪdjuk* [*ɪdsok*] (show); *ɪdjum nan ongǒnga!* point at the child!
- poison** *kiwǎtay* [*kyǎwǎtay*; *kǎwǎtsay*] poison as drug or of venomous snakes
- poison, I** *kiwǎtayak* [*kyuwǎtseyak*]—*kiniwǎtayak*—*makiwatǎyan*—*mangikiwǎtay*.

- pole** *fatǎwɪl* (for carrying). See: post.
- polish** *pakolyawǎyǎwɛk*—*inpakolyawǎyǎwko*—*mapakolyǎwɪwɪ*.
it is polished, it shines: *ɛnkolyǎwɪwɪ*.
pasilʔɛk—*inpasilʔik* [*pinasilʔik*!]*—maipasilʔi* I make light
reflect from a polished surface, ax, mirror etc.
- pond** *tǎblak*
- poor** *pǎsi*; [*pusi*]; *pǎsiak*: I am poor; *pumǎsiak*: I become
poor; *papusʔɛk*: I make poor.
- pork** *istjǎ ay fǎtug*; *ʔtag*. See: hog, pig, meat, bacon, fat.
- post** *bǒshǎ*: post with a head carved of wood, erected in the
“*ǎto*,” an “anito-post,” at which the basket “*sakǒlong*” with
a head gained in a feud is suspended during a ceremony.
tǒkod (vertical); *fatǎnglad* (horizontal); *tǒklod* (inclined)
posts of a house. See: beam, pole.
- pot** *fǎnga*. *mamǎngaak* I go to get pots. See: jar.
saktjǎan: large clay pot, for water; *manaktjǎak* I carry
a *saktjǎan*; “I get water.”
bǎyok [*pǎyok*] very large pot or kettle, for boiling rice.
dǐngab: a pitcher with a handle.
ǎgan a small clay pot (about four inches high)
sagǎban: the rim; *ǎwak*: the “belly;” *kolǎngad*: the
bottom; *pangignǎnan*: the handle.
- potatoes** *patǎtas* (Sp.)
- potter** *fumafǎnga*; *kumakǎɛb* [*kumakǎib*] *si fǎnga* (maker of pots)
- pound** *lǐbla* (Sp. libra); one pound: *sin lǐbla*.

- pound, I** *fayǎek—finǎyuk—mafǎyu—mamǎyu*: I pound rice, *pǎküy*, to *mǒting*, ricemeal. Person.: *infǎyuak—ninfǎyuak*.
(pestle: *ǎll/ǎ*)
inpǎgpagak: I pound rice at a ceremony, at a wedding.
totǎek: I pound bark of trees to gain fiber.
infayǎshak is nan bǐda: I pound the clay to prepare it for making pottery. J. LXXXIX, a.
See: beat, strike, hammer.
- pour** *atǎnek* (remove): I pour from one pot into another.
ǎwasǎdko [*ǎwasǎdko*]: I pour away (throw away), as useless. See: put.
- pray, I** *kapiǎek — kinǎpiak — makapǎa — mangǎpia*; *kapiǎek si Lumǎwig*: I pray to Lumawig.
mangapiǎak—nangapiǎak I pray, say prayers.
Or: *inkapiǎak—ninkapiǎak*.
- prayer** *kǎpia*
- prefer** *leyleytjek* (like better); *leyleytjek nannǎy mo nantjǎy*: I prefer this to that. Or: *leytjek tsatsǎma nannǎy mo nantjǎy*.
- pregnant** *malǎdon*
- prepare** *ǎkadak*: I care; see: care.
imangmǎngko—inmangmǎngko—maimǎngmang—mangimǎngmang I prepare a sacrifice
isasakǎnak—insasakǎnak—maisasakǎna—mangisasakǎna
I prepare, get ready.
- present, I am** *wǎddǎk; wǎddǎyak*. [362]
- present, gift** *sǎkang; isigǎngko*: I present somebody with... (I grant, I please, I oblige; I pity) (probably Ilocano). See: pity.

- president** "mayor," headman in a town: *plesidēnte*; *fiǎdjæl*;
I make president: *fodōsak is fiǎdjæl*; used in Plural
only: *fodōsanmi—finodōsanmi—mabfodōsan*.
(Ilocano?) *fiǎdjæl*: from Sp. gobernador. [*gofénadjól*]
- press** *ipítek—inipítko—maípid—mangípid* I squeeze the body.
témmeek—tinmégko—mǎtmö [*mǎtmöy*]*—mǎnmö*
[*mǎnmöy*] I press in the closed hand.
itagmítko—intagmítko—maitǎgmí—manitǎgmí: I press
down, stuff; *sidsítjek—sinidsítko—masídsit—manídsit*:
I pack together, press together, press into a mass.
- prevent** *ípaæwak* (forbid)
- price** *lǎgo* (from the purchaser's view). *pǎtek* (price made by
the seller). *kǎd nan lǎgõna?* what is its price? how
much does it cost? *nan lǎgon nan patatjím*: the price of
the iron.
- priest** *pumapǎt/tay*. (Sp. padre = *pǎtjé*).
- prisoner** *nafǎlæd* (from: *falótjek*, I bind, fetter, take prisoner).
See: jail.
- privy** *katatayían*; *ka/ísfóan*.
- probably** *ann/ǒ* [420]; *aæáy* [415-]; *aæáy si yín/am*: probably
your brother; *ngét*; *ngín*: [306; 342]; *mólang* (Alab
dialect etc.)
- prohibit** *ípaæwak* (forbid); *adítek* I deny; *malásinak* I am pro-
hibited, prevented, kept away.
- promise** *kǎnak* (say)
- property** *kóða* [107]

prostitute	<i>pōta</i> (Iloc.). (Introduced by the Spanish soldiery.)
protect	<i>īkad</i> , care; <i>īkadak ken sīya</i> , I protect (care for) him; <i>isālakak</i> ; <i>tokōngak</i> ; See: nurse, help.
provide	<i>īkadak</i> ; <i>nongnōngak</i> (care)
pull	<i>kuyūtjek</i> — <i>kinuyūtiko</i> — <i>makūyud</i> — <i>mangūyud</i> . I draw (horses: a wagon); <i>pabfalāek</i> : I cause to go out, I pull out (one from a house) <i>ogpātek</i> — <i>inogpātiko</i> — <i>maōgpā</i> — <i>mangōgpā</i> : I pull off, out; <i>oktōek</i> — <i>inōktok</i> — <i>maōkto</i> — <i>mangōkto</i> : I pull off. <i>kafōtek</i> — <i>kinafōtiko</i> — <i>makāfod</i> I pull out hair (beard) See: pluck.
pulse	<i>inleklēkwap nan wād</i> : the vein throbs.
punish	<i>fayēkek</i> [<i>fayīkek</i>] (whip)
pupil (eye)	<i>kalinmatāku</i> [<i>kalimmatāku</i>]
purchase, I	<i>lagōak</i> (buy); the purchase: <i>laglāgo</i>
pursue	<i>apayāwēk</i> [<i>apayāwēk</i>]— <i>inapayāwiko</i> — <i>maapāyawa</i> — <i>mangapāyawa</i> (follow) <i>adikōek</i> — <i>inadīkok</i> — <i>maadīko</i> [<i>maadīgko</i>]: I pursue the enemy. See: drive; follow.
pus	<i>tjēnəm</i>
push	<i>itolūdko</i> — <i>intolūdko</i> — <i>maitōlud</i> — <i>mangitōlud</i> <i>īdugūshko</i> [<i>ītsokōshko</i>]— <i>indugūshko</i> — <i>maidūgush</i> <i>itognōgko</i> — <i>intognōgko</i> — <i>maitōgnog</i> I push against, cause to bump against <i>ilutāgko</i> — <i>inlutāgko</i> — <i>mailūtag</i> I push into the mud

put

ipuŭko—inpuŭko—maŭpui—mangŭpui
ŭsaŭdko: I put down (lay); *atŭnek*: I put elsewhere (remove)
patjŭŭek [*patsa/ŭek*]: I put under, beneath;
ŭshugŭtko: I put on (into) fire; *isŭnok*: I put fuel into fire;
sinŭtek—sininŭtko—masŭnod: I put inside (a box, a vessel
 etc.); *pangudjidjŭek* I put behind; *ekŭngek* I put apart,
 separate; *pŭyek*; *ŭpayek—pinŭyak—mapŭyan*: (or use
 forms of *ipuŭko*): I put, pour into.
 put on: see: dress, coat, hat, girdle, sheet, blanket: *ipuŭko*.
 Or form verbs: *i* + name of garment + possess. endings

Q

quarrel, I

inasisŭfadak—ninasisŭfadak (from *sibfŭtek*, answer; “to
 answer much to one another”)
onŭngek—inonŭngko—mŭŭnong—mangŭnong: I annoy,
 scold, cause trouble
inŭnongak—ninŭnongak: I cause trouble by quarreling

quickly

[296; 302; 311; 315]; *mashangŭŭyenak*: I do quickly,
 busily, suddenly [L. 46]
kamŭŭek ay ŭmŭy: I go quickly: [317]. Or: *inkŭmuak*
ay....; more quickly: *inkakŭmuak*.

quiet

kŭnŭg [*kŭneg*]; *kumikŭnegak—kinmikŭnegak*: I keep
 quiet; *pakŭnegek*: I make quiet, I order to keep quiet
ikŭkŭnŭgko—inkŭkŭnŭgko—maikŭkŭneg I keep silent
 about; “ich verschweige;”
kŭneg! silence! keep quiet!

quiver

engkŭŭtjenak—nengkŭŭtjenak I flinch; throb; “zucken”

R

- rain** *ētjan* [*ótjan*; *údan*]; the rain is over: *ma/íkõu nan ótjan*
- rains, it** *inētjan* [*inótjan*]*—ninētjan*; *adinētjan*: it will rain;
 (also: *ya inētjan*, Preter. *ya ninētjan*) See: stop.
intsikísh: it rains very hard; it rains in torrents.
- rainbow** *fængákan*; (Alab: *bulalákaw*).
- rainhat** man's: *séghi*. See *Tjumígyay* with his rainhat: J. LXXX.
- rainprotector** woman's: *tógüy* [*tógwi*]
- rainy season** *kasíp* [*kisíp*]
- raise** *egwátek* (lift); *takáńgek*; raise, lift a fishtrap: *fengáek*.
patongtjűek: I raise high up.
tsuksukáńnak: I raise animals, especially pigs. See: feed
- rap** *kogkǫkek—kinogkǫgko—makǫgkok—mangǫgkok*: I rap,
 knock upon.
- rat** *ótot*; (but: *otót*: breaking wind)
- rattan** *wáe*; *fanáńga* (red); *gǫmíg* (yellow); (calamus; rotang,
 Sp. bejuco)

rattle	<i>inkitkítʔgak—ninkitkítʔgak</i>
raw	raw meat: <i>igǎ kaǒto</i> : “not cooked;” <i>tsǎn naǒto</i> : “not yet cooked”
reach	<i>kaʔwítjek—kinaʔwítko—makǎʔwid—mangǎʔwid</i> : I can reach (by stretching) <i>layǎʔwek—linayǎʔko—malǎyaʔ</i> : I reach a place by running. Person.: <i>lumǎyaʔak—linmǎyaʔak</i> : I flee, run away. See: arrive. <i>linéʔek—lininéʔko—malíʔneb—minlíʔneb</i> I reach (said of water, rising and reaching places) Person.: <i>lumíʔneb—linmíʔneb</i>
read	<i>fasǎek—finǎsak—mafǎsa—mamǎsa</i> . Person.: <i>infǎsǎak</i> [<i>infǎsāk</i>] (loanword)
ready	<i>naǎmko</i> (accomplish: <i>amkǒek</i>); <i>nafǎash</i> (finish: <i>ʔǎsʔhek</i>). <i>ayǎed man!</i> get ready! [<i>ayed!</i>] <i>imangmǎngko; isasakǎnak</i> I make ready (prepare); <i>kikǎdak</i> : I make ready (a meal, work etc.)
real	<i>tit/íwa</i> (true)
reap	<i>aníek</i> ; see: harvest; beans; rice; pick.
rear	<i>udjǎdji; pangudjidjiek</i> I drive to the rear; <i>mangududjǎdjiak</i> I go to the rear, back.
reason	<i>léngag</i> ; sound reason, good sense; life; soul. See: advantage.
receive	<i>alǎek</i> (take); <i>tsaʔwǎdek—tsinaʔwǎdko—matsǎʔwad—manǎʔwad</i>

- receive** *padānek* [*patjāngək*]—*inpāđangko*—*maipāđang*—*mangipāđang*: I receive as my guest; also: I receive a letter, a present etc., I take by the hand
- recognize** *kěkkek* (know); Tucucan: *kotōkek*
- red** *inkīlad*; I dye red: *pakilādek*—*inpakilādko*—*mapakilad*.; *kumālang* getting red hot.
- reed** *tānæb* (any hollow stalks)
- refuse** *adīek* (deny)
- rejoice** *inlalēyadak* (glad)
- relate** *ogokūđjek*; Person.: *inogōkudak*—*ninogōkudak*
- relatives** *pangāfong* (in the same house); *sinpāngăpō* of the same ancestors.
- release** *ipögānak*—*inpögānak*—*maipögānan* (let loose an animal caught)
- rely** *abfolūtek* (believe)
- remain** *intedēek*—*nintedēek* [*intötōök*]
sūmidak: I am left, I remain behind and wait
- remember** *sesēmkek*—*sesinmēkko*—*māsmek*—*mānmek*.
Person.: *insēsēmekak*—*ninsēsēmekak*
imātonak — *inmātonak* — *maimatōnan* — *mangimāton*: I remember by a mark, I recognize by a sign. See: mark.
- remedy** *bōkes* (medicine); *ākash* (Iloc.)
- remind** *pasesēmkek* — *inpashmēkko* — *mapāshmek* [*maipāshmek*].
Constr.: *is* governs the object called to mind.

- remnant** *makǎyad*: what is left. See: leave.
- remove** *atǎnek—inǎtongko—maǎton—mangǎton*: put to an other place.
kǎǎnek (take away);
kalkǎlek—kinalkǎlko—makǎlkal I remove objects, so as to find beneath them the thing which I seek.
- repair** *kasǎk kapǎn* I make again [312]; *kawǎsek* (I make good).
ikatǎngko: I repair, put together the pieces. See: mend
- repeat** *kasǎk kǎnan* I say again [312] Or: *kǎnak ǎkǎs*;
kasǎnak: I do again
- resemble** *kashǎnak*; *kaǎgak* (like)
- rest** *umilǎngak—inmilǎngak. pailǎngak—inpailǎngko—maipǎleng—mangipǎleng*: I make rest, I order to rest.
sumasǎkǎbak—sinmasǎkǎbak: I sit down to rest.
- return** *tǎmǎliak—tinmǎliak. sumǎkongak—sinmǎkongak*: I go back.
pasaǎlek—inpasǎak—maipasǎa—mangipasǎa: I order to return home
Construct.: *tǎmǎliak is nan ǎli*: I return into the town;
but: *kumǎanak is nan ǎli*: I return from the town.
See: go; go home
- return** *itǎlik—intǎlik—maitǎli—mangitǎli*: I give back, return
isǎkongko—insǎkongko—maisǎkong: I give back.
- revenge** *falǎsak*. See: avenge.
- reward, I** *tangtǎnak—tinangtǎnak—matangtǎnan—manǎngtjan*
- reward** *tǎngtjan* [*tǎngtsan*] wages, pay.

- rib** *tǎdlang*
- rice** *pǎlay*: unthrashed rice; ears and stalks (which is also the "currency" in trade among the Igorot; see: "handful.")
pǎküy: rice thrashed; *ītǎ*: a kernel, grain of rice
fǐnǎyǎ [*fǐnǎyǎ*]: shelled or pounded grains;
tǎlb, or: *kǐki*: shells of the grain; *ǒpek* chaff
mǒting: pounded rice; ricemeal
mǎkan: "eatible" (Root: *kan*), boiled rice;
inǐlis: roasted rice.
patjǎk: seedling, young shoot [*patsǒg*]
tǎkǎmi: ricestalk; *lǐi*; *sinlǐi* ear, head;
fǒok ("hair") beard *fǒǒkan*: bearded rice
 Varieties: *tsayǎkit* [*tjayǎkit*]; *kumǐki*; *tǐpa*; *kǎsang*;
tǔpǝng; *pǔyǎpǔy*.
 See: field; harvest; granary; plant; irrigate; food; pound; seasons.
- "rice-bird"** *tǐlin*. (*kǎlib*: an implement like a broom, used to strike and catch the *tǐlin*). See: scarecrow
- rich** *gadsǎngyen* [*katjǎngyǝn*]; *ingadsǎngyenak*: I am rich;
gumadsǎngyenak: I am getting rich;
pagadsǎngyenek: I make rich.
- ride** *inkafǎyoak*—*ninkafǎyoak*. *kafǎyo* (Sp.): horse;
insǎkayak—*ninsǎkayak* (Iloc.) I ride horseback, or in a vehicle, I drive.
- ridiculous** *kaǎǎngo*. *otyǒgak* I ridicule.
- right, correct** *sǎa*; *sǎa sa!* *kǎwǐs sa!* (good); *sǎa tǐ!* *sǎa man pay!* this is right, correct; "all right!" (Or: *tit/twa sa*: this is true)
aykǎ sǎa sa ay? is this right? am I right?
sǎa ma adjǐ sa! [pronounce: *sǎamaǎdjǐsa!*] this is the right thing, the right kind; "this is all right" (pointing to an object that a person handed to another).
- right side** *ǎǎwan* [*ǎoan*; *ǎwan*] to the right: *is ǎǎwanǐn*

righteous, honest	<i>nimănman</i> ; <i>nimănman ay lalăki</i> : a righteous, upright, honest man
rim (of pots)	<i>sagăban</i>
ring	<i>singsing</i> ; (earring and fingerring; a loanword)
ripe	<i>nalôm</i> ; <i>năom</i> ; unripe: <i>igay kăom</i> ; <i>maômek</i> : I cause to ripen, make ripe.
rise	<i>fumălaak</i> — <i>finmălaak</i> (come out); <i>fumăla nan âkyu</i> the sun is rising. <i>faldăan si âkyu</i> : sunrise. <i>patongtjăek</i> I cause to rise, I lift high up
river	<i>wănga</i> [<i>uănga</i> , <i>æănga</i>]; “meeting” of two rivers: <i>inăptan si tjěnxem</i> ; riverdam: <i>lînged</i> [<i>lěnged</i>]; ripples in a river: <i>palăpo</i> (quick flowing water); <i>făyeng</i> : part of a river flowing slowly; <i>pôshong</i> : a stagnant part; (see: sea); clear river: <i>nalflengănan</i> (see: fish; <i>lîleng</i>). muddy river: <i>nakfju</i> . small river, tributary, brook: <i>kinnæ</i>
road	<i>djălan</i> . Government road: <i>kălsa</i> (Sp. calza). <i>intô nan mă/yöi ad Făıntok?</i> where is the road (“direc- tion”) to Bontoc? <i>ăla</i> : the direct, straight road; <i>ălak</i> , my road. <i>ălak ya ad</i> <i>Samoki</i> : “I go directly to Samoki.”
roast	<i>dasfwek</i> [<i>dasfuek</i>]— <i>dinăsiuk</i> [<i>dinăsiøk</i>]— <i>madăsiæ</i> . <i>sangăkek</i> — <i>sinanăgko</i> — <i>masăngak</i> — <i>manăngak</i> I roast, dry, pop; <i>tsæwîshek</i> — <i>tsinæwîshko</i> — <i>matsăæwîsh</i> I roast meat on the spit; roasted meat: <i>tsinăæwîs</i> . (<i>tsaowîshak</i> : I perform a ceremony, at which meat is roasted). <i>kafăek</i> : I roast within the fire.
rob	<i>ogpătek</i> (pull away); Tucucan: <i>kolătjek</i> : I take away by violence.

- rock** *bāto* [*fāto*; *bātō*; *fatō*]; rock in a mountain side, *tsīpash*;
rocky place: *kōtong*.
- roll** *alīnek—inalīngko—maālin—mangālin*: I roll horizontally,
on the level ground (a stone, a log, a ball etc.)
kōōshek—kinoōshko—makōosh: I roll down, on an inclined
plane from a hill. Intransitive: *makōoshak—nakōoshak*:
“I fell and rolled down.”
tjapīkek—tjinapīgko—matjāpik—manāpig: I roll out, flat.
lonlōnek—linonlōngko—malōnlon—minlōnlon I roll up
(tobacco leaves, blankets, paper)
- roof** *ātep*; *tabfōngan*: top of the roof, ridge.
anglīb: “roof” or cover of the sleeping-chamber *angan*;
see: house.
aawīdtjan: place beneath the overhanging part of the
roof, outside the house.
- room** See: house; *āngan*: sleeping-chamber. *kwāltō*; (Sp. cuarto,
a room in our houses). “Room” or loft on posts (“second
story”) in a house of the Igorot: *fālig*; *isfōy* [*is fāōy*]
room or place for something, space where a thing is kept:
indōyan [*intedēean*, place for staying];
ma/īd indōyan nan āgub: there is no room for the trunk,
box.
- rooster** *kaawītan*
- root** *lamōt*
- rope** *kāgod*; I tie with a rope: *kagōdek—kinagōdko—*
makāgod—mangāgod. See: vine (used instead of ropes).
- rosin** *līfo*

- rot** *matsónodak*; I let rot: *tsonódek—tsinonódko—matsónod manónod*.
nafǎngösh ay mǎkan: rotten, spoiled food or rice.
- rough** *nakakǎlad* (rough surface) [*nakak/ǎlad*]; *insǎpéd*: unpolished.
- round, I make** *lǐmmóek—linǐmmok—malǐmmo*. circular: *malǐsliskeng*; spherical, round: *nalǐmmo; nalǐmmlǐmmo*;
forǎdek—finówak—mafówa—mamówa: I make a round stick, spearshaft etc.
- rouse** *fangónék* (wake); *pakǎǎnek*: I rouse and drive out (drive)
pashǒngtek: I rouse to anger (angry)
- rub** *kǐbbkifak—kinǐbbkifak—makǐbbkǐfan—mangǐbbkib*.
ikǎttjak (Iloc.)
ikibkǐbko: I rub with an other thing
ilǎttjek—inilǎddko—maǐlud (*nan awǎkko*): I rub my body, arm etc.
apǎshek—inǎpashko—maǎpash: I rub iron: I rub wood; with a rough leaf, called *ǎpash*
- rule, I** *inǎpoak—ninǎpoak*: I am “*ǎpo*,” master, lord, employer, commander.
- rump** *ǎfid*; *kolǎngad* or: *fulǎngag*, thigh, podex.
(kolǎngad: also the bottom of a pot, jar etc.)
- run** *taktǎkek—tinaktǎgko—mǎtǎktag—manǎktag*: I cross, pass running; *taktǎkek nan wǎnga*: I run through the river.
intǎktakak [*intǎgtagak*]*—nintǎktakak*: I run.
lumǎyaǎak—linmǎyaǎak: I run away, flee;
palayǎǎek: I let run away, out;
intǎgtakak is tjǐla: I run out (to the court, out of the house)
tǎmóliak ay intǎgtak: I run back (I return running)
lǎmfǎs: it runs over (water etc.)

run	<i>lumfútak ay intǎgtak</i> : I run through (I pass through running) <i>adikóek</i> ; <i>apayǎæk</i> (pursue); <i>umapǎyæak</i> : I run after one
rust	<i>lǎdi</i>
rusty	<i>naladían</i>

S

sacrifice, I	<i>inmǎngmangak</i> ; <i>mangǎpuyak</i> ; <i>insǎngfæak</i> ; in the sacred grove: <i>mamǎt/tayak</i> . See: ceremonies.
sad	<i>in/ngongóyǔsak</i> [<i>in/ngongóyushak</i>] <i>—nin/ngongóyusak</i> : I am sad <i>pangoyǔsek</i> [<i>pangoyǔshek</i>]: I make sad (afflict) sad: <i>in/ngóyush</i> ; <i>nafǎkash</i> : heartbroken <i>sumasǎngak—sinmasǎngak</i> ; Causat.: <i>pasasǎngek</i> : I make sad, afflict <i>insisigǎngak—ninsisigǎngak</i> : I am sad, sympathize, pity <i>inaǎmǎdak—ninǎǎmǎdak</i> : I am sad, gloomy.
saddle	<i>montúla</i> (Sp.)
sale, for	<i>mailǎgo</i> [<i>milǎgo</i>]
saliva	<i>tǎbfa</i>
salt	<i>ǎsín</i> ; <i>símut</i> ("old word;" in Lias); saltcake (for trade, made in Mainit): <i>nileksa</i> ; saltbasket: <i>fanítan</i> saltmaker: <i>umaǎsín</i> [<i>umǎǎsín</i>]

- salt, I** *iasĩnko; đsinak*. Person.: *inđsĩnăk—ninđsĩnak*
- same, the** *nan kăđgna* (like); *sĩya tsădlo*: the very same thing.
- sand** *ěfud* [*őbud*]
- satiated** *năbshug*. I satiate: *fushűkek—finshűgko—măbshug*; *migsănak*: I have eaten my fill.
- save** *tobőkek—tinobőgko—matőbog—manőbog*: I spare, economize. Or: *ĩgtok*: I keep.
- saw** *lakătji* (Iloc.);
- saw, I** *lakatjėk—linakătjik—malakătji—minlakătji* (Iloc.)
- say** *kănak—kinwănik—makwăni* [*makuăni*]*—mangwăni* [*manguăni*]: I say, tell, name, order, demand, ask for, promise, beg etc.
kănő (*kanőtja*, plur.) "it is said;" "people say;" "there is a saying." (a loanword, found in several dialects)
- scale of fish** *sĩpsip* (bark)
- scar** I cause a scar: *kiplăkak—kiniplăkak—makiplăkan—mangĩplag*; a scar: *kĩplak*.
a scar from a boil: *nđyăman*
- scare, I** *paögiđdek—inpaögiđdko—mapađgiad* [*maipađgiad*]*—mangipađgiad*: I cause to fear.
patayđwewek—inpatayđwewko—maipatđyaæ: I scare birds, "make fly;" *pakađnek*: drive away; *tjokăngek*: I scare birds by drumming on a piece of bamboo: *tjőkang*, the sticks being moved by the current of the river.

- scarecrow** *kílaæ*, made of rattan, resembling a bird with outspread wings, suspended on the rod: *pătjek*.
fakěd: a bambootube, struck now and then by wood moved by the river; *tsókang*: a scarecrow, sticks beating bamboo, moved by the river.
- school** *iskuěla* (Sp. escuela); schoolhouse: *kaeskuěláan*
- scissors** *kăndib* (Iloc.)
- scold** *iyăngyăngak*; *inpayăngyangak*.
- scrape** *ka/ôsak—kina/ôsak—maka/ôsan*: I scrape smooth
kokôshek—kinokôshko—makôkosh: I scrape off
kitkîtjak: I scrape off the skin of potatoes etc.
- scratch** *kokôak—kinokôak—makokôan—mangôko*: I scratch with the nails
kabfûtak — kinabfûtak — makabfûtan — mangăbfud: I scratch (said of a dog or cat etc.)
- screw** *tělek*; (Iloc.: *kolôkol*)
- sea** *pôshong* [*pôsông*]; *pôshong* means also a part of the river without current, a stagnant part.
tăyak; *katăyak*: sea; (Loanword)
- search** *anăpek—inanăpko—maănap* [*măănap*]
 [*mangănap*]
- seasons** *innăna*: begins middle of February; “*is nan innăna mafěashtja ay insăma*.” in the “*innanna*” they finish working in the field, i. e. digging, irrigating, planting, weeding, clearing the ground; time of rest.
insămaak I work in the field, transplanting;

- seasons** *lătab*: begins in the first days of May; “*is nan lătab ilabôtja ay inăni*.” in the *lătab* they begin reaping rice
tsôok: begins about June 1st; “*is nan tsôok kinăwan si ăni*.” in the *tsôok* (is) the middle of harvesting. [*tjôok*]
lăpash: begins about July 1st; “*is nan lăpash măngkay nan ăni*.” in the *lăpash* “there is no more” harvesting.
fălfling: begins middle of July; “*is nan fălfling, paymô talfling, itanămtsa nan ăngöy*.” in the *fălfling* or *talfling* they set the camote-vines in the ground.
săkammă: begins about September 4th.; “*is nan săkammă sakammătja 'sh nan păy/yô*.” in the *săkammă* they “clear and weed” the ricefields (and turn the soil).
patsôk [*padjěk*]: begins middle of November; “*is nan patsôk patsôktja, ya tămôfo nan patsôk. ipôn nan fafafăyi nan patsôk is nan sămmă. kaykăyěntja nan lăta is nan kăykay*.” in the *patsok* they “plant seedlings” and the seedlings grow. The women put (*ipôn*, for: *ipuŋ*; with genitive -*n*) the seedling into the cleared and weeded soil. They turn the soil with the pole called “*kaykay*.”
The periods from *innăнна* to *fălfling* have the collective name *tjăkôn*; the periods from *fălfling* to *innăнна* are the season *kasăp* [*kisăp*].
- seat** *tuktjăan*
- second** *mamidăa* [*mamiddjăa*]; *maygadăa*. *măsned* (Iloc.)
- secretly** “*is adă kăktek*.” “for no knowledge,” lest anyone know;
ishădko: I conceal, keep secret.
- section** *ămas*.
- section “ato”** section of a town, a “ward:” *ăto*; originally the name of the group of “public buildings:” *făwi* and *pabafăngan*, but extended later to signify the section of the town.
See: Appendix to the Grammar: names of the *ato* in Bontoc. See: buildings.
pangăto: the people belonging to the same *ato*;
sinpăngatô: all men of an *ato* taken as a whole.

- see** *ilǎek—intlak—mǎŋla—mangŋla.*
iilǎek [iŋlak]: I observe, look carefully, spy, watch.
umŋlaak—inmŋlaak: I look out for; I see to find. See: peep
- seed** *ŋshek [ŋssek];* seed of orange, lemon: *ŋŋa.* red seed, used as ornament: *fatǎka;* white seed: *atlǎküy;* semen virile: *kisŋd;* seed beds: *kapatsǎgan*
- seedling** *padjǎk [patsǎk, patjuk].* See: transplant; seasons
- seize** *alǎek* (take); *ogpǎtek* (pull out); *kolǎtjek* (Tucucan): I take forcibly; *ipǎkotko* (hold fast)
- select** *piltek* (choose)
- self** *tsǎdlo [113];* used most frequently as intensive: “the very.” *sak/ǎn tsǎdlo:* myself
- sell** *ilǎgok—inlǎgok—mailǎgo—mangilǎgo.*
 Person.: *umilagǎak; inilagǎak*
- send** *ŋpaŋŋitko [ŋpaowŋitko]—inpaŋŋitko—maŋpaŋŋid—mangŋpaŋŋid:* I send an object, a thing.
ŋǎǎlek—finǎak [finǎlak]—maŋǎa [maŋǎla]—mamǎa [mamǎla]: I send a person, servant, messenger etc.
 also: I keep as servant.
pabfalǎek: I cause to go out, send out.
paltek—inpǎlik—maipǎli—mangipǎli: I send back, order to return.
pataǎlek ay ŋǎǎlǎn: I send back; *paiyǎik:* I send out to take food, cloth to somebody (“I make bring”)
pasaǎlek: I send home; see: return.
- sense** *lǎngag:* good judgment, reason. *mŋd lǎngǎgmo:* you are unreasonable, you have no sense.

- separate** *ekǎngek—inekǎngko—maǎkang—mangǎkang*
- servant** *fǎa*; I serve: *fǎǎak*; I keep as servant: *fǎǎlek* (See: send)
- set** *lǎmnekak—linǎmnekak*; *linumnek nan ákyu*: the sun was setting.
patǎktjúek—inpatǎktjúek—maipatǎktjú—mangipatǎktjú: I set down; I order to sit down (persons only!)
ǎsaǎdko—insǎǎdko—maisǎad—mangisǎad: I set down a thing, a burden, a vessel etc.
- set up** *tóótjek—tinoódko—matóod—manóod*: I erect, place vertically. See: stand
- settle** *umǎliak—inmǎliak*: I settle, live at a place.
makiǎliak—nakǎliak: I settle, live with others, in company, among a tribe
- seven** *pítǎ*; the 7th: *mangapítǎ*; *maygapítǎ*.
- seventy** *pítǎn pǎ'o*; the 70th: *mangapítǎ'y pǎ'o*
- several** [137] *wóddǎy.....ay*: there are (several).....who...
akít ay.. "a few." *nakǎǎs ay...*: several. *nan tápǎn nan tákkǎ*: several people, some people. *kǎkkék nan tápǎn ay iFǎntok*: I know several persons at Bontoc ("Bontocmen"), a part of the Bontocmen.
- sew** *tsimǎdek—tsinimǎtko—matsǎmid—manǎmid*.
 Person.: *intsǎmidak*. *patsimǎtko*: I order to sew
- shade** *mapǎpǎingan*: a shady place. *inpǎingak—ninpǎingak*: I am in the shade; "*inpǎingka tay átung nan ákyu*: go into the shade, because the sun is hot"

- shadow** *alínðǎ*
- shake** *iktʷaǎðgko* [*ikiwǎǎðgko*]—*inktʷaǎðgko* [*inktʷǎǎðgko*]—*maiktʷaǎ* [*maiktʷǎ*]: I shake (a box, a bottle etc.)
See: *kiwǎǎk*, I move.
tatǎkek—*tinatǎgko*—*matǎtag*—*manǎtag*: I shake intentionally.
kitjǎk—*kinǎtuk*—*makǎtu*—*mangǎtu*: I shake by touching, as a balancing stick, I shake someone by seizing his arm.
inwǎǎgwǎgak: I shake my head.
- shallow** *adǎbǎu*; *adǎbǎu nan tjǎnǎm*: the water is shallow;
kǎtjǎngan a shallow place in a river, passable on foot
- shame** *ǎshǎ* [*ǎsǎ*]; *kǎǎǎsǎ*! it is a shame! (expression of pity and anger)
ǎshǎm: "shame on you!"
paǎshek: I expose, put to shame; Person.: *umipaǎsiak*: I put to shame
- shape, I** *shayǎkek*—*shinayǎgko*—*mashǎyug*—*manǎyug*: I shape, form pots.
- share** *tjǎwa*: one-half as a share; *ǎmas*: part; *tǎngo*: share in work to be done, task; *wǎdwad*: a share, portion of meat; *ikaktjǎngko*: I give a share, a part. See: give.
- sharp** *napǎlǎdpalǎd*. *atǎtǎtjǎm*. *tǎmatjǎm*: it is sharp (of blades)
- sharpen** *palǎtjek*—*pinalǎtko*—*mapǎlǎd*—*mamǎlǎd*. (a knife, ax)
sangyǎak—*sinangyǎak*—*masangyǎan*—*manǎngyu*: I sharpen to a point.
- shavings, chips** *sǎpsap*; I cut off chips: *sǎpsapak*.

- she** *sīya 'y fafāyi; sītōdī ay fafāyi*
- sheath** *fā/i si kampīla* (of the *kampīla*, i. e. a bolo, used as weapon and hatchet; see: knife)
- shelf** *tjōkso [tjāksho]*: large platform extending from front of a house to the “*āngan*” (sleeping-box), on one side of the passage.
līfeng: small shelves under the roof.
- shell, I** *īpagpāgko — inpagpāgko — maipāpag — mangipāpag*: I shell rice, beans etc. by pounding, threshing;
 Person.: *inpāgpagak*; see: “pound,” as ceremony.
- shell** *dīkam, dikāngan*: a large flat shell, mother of pearl, worn sometimes by men on their breechcloth as an ornament.
kōtī: a small spiral shell, found near the river;
ōkid; sōpsop: shell of snail.
kolāngad si ōpud: the “hindpart” of certain shells with which the string holding the knife “*kampīla*” is decorated.
- shelter** *līang*: a big projecting stone in the wall of a sementera, protecting against rain; *abāfong*: a hut in the rice-field.
- shield** *kanīyab; kalāsay*. (*kalāsag* is Iloc.) M. Sch. V, 10, 11, 12. J. XCVI, XCVII.
 Parts: *sakīngax*: the three protruding ends on the upper part
longālong si kanīyab: the center, navel of the shield
fakōlong or: *lāpad si kanīyab*: the rattan ties across the shield, giving the shield more endurance
sakēngyad: the semicircular cut at the lower end, fitting a man's neck; thus he is pressed to the ground while being beheaded.
tongālon: the hole for the hand, which holds the shield by the *pangignānan*: the handle. See: ward off.

- shine** *inlǎnglangak*.—*ninlǎnglangak*; *sumtliak* [*somtliak*]—*sinmtliak*. *sumtli nan ákyu*: the sun is shining; or: *mangákyu*. *pasiltek*: I make shine, reflect light in a mirror. *engkolyáayayæ*: it is shining (polished metal etc.)
- ship** *babæil* [*băbôll*; *pabæll*] (Sp. vapor, steamer)
- shirt** *fádsó* [*fádo*, *fátjo*, *bádo*] (coat); *kamisíta* (Sp. camiseta)
- shoes** *kókod*; *sabátosh* [*sapátosh*] (Sp. zapatos). *inkokódak*: I put on shoes; *inkokókodak*: I wear shoes.
- shoot** *baldækak* [*paltókak*; *baldúgak*]—*binaldækak*—*mabaldækan*—*mamáldæg*. Person.: *mamáldukak*—*namáldukak*: I shoot with a gun, rifle. (Iloc.?)
bandoláyak: I shoot with bow and arrow. (Not practiced by the Igórot, who despise the use of bow and arrow.)
- shore** *ílíd*; *nan ílid nan póshong*: seashore. *ítjakak*—*inítjakak*—*maítjaka*—*mangítjaka*: I bring to the shore.
alawáshek: I pull to the shore, I rescue.
umílidak: I go to the shore, banks
tjumákaak I come to the shore, out of the water.
- short** *asdík*; very short, shorter: *asasdík*; too short: *tsatsáma* 'y *asdík*; I am short: *ásdikak*; I am getting short: *umásdikak*; I make short: *paasdíkek*. a short while: *sinakítan*
- shoulder** *pókö* [*bóké*]. *sagfátek*: I carry on my shoulder. (carry)
- shoulderblade** *kangkǎngsa*
- shout** *fúkaæwak* (call); *yaängekek ay fukáæwan* or: *ay mamákaæ*: I shout, call loud
én/ngáæwak—*nén/ngáæwak*: I shout to the enemy while attacking him, I challenge.

- show** *ɪdʒuk—inɪdʒuk—maɪdʒu—mangɪdʒu; ʔpɪdʒuk [ipɪtsok]—inpɪdʒuk—mɪpɪdʒu—mangipɪdʒu.* See: advise, teach.
ipəɪlak—inpaɪlak—maipəɪla—mangipəɪla. “I cause to see;”
inpaɪlaak I show myself.
- shower** *intsikɪsh:* it showers. See: rain.
- shrike** *tɔ̃la; alɔ̃mi:* “a bird coming from the north, “Loko,” into Igorotland; after some time it becomes *tɔ̃la*, and chases away the ricebirds, *tɪlin.*”
- shroud** *loshɔ̃dsan:* man’s burial shroud; the same, but with red and yellow threads: *inɪmis.* For women: *kɔ̃in,* and *lɔ̃mma,* a short jacket.
- shut** *tɔ̃ngfak; ɪnfak; itangɛbko* (close); *kimɪtek* (close the eyes); *amɔ̃mek* (close the mouth)
- sick** *ɪnsakɪt. insakɪtak—ninsakɪtak:* I am sick; *insakɪt:* hurt, aching, wounded;
insakɪt nan tɔ̃pɔ̃ngko: my foot is hurt, wounded, aches.
- sickness** *sakɪt; nəy/ɔ̃; pɔ̃dɛg* (pain); *iyɔ̃wek [öyöwek]:* I cause sickness (said of the ghost of a deceased, of an *anɪto* causing sickness)
- side** *apɪdna’sna:* this side; *apɪdna’s sa:* that side, the other side;
is nan tɔ̃pɔ̃tko: at my side. *digɪtjan:* mountain side
ɪtsig(na), fɔ̃tɔ̃(na): (its) outside, of a pot, jar, box.
(fɔ̃tɔ̃: belly) *is ɔ̃ngɔ̃na:* at, to the other side.
intsitsipatɔ̃ko: we are sitting side by side
- sieve** *əkɔ̃ag; akɔ̃ɔ̃kek:* I use a sieve, I sift.
- silent, I am** *kumɪnekak [kumɔ̃negak]—kinmɪnekak. kumikɪnekak:* I keep silent, continue to be silent. *kɪneg [köneg]* silent.

- silent, I am** *ikīnēgko*: I keep as a secret; Intens. and Durative: *ikīkinēgko* [*ikökönēgko*]. *kinēgka!* keep silent! “*kāgawīs nan totōmgöy nan topēkmo!*” you had better keep quiet. (“stop” your mouth). Or: *patkēlim nan kalīm!* stop your words!
- silver** *bīlak* [*pīlak*]
- sing** *mangayēngak*: I sing *āyeng*, a man’s war song.
mangayūwengak: I sing *ayūweng*, a man’s and woman’s industrial song.
mamalūkayak: I sing *falūkay*, a song after a head has been brought to the *āto* (see: councilhouse).
Also: *mangalūkayak*.
mangiāgak [*mangyāgak*]: I sing without words, hum, drone, sing syllables without meaning (?).
- singe** *lakīmak—linakīmak—malakīman*: I singe bristles, feathers
- single** *īsang*. *isāngak*: I am alone, lonesome. *makāyadak*: I am left alone. See [368], Distributives.
- sink** *palnīngək—inpalnīngko—mapālning*: I cause to sink (in water)
lumnēngak—linumnēngak: I sink (in water), I drown. (men, animals);
malūlugak—nalūlugak, or: *malīnebak*: I sink (of men, animals, things)
mailūtak—nailūtak: I sink (in mud)
- sister** *yān/a ’y fafāyi*: elder sister; *anōtji* [*inōtji*]*ay fafāyi*: younger sister; *sinag/ī ay fafāyi*: sisters. See: brother. *āki*: sister (and brother). *kafabfayāna*: the sister (as called by her brother)
- sister-in-law** *kāssud ay fafāyi*. The wife of my wife’s (resp. husband’s) brother: *abfīlad ay fafāyi*.

- sit** *tumuktjǎak—tinmuktjǎak*: I sit down on a chair, bench etc.
tumuktuktjǎak: I am seated;
bæmǎdongak—binmǎdongak: I sit, cower in Igórot fashion.
 (Also said of birds)
patæktjǎek: I make sit down, cause, order to sit, I set.
- six** *ǐnim* [*ǐnəm; ǐnim*]; the 6th: *mangǎnim; maygǎnim*.
 One sixth of a pig: *kǎnim si fǔtug*
- sixty** *inǐm* [*ǐnǐm*] *pǒ'o*. the 60th: *maygǎnim pǒ'o*.
- size** *kaantjǒna*: its height; *katsaktsakǒna*: its "bigness;"
kaasdǐkna: its shortness; *kafanǐgna*: its smallness.
- skin** *kǒbkob*: of man, pig, dog, chicken.
kǒtjil: of buffalo, cow, deer; leather. See: snake.
- skinny** *nafǐkod*: lean, emaciated
- skirt** *kǎdpas*: woman's cotton skirt, white and blue. Blanket:
pǐtay; made of *bǎkǒu si falǎtong*: fiber of beanstalks.
lǎfid: a short skirt (*lǎfid*: thread, twine)
- skull** *mǒking. tǒngan si ǒlo*: "bones of the head."
- sky** *tjáya; is tjáya*: skywards, high up, aloft, on high.
- slap, I** *tambǎkek—tinambǎgko—matǎmbag*: I strike with the flat hand
- slaughter** *padǒyek* (kill); *ukǎdjak* [*ukǎtsak*]: I cut an animal's neck, throat; (*lafǎkek*: I cut an animal's body, cut up)
- slander, I** *ǐngkǎliak is ngāg*

- slay** *padŕyek* (kill); with a spear: *falfŕkek*; *fakŕkek*: I cut off the neck with the ax, *pŕnang* (Tucucan: *káman*). See: kill, strike, cut.
- sleep** *masŕyepak* [*mashŕyipak*]—*nasŕyepak*.
pasŕyepək: I make sleep, order to sleep.
ŕkŕykŕyko: I lull, rock a child to sleep.
- sleeping chamber** *ŕngan*; *kasŕyepan*: sleeping place; *ŕlek*: sleeping-board.
 See: dormitory.
- sleepy** *mŕtumŕlak* [*mitŕmŕŕak*; *mitŕmŕŕyak*] — *nŕtumŕlak*: I am sleepy.
(nafŕgfŕg nan tŕpŕŕngko: my foot has fallen asleep)
- slice, a** *pŕtlŕngna*; *wŕŕdwad*: a slice of meat, a portion
- slippery** *intŕŕŕngŕy* (smooth); I make slippery, smooth: *patŕjangŕlek* — *inpatŕŕŕngŕk* — *maipatŕŕŕngŕy* — *mangipatŕŕŕngŕy*.
- slope** *digŕtŕjan* (hillside)
- slow** *alunŕyek*; *alalunŕyek* — *inalalunŕyko*: I make slowly, do slowly [317];
alunŕyek ay ŕmŕy: I go slowly; *alalunŕyim ay ęngkŕlŕ!*
 speak more slowly! See: river.
- small** *fŕnŕg*; very small, smaller: *fanfanŕg* [*faniŕfanŕg*]; too small: *tsatsŕma ay fŕnŕg*; Plural(?): *fŕnŕnŕg* and *fanabfŕnŕnŕg*.
- smallpox** *fŕŕltong* (Iloc.); pitted face: *kalŕka* (Iloc.)
- smart** *kŕwŕs nan ętek* (good as to the brain);
kŕwŕs nan ŕlo (head)

- smash** *fakǎshek—finakǎshko—mafǎkash—mamǎkash*: I throw hard, dash. (*fakǎshek*: I break, ruin)
lupǎpek — linupǎgko — malǎpag — minlǎpag: I hammer, strike to pieces
- smell, I** *songsǒngek—sinongsǒngko—masǒngsong—manǒngsong*.
- smell, a** *sǒngsong. ǎkǎb*: stench; *inǎkǎb*: it stinks. See: fragrant.
- smile, I** *inangǎngoak. inǎngǒak is akǎt*: I laugh a little.
maǎngoak.
- smith** *fufǎmsha; fufumshǎak*: I am a smith.
- smithy** *opǒǒpan; kaǒpoǒpan*. See: bellows; forge.
- smoke** *ashǒk [asǎk]*: *sokǎshokak [sukǎshokak]*: I hang (meat) in the smoke.
- smoke, I** *tjublǎek [tsublǎek]—tjinǎblak—matjǎbla—manǎbla*.
 Person.: *manublǎak—nanublǎak [manublǎk]*
susǎbak: I draw in the smoke while smoking.
- smooth** *intjǎngǒ [intjǎngǒy]*: I make smooth: *patjangǒlek—inpatjǎngǒk—maipatjǎngǒ(y)*;
tsushtsǎshek—tsinushtsǎshko—matsǎshtsush;
apǎshek — inapǎshko — maǎpash — mangǎpash: I make smooth: wood, by rubbing with *ǎpash*, the rough leaves of a shrub; *tjuwǎnek, idjiǎdjek*: I make smooth a pot (as potter); I polish the pot, make it perfectly smooth.
- snail** *tǎyax; sǒngan; fǎnga; lǎstjig; kǎtan*; shell of a snail: *sǒpsop, ǒkid*.
- snake** *ǎwǎg*; skin: *kǒbkob*; the old skin: *lǒkshǎn*; poison tooth: *sǎong*; poison: *kiwǎtay [kiwǎtsay]*.

snare	<i>sīay</i> : for wild chicken; <i>sīsim, līngen</i> : for birds; <i>fāwang, kokōlong</i> : for wild cats.
snatch	<i>alādek</i> (take); <i>ogpātek</i> (take)
sneeze, I	<i>inakisīak—ninakisīak</i> ; a sneeze: <i>akīsi</i> .
snow	<i>tjulālu</i> (hailstones; "ice," "snow," unknown to the Igórot)
so	<i>sidē</i> (thus); <i>kanāipān?</i> "is that so? is that the reason?"
soak	<i>opēlek—inōpek [inōpök]—mangōpöy—maōpöy</i> .
soap	<i>safōn</i> (Sp. jabón)
socks	<i>mēdiash</i> (Sp.)
soft	<i>īnyāmīs</i> ; I make soft: <i>payāmisek</i> . <i>matōntsān</i> : soft ground, prepared for planting. <i>malāyluy [malōylöy]</i> : soft meat, boiled too long.
soil, I	<i>tjitjingūdek—tjinitjingūdko—matjitjīngud</i> : I make dirty. Or: <i>patjingūdek</i> .
soil, earth	<i>lūta</i> . muddy ground: <i>pītek</i> ; stone ground: <i>kōtong</i> .
sojourn	<i>kāwawad</i> ; <i>nan kawāwādko</i> : the place where I am, was, sojourned
soldier	<i>soldādo [soldādso]</i> (Sp.)
sole of foot	<i>tjapān [dapān]</i> (No term for "sole," but "foot")
some	See: several. some—some: <i>nan tapēna—nan tapēna</i> .

somebody,	[128; 129ff. 137]. something whatsoever: <i>ǎläi ngăg</i> ;
something	[pron.: <i>ulěngag</i>]. sometimes: <i>tsāk mamŋngsan ay...</i>
sometimes	I do sometimes....; <i>tsākāmŋ manŋbla is sinăđkyu</i> : we smoke sometimes.
son	<i>ănak</i> , plur. <i>ănănăk</i> . <i>ănak ay lalăki</i> . See: child. The firstborn: <i>pangôlo</i> . The second born: <i>kaŋwădan ay lalăki</i> . The third: <i>měsněd is nan kaŋwădan</i> . The fourth: <i>měsned is nan maygăt'lo</i> (next to the third). "sonny!:" <i>midlăgna!</i>
son-in-law	<i>inđpo ay lalăki</i>
song	<i>atđŋwi</i> : boys' song in the forest, mountain, "to which the girls listen;" a kind of a love-song. Other songs see: sing, melody.
soon	<i>đŋni</i> [<i>đoni</i>]; <i>awđŋni</i> ; <i>awnt kăya!</i> soon! in a moment! <i>săna kay!</i> very soon, just now! <i>sinakŋtan</i> : very soon, in a short while. <i>ŋssak</i> : [308]. how soon? <i>tăddo?</i> [357]. <i>is đŋni</i> : after a while.
soot	<i>fŋyuk</i>
sorcerer	<i>inŋŋyun</i> ; <i>inshŋbok</i> [<i>insŋbok</i>]: conjurer of sickness (blow)
sorrow	<i>ămæd</i> ; <i>inăđmædak</i> : I am gloomy, afflicted
sorry, I am	<i>insisigăngak</i> (I pity) <i>minfafđwiak</i> : I repent (Alab-dialect)
soul	<i>lěngag</i> : reason, sense.
sound	<i>gumăngəsak</i> ; <i>gumăngsaak</i> : sound like a gong.
sour	<i>impakashŋeng</i>

- south** *ăplay; apĭd ăplay;*
iăplay [iyăplay; iyăpay]: people living south and southwest
- sow** *ôko. fă/i ay ôko:* mother sow
- sow, I** *isĕgko.* See: plant
- space** *fatăŕwa* (world); *kăŕwad* (place of sojourn, where some-
 one is, lives); *tjĕgang* (space between; interval)
- span** *tjăngan [tsăngan]:* distance between tips of outstretched
 thumb and middlefinger
tjipă: distance between tips of middlefingers of out-
 stretched arms and hands.
- spark** *ĭsang si apăy*
- speak** *ĕngkăĭlak—nĕngkăĭlak.* *ĕngkăĭlak* is *Igôlot*: I speak
 Igórot Language.
ĭkălik—ĭnkălik—maikăli: I speak of.. I treat as topic
makitotôyak—nakitotôyak: I speak with others; I con-
 verse, talk. (*totôyek:* I address, speak to)
(nan ayăyam ĕngkalĭ: a bird chirps, sings)
pakalĭek: I order to speak, make one speak.
- spear** *tăfay:* collective name, and: spearblade.
 Parts: *salawĭd:* barb
ôdso: point. thorn (inserted into the shaft): *ôteng.*
sôkod: shaft, made of *kashătan*, a kind of wood. (also the
 entire spear)
shôshok [sôšəg]: the lower end of the shaft, with an iron
 ferrule;
kinalolôtan: equipped with an iron ferrule at the end.
kalôlot: iron ring, to fix the thorn of the spearblade in the
 shaft.

- spear** *kināsīl*: bejuco (rattan) plaited around the upper end, to hold the thorn. (*kināsīl* means a peculiar kind of plaiting; see: plait.)
 Varieties: Collective names: *tūfay*; *sōkod*.
fālfeg: short blade, two barbs, thorn with four faces.
 M. Sch. III. 11, 12. J. Plate C. and CXXVI.
pinilīpo: like *fālfeg*, but with round thorn.
fāngkaw: no barbs; the blade of iron or hard bamboo.
 M. Sch. IV, 6, 7. J. CI. [but: *fāngkaw*: headbasket]
kāyang: of elegant shape; long blade, two gracefully curved barbs; M. Sch. III, 6, 7, 8, 9. J. CI.
sinalarwīdan; *sinākad*; *tinalāntan*: spears with many barbs.
 M. Sch. III, 1, 2, 3, 4, 5.
sīpak: [*shīpak*]: one long, one short barb; or one set higher, one lower.
- spear, I** *fālfēkek*—*finalfēgko*—*mafālfeg*—*mamālfeg*: I hit with a spear. *tufāyek*—*tinufāyko*—*matūfay*—*manūfay*: I hit with a spear, throw a spear. *inpadpadōyak*: I keep throwing spears, I try to hit a mark, practice spearthrowing.
ifālfēgko; *itūfāyko*: I use a spear.
- speech** *kālī* (words, language)
- spider** *kāwwa*; *fakfāked*: spider web.
- spike** *shūka*: pointed sticks stuck into the ground, hidden under grass and directed against an approaching enemy.
- spilled** *ma/iwāsīd*. See: throw away. *lumīfas*: it runs over
- spine** *kāungūngēt* (*ka*: collect. *ūngēt*: joints); marrow: *ōtek*.
- spirit** See: ghost: *anīto*, the surviving soul of the dead, kind or malicious, protecting or destroying, influencing the living, invoked, propitiated by sacrifices and prayers.

- spirit** *inanŋtoak—ninanŋtoak*: I perform a ceremony for the soul, the *anŋto*. An evil *anŋto*: *futátao*. The *anŋto* of a warrior fallen in battle and beheaded: *pŋnteng*. See: sense, soul. *lŋmam*: a spirit, in human form, disturbing sleepers, like “nightmare” or “Alb” (“Alpdrücken”).
- spit** *tumŋfaak—tinmŋfaak*. Or: *intŋbfaak—nintŋbfaak*.
- splendor, light** *sŋli*; *nan sŋlin nan ákyu*: the splendor of the sun.
- split, I** *pitáŋgek — pinitáŋko — mapŋtang — mamŋtang*: I split (with an ax) in two; also: *tipáŋgek*.
pitapitáŋgek: I split into many pieces.
témákek—tinmáŋko—mátmag—mánmag: I split with an ax or knife
páshkek—pinashéŋko—mapáshek—mamáshek: I split by wedges driven into the stem of a tree.
patánek: I drive wedges deep into the wood that is to be split
- spoil** *pakaowáshek — inpakaowáshko — mapakáowash*: I spoil, ruin, break, make useless.
nafáŋgösh: spoiled food; *nafáŋgösh nan mákan*: the rice is spoiled. See: rot, smash, break.
- spoon** *tákong* (large); *ŋtsush* [*ŋtjus*] small, eating spoon, with figures carved on the handle: *tinaktákø ay ŋtjush*.
 See: ladle.
- spouse** *asáøwa*. The husband calls his wife, and the wife her husband: *asáøwak* [*asáwak*; *asáøak*], “my spouse.”
- spread, I** *itsabláŋko — intsabláŋko — maitsåblag — mangitsáblak*: I spread out cloth, wool, plants to dry etc.
ma/ŋyadak I am “stretched,” I grow abundantly, spread out by growing.

spring, I	<i>aktjǎngek</i> : I cross by springing; Person.: <i>inaktjǎngak</i> (jump)
spring, well	<i>ib/ib</i> ; <i>infobfobō nan ib/ib</i> : the spring bubbles; <i>inlulūag</i> : it boils, it is a hot spring.
sprinkle	<i>iwakiwǎgko—inwakiwǎgko—miwǎkiwag—mangiwǎkiwag</i>
sprout forth	<i>lumoshkōdak—linmoshkōdak</i> : break through the ground. See: grow <i>tumōfoak</i> : sprout, grow leaflets.
spur of cock	<i>pakŋgi</i>
squat	<i>bumǎtongak</i> (sit)
squeeze, I	<i>ipftek</i> ; <i>tēmme</i> ; <i>itagmītko</i> (press). <i>ipǎkodko</i> : I hold tight
stab	<i>yogyōgak—yinogyōgak—mayogyōgan—mangyōgyog</i> . <i>fadyōgak—finadyōgak—mafadyōgan—mamǎdyog</i> : I kill by stabbing
staff	<i>fastōn</i> (Sp. baston) walking stick; <i>lōlo</i> : stick; <i>sōkod</i> : shaft of spear, used as staff.
stair	<i>tēytey</i> [<i>tōytōy</i>] See: ladder.
stallion	<i>kafǎyo ay lalǎki</i>
stammer	<i>matōliak—natōliak</i> . <i>matōli nan kǎlŋa</i> : "his speech stammers."
stamp, with foot	<i>tsaytsǎyak—tsinaytsǎyak—matsaytsǎyan</i> . <i>katŋak</i> . See: step.

- stand** *təməđktjikak* [*doməđkdigak*] — *tinməđktjikak*: I stand up.
tumatəđktjikak: I am standing; *intaktəđktjikak*: I keep standing.
natandəđktjikak: I stand up suddenly [302]
itaktjǵko—*intaktjǵko*—*maitəđktjig*: I stand up, set up an object. See: beam; set up
pataktjǵkek: I cause to stand, I order to stand up.
manaŋgkămi: we stand in one line; stand ready for a dance, song.
malikoăđtak—*nalikoăđtak*: I stand up to go, I rise and start.
matötôôđak—*natötôôđak*: I am standing straight.
- star** *təkfi̯fi*; *tălaə*; *fatakăkan* (large star);
- stare, I** *fităkek nan mătak*: I open my eyes wide (open)
- start** *ilăbok* (begin)
malikoăđđak—*nalikoăđđak*: I start to go, to march; I set out.
mamôgnagak [*mamôknakak*]: I start to go to work, I start for work in the field, forest (at a distance)
fognăkek—*finognăgko*—*mafôgnag*—*mamôgnak*: I start someone to go to work.
ifognăgko — *infognăgko* — *maifôgnag* — *mangifôgnag*: I start for work and take with me (a companion, child)
- starve** *əwătek* — *inəwătko* — *maəwăt* — *mangəwăt*: I starve someone, give nothing to eat.
naəwătak: I am hungry; *ənokăngak*: I am starving.
- stay** *inteděėak* (remain); *makăyadak*: I am left behind, alone,
 I stay
intededěėak: I stay a long while.
makiŋliak: I stay in a town among a tribe. [300]
pateděėek: I make stay, I order to stay
- steal** *akôűwek* [*akôűek*]—*inakôűko*—*maăkôu*—*mangăkôu*. Person.: *mangăkôuak*—*nandăkôuak*. [*mangăchuak*: *ch* guttural as in Ger. *nach*.]

steam	<i>alingásyæ</i> : fog, mist.
steel	<i>gulŕlya</i> [<i>golŕlya</i>]; <i>páslip</i> (Iloc.)
stem	<i>æteng</i>
step, I	<i>katŕnak</i> [<i>katŕnak</i> ; <i>gadŕnak</i>] <i>—kinatŕnak—makatŕnan</i> : I tread upon Person.: <i>inkātŕnak—ninkātŕnak</i> ; a step: <i>yákang</i> .
stepfather	<i>nan kāsŕk ināma</i> , <i>nan kasŕm ināma</i> , <i>nan kasŕna ināma</i> : my, your, his stepfather; <i>nan kāsŕk inŕna</i> : my stepmother, <i>nan kasŕn inŕna</i> the stepmother. <i>amādek</i> , <i>inādek</i> : I have as stepfather, stepmother (or as a guardian)
sternum	<i>palāgpag</i> ; lower end of sternum: <i>loslŕsid</i>
stick, I	<i>ipātoyko—inpātoyko—maŕpātoy—mangipātoy</i> : I stick into, put into
stick	<i>lŕlo</i> ; See: staff, spike. <i>kāykay</i> : stick for turning the soil. <i>sŕwan</i> : for digging out sweet potatoes. <i>fāig</i> : whip, or stick used for striking. <i>tŕfek</i> : pointed stick used as fork in cooking. See: door, gong, pole
still	<i>tjitjŕtja</i> (yet) [314]; <i>tsāan pay</i> : not yet. See: silent, quiet.
sting	<i>sŕngtek—siningŕtko—masŕnget</i> : sting, of an insect. Person.: <i>sumŕngetak—sinmŕngetak</i> .
stingy	<i>kolŕdan</i> ; <i>kipŕdan</i> ; <i>na/ŕmud</i> .
stinking	<i>inākæb</i> ; <i>ninākæb</i>

- stir** *ikʃsuak—inkʃsuak—maikʃsua—mangikʃsua*: I stir with a spoon. See: move
kifʉek: I stir up water, make it muddy.
- stomach** *fʌang*; sickness of stomach: *fʌshag*; I have eaten my fill and suffer: *mʌngitak*
- stone** *batʊ*; [*bʌtʊ*; *fatʊ*; accent usually on the ultima].
palʃtjan [*balʃdan*] or: *ʃsaan*: whetstone.
- stop** *isʃdko—insʃdko—maʃsid—mangʃsid*. Or:
patkʃlek—inpʌtkʊk—maipʌtkʊ [*maipʌtkʊy*];
 Person.: *tumgʊyak* [*tomgʊak*; *tomkʊak*]*—tinumgʊyak*: I stop, cease from; I stop on my way;
tʌmgʊyak ay tʌmʌktjik: I remain standing, halt.
tumgʊyka! stop! (Or: *adʉ sa!* stop! this is enough!)
pʌkʌtak: I stop a leak, with a stopper: *sʉwat*
ikʃwek: I stop rain (said of Lumawig only!)
nan Lumʌwig ikʃwʌna nan ʌtjan: God stops the rain.
naʃkyu: stopped, i. e.: the rain has ceased: *nʌʃkyu nan ʌtjan*. [*na/ʃkʊu*]
maisalʌak—naisalʌak: I stop floating, swimming.
- storm** *tjʌkʃim* (wind); *lʃlim* (strong storm)
- story, tale** *ʊkʌd*; *ogʊkʌd*. [*okʊkʌd*]. *ogokʌtjek—inogokʌdko—maogʊkʌd—mangogʊkʌd*: I relate a story
 Person.: *inogʊkʌdak—ninogʊkʌdak. nan ninogʊkʌd* [*ninʊkʌd*]: the narrator.
- stout** *alalʌmesh* (corpulent)
- straight** *inlilʃdeg*; *intetʃnga*: straight through the centre.
tetʃngek: I pass straight through the centre. See: directly
- straighten, I** *ʌnlʃttek—nʌnlʃttek—mʌltek—mʌnlʃtken* (and: *ilʃttek*): I make straight.
uyʌtjek—inuyʌdko—maʉyad [*ma/ʊyad*] I straighten, erect, unroll, set aright, make prosperous, stretch out (my bent leg).

- straight-forward** *intsawtsāwsh; intsawtsāwsh nan kalin nan iFāntok*: the Bontocmen's speech is straightforward (honest, rough, impolite, imperative, unflattering, manly). It is also called: *inlildek*, i. e. straight to the point.
straightway, immediately: *sinakitan*
- stranger** *infāad; mangfli*: "one who sojourns in a town."
- strangle** *apēngkek—ināpengko—maāpeng—mangāpeng*. See: choke.
- straw** *kālun [kālun]; ālud*: rice straw.
- stream** *wānga*; small stream: *tabtabākaw; kinnaw*. See: river.
- street** *djālan; kālśa* ("highway;" Sp. calza)
- strength** *ffkas; kōdsō*.
- stretch, I** *uyātjek* (straighten); I stretch out my arm, hand etc.;
ilītkek (straighten); *mañyadak*: I grow straight, I grow abundantly. *inñyadak*: I lie outstretched.
- strike, I** *kogōngkek—kinogōngko—makōgong—mangōgong*: I strike with the fist; box; hit with the arm.
kogkōkek: I strike upon, rap.
pad/ōak—pinad/ōak—mapad/ōan—mamād/o: I strike with a club, hammer, stick, ax. *fayīkek*: I whip, punish.
yaāngekek ay fayīken: I strike with force, I whip violently.
toklāngak—tinoklāngak—matoklāngan—manōklang: I strike the head or parts of it; I box the ears.
kñnan nan kītjo: thunder ("lightning") struck; (*kānek*: I eat, devour). Or: *kinīdab nan kītjo*.
tampākek—tinampāgko—matāmpag—manāmpag: I hit, strike with my flat hand.
pat/ōngkek—pinat/ōngko—mapāt/ong—mamāt/ong: I strike the gong with the *pat/ong*, "drumstick."

- strike, I** *sipǎkek* — *sinpǎgko* — *mǎshpag*: I strike off (as bullets strike off branches from trees).
fayékek [*faíkek*] *nan mǎnok*: I strike a chicken, kill by striking (whip).
téktekek: I strike, hammer the iron; I crush by striking;
 See: forge.
lupǎkek: I strike, hammer into small pieces (a stone etc.)
ipaltǐngko: I strike fire, sparks from flint. See: firemachine.
itognǒgko: I strike against (knock);
 Intrans.: *ma/itǒgnogak*.
- string** *lǎfid*; *lǎfttjek*: I make a string; *fǎlǎd*: strong string, wire
- stroke** *okokǎyek* — *inokokǎyko* — *maokǒkay* — *mangokǒkay* (pass with the hand over fur, over a sick limb etc.)
- strong** *fíkas*; *abafíkas*; (healthy, muscular), *mafífíkas* stronger;
fumíkasak: I am getting strong, I recover.
kumǒdsǒak: I gain strength, grow strong.
alalǎéd: strong (of a thing) as wood, rope.
infífíkas ay éntsǎno: strong for working.
- stump of tree** *tǒnged*
- subside** *mǎstjok nan tjěnum*: the waters subside (after the great flood); they evaporate.
- such** *kǎg tǒnǎ* (like this); *kǎg nannǎy*. *tsatsǎma nan angněntja kǎg nannǎy*: they do too many such things.
- suffices, it** *ǎalǎna*, Preter. *inǎalǎna*. Or: *ǎmǎnǎi*, Preter.: *inmǎnǎi*.
kǔmtjeng: there is sufficient (for all present). See: enough.
- suffocate** *maǎpengak*. See: strangle.
- sugar** *índi*: Igor.; *tǐnfǎ*; [*dǐnba*] [loanword; Iloc.: *asǒkal*];

- sugarcane *ōnash; āsēd*: juice of sugarcane.
- sugarpress *falt̃wis* [*falt̃wish*]. See: mill.
- summit *toktōkon nan f̃lig*: the top of the mountain [*toḡtōḡo*]
- sun *ākyu* [*āchu*; ch guttural]; *mangākyu*: the sun is shining.
nangākyu: the sun was shining; or: *sum̃li nan ākyu*.
minkāwa nan ākyu: the sun "is in the middle;" it is noon.
maakyāan: a sunny place.
- Sunday *Dom̃ngo* [*Djom̃ngko*]; *tēngaw*: the Igórot holiday, proclaimed by men performing priestly functions, about three times in a month.
- sunrise *faldān si ākyu; lablābon si faldān si ākyu*: beginning of sunrise. *nan ākyu fumāla, finmāla*: the sun is rising, has risen. (*mangākyu*: the sun is shining, it is getting day)
- sunset *sinfatāngan; nalōkmud. lūmnek nan ākyu*: the sun is setting; *linūmnek nan ākyu*: the sun has set;
lūmnekan si ākyu: place (or time) of sunset; west.
- supper *māngan* (meal, eating).
- support *fadjāngak* (help)
- suppose that *moshāya* [452]; I suppose: *nimñmko*.
- sure *tit/twa*.
- surface *ōshon* [*āshən*]: top of. *is nan āshən nan lūta*: on the ground; but: *is nan katjēnum*: on the surface of the water.
- surprise, I *pangögēdek—inpangögēdko—mapangōgēd*.
mapangōgedak [*mapangēgedak*]: I am surprised. [296]

- surround** *likítjek—linikítko—malítkid—minlítkid*: I put around (I put a fence around a house; I surround a town with warriors etc.); Person.: *inlítkidak—ninlítkidak*: I go around; *malilítwisan*: surroundings, the place around
likóʃjek—linikóʃbko—malítkob—minlítkob: I surround, shut in, press.
- swallow, I** *ogmónek—inogmóngko—maógmón—mangógmón*.
- swear an oath** *isapatđak—insapatđak—ma/isapáta—mangisapáta* (Igórot and Iloc.); *isapatđak tay tit/twa*: I take an oath that it is true. (*tay*: because)
- sweat** *língét*
- sweat, I** *malíngetak—nalíngetak. tsák malíngét*: I am sweating
 [310]
- sweep, I** *pokpókak* (wipe); *sis/fak—sinis/fak—masis/fan*: I sweep with a broom. Person.: *insis/fak*.
- sweet** *inlám̐sit*
- sweet potatoes** See: "camote."
- swell** *kumádyong*: it swells; *kinmádyong*: it has, is swollen.
kinmádyong nan límak: my arm is swollen.
mafótətak: I am swollen (in all limbs).
- swim** *inkyáttak—ninkyáttak. inkyáttak is nan tjěnum*: I swim "in the water." *pakyátek*: I order to, make swim.
inkyáttak ay ámüy is... I swim to... (a place)
 (*intabtáfugak*: I float)
- swine** *fátug*. See: hog, pig.

T

- tail** *īpush* [*īpus*]; *īpay* (short tail; also: tassel or fringe);
kātæd tailfeather
- take** *alǎek*—*inǎlak*—*maǎla*—*mangǎla*: I take, get, obtain,
 receive, take a thing with me, seize, grasp, catch (fish) etc.
 Person.; *umǎlǎak* [*umǎǎak*]*—inmǎlaak*: I am going to
 take
- take, accept** *tsaurwǎdek* (accept)
- take away** *kǎǎnek*—*kinaǎngko*—*makǎan*—*mangǎan*.
atǎnek; *kalkǎlek*, (remove)
fǎnshek—*finanǎshko*—*mabfǎnesh*—*mamǎnesh*: I take
 from one what he brings to me; take, accept from the hand,
okǎdek—*inokǎdko*—*maǎkad*—*mangǎkad*: I take as booty,
 by force, I plunder
itsǎkak—*intsǎkak*—*maitsǎka*: I take away and into the
 “*ǎto*” (Song dialect)
idǎngko; *igaǎngko* (carry): I take to a place; I lead off
yǎ/ǎyko [*yǎyko*; *yǎ/ǎko*]*—inyǎǎyko* [*inyǎyko*; *inyǎ/ǎko*]
—ma/yǎy—*mangyǎy*: I take to an other place
 Person.: *inyǎyak*—*ninyǎyak*
- take back** *isǎkongko*; *itǎlik* (return)
- take down** from under the roof, from a tree, a peg: *pabanǎdjek*—
inpabanǎdko—*mapabǎnad*—*mangipabǎnad*; *ībanǎtko*;
 (Cf. *pumǎnǎdak* I come down.)
- take by force** *ogpǎtek*; *kolǎtjek* (pull, rob); *okǎdek* (take as booty)

- take home** *isđak* (bring home); Person.: *umisđak*
- take into** *pasikpek* (carry into); *iskěpko* (lead into a house);
idđngko: I take, carry to a place;
- take off** hat, breechcloth, coat: *kăđnek* (take away)
filădjek (untie); *lafőshak*: I undress
- take out** of a box, vessel: *pafalăek—inpafălak—mapafăla*
[*mapafăla*]*—mangipafăla*. (Cf. *fumălaak*, I go out)
ifălaak: I take out for somebody
- take a road** *iguak* (follow): *iguak nan djălan*.
- take together** *amőngek* (assemble)
- take up** *egwătek, suwătek, isiblěyko, sa/őfek, lekuăfek*: (lift)
pitjidek (pick up from the ground)
- take with** I take as companion or I conduct: *ifuěgko—infuěgko—*
maifűeg [mifueg]—mangifűeg; or: *alăek ay mangifűeg*;
(I take money with me: *alăek nan bilăkko*)
iskěpko: take with me into the house.
itakěngko: I take with me an object: *itakěntăko nan*
kalasaytăko: we take our shields with us.
- tale** *őkœd, ogőkœd [okőkœd]*
- talk** *ěngkalikăliak—něngkalikăliak. makitotőyak [mikitotőyak]*
—nakitotőyak: I converse with others. (in Dual and
Plural only)
matotőtyak—natotőtyak: I tell a long story; talk long.
“*ma/đd ăngsan is kalikali*.” without much talking! (do
not talk so much!)
“*ngăg nan totőyěnyě?*” “what are you talking about?”

- tall** *ǎntjo; anǎntjo; ǎntjoǎntjo*. too tall: *tsatsǎma 'y ǎntjo*.
kad nan kaantjǎna? how tall is it? (how much is its height?)
masíkenak—nasíkenak: I am tall, I am grown. See: grow.
- tame** *ā/mǒ*; tame, domesticated buffalo: *nǎang*;
 I tame: *paamǒek—inpaǎmok—maipǎǎmo—mangipaǎmo*.
- tamtam** See: gong.
- taste, I** *tamtǎmak—tinamtǎmak—matamtǎman—manǎmtam*.
ipǎngko ay mǎngan: I try by taste.
tǎmtam: the taste. *kǎg tǎmtam si asín*: it tastes like salt
- tattoo, I** *fǎtkak—finǎtkak—mafǎtkan—mamǎtek*;
tjaklǎkak—tjinaklǎkak—matjaklǎkan—manǎkklag I tattoo
 the breast.
- tattoo** *fǎtek [fǎteg]* collect. name; *tjǎkklag*: tattoo on breast.
- tattooer** *fǎmafǎtek*
- taxes** *fǎys* (Iloc.)
- taxcollector** *ifǎysan [ifurwǎsan]*
- tea** *tǎja [tǎsa]* (loanword)
- teach** *tokǎnek* (advise). *sulǎak [sulǎwak; sulǎok]*—*sinulǎak*—
masulǎan—manǎlu.
- teacher** *mǎstlo [mǎstǎlo; mistolo]* (Sp. maestro)
- tear, a** *lǎa; ǎka*; I weep: *inǎkaak*.

- tear, I** *pikĩshek—pinikĩshko—mapĩkish—mamĩkish.*
biskĩtek [piskĩtek]—binĩskik—mabĩski—mamĩski;
biskibiskĩtek I tear into small pieces.
sogbõdek—sinogbõdko—masõgbod—mamõgbod: I tear off
 a string
pinkãđngko (from: *kađnek*, I take off: I tear off quickly
 [296])
 (“*pĩnkãđngko nan kowẽngmo!*” (menacing:) “I tear off
 your ears!”)
- tease** *abafãngek—inabãfangko—maabãfang—mangabãfang.*
otyõgak—inotyõgak—maotyõgan—mangõtyog: I ridicule,
 deride.
- tell** *kãnak* (say); *ĩfađgko—infãđgko—maifãdag—mangifãdag*
ibfafađgko: I tell it to many, to all, I announce
 (*totõyek:* I tell (address); *makitotõyak:* I converse)
inogokẽdak—ninogokẽdak: I tell a story, relate a tale.
itjũkek [otjũkek]—intjũkek—maĩtjug [maĩtjuk]: I tell,
 give an order, command, instruct.
 (Also: *ĩbfakak*, I ask, is used for: I tell)
- temper, I** *idnĩpko—inidnĩpko—maĩdnib—mangĩdnib:* I temper iron.
- tempest** *lĩmlim* (storm), *intsikĩsh* (rain, showers), *tjulãlu* (hail),
kĩtjo (thunder), *yãpyap* (lightning) etc.
- temples** *ĩping*
- ten** *põlo* (I like I in: roll) [*põ'o*], *sinpõ'o*;
 the 10th: *mangapõ'o*, *mãygapõ'o*
- testicles** *laglãgong*; scrotum: *fitli*; *fitlĩak*: I castrate.
- than** *mo*
- thank, I** expressed sometimes by: “*umãtet*,” “it is well, I am glad,”
 a term of joyous approval. *umãtet ta iyãim nannã y ken*

thank, I	<i>sak/én</i> : it is well, I am glad that you give this to me. <i>umáttet ta inmálika</i> : it is a cause of joy that you have come. Often <i>káwíś</i> ! good, well! is used to express thanks.
that	<i>sa, nantjái, nán tódł</i> , [92-99]; in order that: <i>ta</i> [455; 456; 457]
the	<i>nan; san. si</i> (Personal article); <i>tja</i> (Collective article) [30-40]
thee	<i>síka</i>
their, theirs	[101-111]
them	<i>tjáttja</i> [<i>tsaťtsa</i>]
then, thereupon	<i>et; 't; ya ket; isáed; ketjěng</i> : [436-442]
there	<i>is sa</i> [<i>si sa</i>]; <i>istjĭ</i> [<i>ĭstji; ĭsdi; sĭdi</i>], <i>is tjăy, istjăy, [istjőy]</i> . there is: <i>tjăy. tjăy nan fănga</i> : there is the pot. there exists, is, was, are, were: <i>wodă; wödăy</i> [362 ff.]; also reduplicated with comparative or intensive meaning: <i>wodwodă</i> there is more...; there is not: <i>ma/ĭd</i> .
therefore	<i>sťadsi nan...</i> or: <i>sťya tji nan...</i> and Nom. actionis with suffix -an and possessive endings. [442] (<i>sťa nan; amfuyăkash</i> <i>si...; ketjěng ay</i>)
these	See: this
they	<i>tjáttja</i> [<i>tsaťtsa; daťda</i>]
thick	<i>ăsăsedjĭl</i> [<i>asasedjĭl</i>] (<i>l</i> as in: roll)

- thicket** *fulǎlong; káfululǒngan.* (dense wood)
- thief** *aköǎwan; mangǎkǒu.*
- thigh** *ǎpo [ǎpo]; tǐpay [dǐpay, dǐbay];*
thigh near scrotum: *lǐpyak*
- thin** *ayayǎbid;* thin, emaciated: *naǐkǒd;* *inyǎbit* it is thin
- thine** [IOI-III]
- thing** *kǎngnǎn [kǎngnun]* i. e. household-utensils, dishes, tools, etc.
- think** *nimnǐmek—ninimnǐmko—manǐmnim—minnǐmnim.*
Frequ. and intens.: *nǐmninǐmnǐmek.*
“*ma/ǐd nimnǐmmo:* you do not think at all; you have no sense.”
“*wodǎ is nan nimnǐmko:* you can imagine it; I need not tell you.” See: thought.
Sometimes *kǎnak*, I say, means: I think (like our: I should say).
ismǎkko—inismekko—ma/ǐsmek—mangǐsmek: I always think of, I always remember. (Cf. *sesǐmek*, I remember).
“I think” expressing uncertainty is rendered idiomatically by *nget*, and *ngin* [306; 342] and *awǎy nget:* perhaps.
- third** *mamǐt’lo; maygǎtlo [maygat’lǒ];* one third: *kǎt’lǒ;*
kat’lǒn si fǎtuk: a third of a pig.
- thirst** *öǎöu [öǎöu]*
- thirsty** *naǎöǎöu [nao/öǎöu]* I am thirsty: *naǎ/öǎak*
- thirty** *tǒlǒn pǒ’o* the 30th: *mamit’lǒ’y pǒ’o*

this, these	<i>nannāy; na</i> [92-99]; <i>sītōnă; năn tōnă</i>
thorn	<i>sifīt</i> [<i>sibīt</i>]; <i>sifīt si lūbfan</i> : thorn of orangetree; thornbush: <i>sibsifīt</i>
those	See: that
thou	<i>sīka</i>
thought	<i>nīmnim</i> : idea, intention, plan etc. “ <i>nan nīmniṁko</i> : according to my judgment, as I believe; <i>nan nīmniṁko kawīs sīya</i> : in my judgment he is good.”
thousand	<i>līfo; sin līfo; [lībo]</i>
thrash	<i>fayūek</i> (pound)
thread	<i>lūfid</i> [<i>lūbəd</i>] (of fiber; beanstalks); <i>inlūfidak</i> : I twist, make threat (roll fiber on the knee: J. LXXXIII.)
three	<i>tōlo</i> [<i>tōlō; t'lo; tōtlo</i>]
thrive	<i>ma/ūyadak—na/ūyadak</i> (grow straight; see: straighten, <i>uyātjek</i>)
throat	<i>alōgoōg</i>
throb	<i>inleklekuab nan uād</i> : the vein is throbbing. Or: <i>inyūpyup</i>
through	<i>lumfātak</i> (go, pass through); <i>lushkāwewek</i> (pierce, bore, stab through) <i>legāwewak — linegāwewak — malegāwewan</i> : I bore holes through wood.

- throw** *fekǎshek—finkǎshko—mǎbkash—mǎmkash*: I smite, dash to pieces.
- throw across** *paktjǎngek—inpaktjǎngko—maipǎktjang—mangipǎktjang*
- throw away** *íwasídko [ǵwasídko; íyuasídko]—inwasídko—maiwǎsid—mangiwǎsid*
- throw back** *pashakǒngek—inpashǎkongko—maipashǎkong—mangipashǎkong*
- throw beyond** *pafasǎngek—inpafǎsangko—maipafǎsang—mangipafǎsang* (over a hedge, a fence)
- throw down** *íbabak—inbabak—maibǎban—mangibǎban* (make fall)
See: drop.
isiptjásko—inisiptjásko—maisíptjag—mangisiptjag.
tokǎtjek—tinokǎdko—matókad—manókad (overturn)
- throw over** *ibkǎshko—inibkǎshko—maíbkash—mangíbkash* (make tumble over); *tokǎngek*, or *idugǎngko [itokǎngko]*: I throw over, upset.
- throw through** *palfǔtek—inpalfǔtko—maipǎlfud—mangipǎlfud.*
- throw spears** *falfékek; tufǎyek; kayǎngek; fangkǎwewek.* See: spear.
inpadpadǒyak—ninpadpadǒyak: I practice throwing spears
- throw stones** *faǒkek—finaǒgko—mafǎog—mamǎog*
- thumb** *pangamáma*

- thunder** *kitjǝ; kǝlib* [*kǝlib*]. See: strike.
- thunders, it** *ǝngkǝlib* [*ǝngkǝlib*]*—nǝngkǝlib*
- thus** *kǝg tǝnǝ* (like this); *kǝg nannǝy; sidǝ*; “*ǝngnǝm sidǝ! ikam sidǝ!* do it thus!”
- thy, thine** [*IOI-III*]
- tickle** *tjakǝyek—tjinakǝyko—matjǝkay—mandǝkay*
- tie** *falǝtjek—finalǝdko—mafǝlǝd—mamǝlǝd*: I tie, fetter, “imprison”
- tie with ropes** *kagǝdak—kinagǝdak—makagǝdan—mangǝgod*
- tie together** separate strings: *tǝǝpek—tinoǝpko—matǝop—manǝop*; or: *tǝktjek—tinakǝtko—matǝket—mandǝket*
fǝtkek—fintǝgko—mǝptek—mǝmtek
- tie fast together** (bundles): *itakǝtko—intakǝtko—maitǝkǝd—mangitǝkǝd*; (also: I tie an animal to a pole).
- tight** *sǝmlǝd*
- till** *inkǝna is... ǝlik* [447]
- time** is expressed by the words: day, month, year etc. (Sometimes by: *tǝlon*, the region near a town, or “weather”) *malafǝ nan tǝlon*: “the time became night.”
kǝwǝd, place, is also used for extent of time, space.
the next time: *is kǝsǝn; is kǝsǝn ǝkyu*: next day, an other time

- time** *ma/íd kaɁmatána ken sak/én:* I have no time.
ma/íd kaɁmatána is umüyantáko: we have no time to go.
 (*kaɁmatána:* occasion, chance). at the same time: *inkísan.*
 times: see "Multiplicatives" [369]
- tin can** *lǎta* (Sp.) Preserves in tin cans.
- tire, I** *feléyek—finléyko—mǎbley—mǎmley:* I make tired.
 Person. *fumléyak—finumléyak:* I am getting tired.
- tired** *nǎbley. nabléyak:* I am tired.
- to** *is, si, id, ad, as, ken* [71-75; 377-395]; *inkána, ólik:* to [447]
- tobacco** *tafágo*
- to-day** *adwǎni; idwǎni; is nan ákyu ay náy* (on this day)
- toe** *pangamáma is nan tjǎpǎn* (thumb on the foot): big toe;
 the other toes have the same names as the fingers, with
 added: *is nan tjǎpǎn* (or: *si tjapǎn*).
 Collect. name: *kómæt. fáwing:* the deformity of the big
 toe being separated from the others, turning inside.
- together** *maǎmong; amín* (all); *maamǒngkáyǎ!* come together!
 (assemble). See [300]
infuǎgta (Dual), *infuegtáko* (Plur.): let us go together!
- toil** *tsǎno:* work
- toil, I** *inlagfóak—ninlagfóak:* I work for wages.
- tomatoes** *kǎmǎdis* (loanword)
- to-morrow** *aswǎkas; iswǎkas.* See: day.

- tongs** *sibid* [sébid]; *sibidek*—*sinibidko*—*masibid*: I hold, take iron with the tongs, pinchers.
- tongue** *djila* [dila]; *ipadjilak*: I cause to lick, i. e. I feed a child.
- to-night** *is mastjim si dænin*; *is nannáy ay mastjim*.
- too** *tsatsáma*; *tsatsáma 'y fānig*: too small; *tsatsáma ay āngsan*: too much; *tsatsáma ay akīt*: too little, not enough. [too little money, not enough pay: *kōlang!* (loanword)]
tsatsámaak: I "am too much," i. e.: I am too severe, too exacting, too violent. "*tsatsámaka ken tjākāmī*: you are too harsh with us; you treat us too severely."
tsatsámaka ay fanig: you are too small.
- tooth** *föbā* [fob/ā]; the tooth aches: *inpfdek* [inpōdeg] *nan fobā*. molar: *wōwō*. tusk, long tooth: *sāong*; small tooth (dog, boar etc.): *tangōfu*.
- top** *ōshon* [āsæn]; on its top: *is ōshōna*.
tafōngan [tabfōngan]: top of house, of roof;
togtogō: top of head.
togtōgon [toktōkon] *si fīlig*: top of mountain;
tāngfōu: top of a low stonewall; see: councilhouse.
fānèng: top of a wall forming a terrace of ricefields
- torch,
firebrand** *sīl/lū*, made of *sāeng*, pinewood, used instead of candles.
- touch, I** *aponāshek*—*inaponāshko*—*maapōnash*—*mangapōnash*: I touch, feel, wipe; *īgnak* (hold); *kiwāek* (move).
līnefek—*lininēbko*—*malīneb*: water touches, reaches.
Person.: *lumīnebak*—*linmīnebak*; *nan tjēnum lumīneb ken sīya*: the water touches him.
- toward** *is, si, ad, id, as, ken* [377-395]; *is nan mā/yöy*: in the direction.

town	<i>īli</i> ; <i>sinpangīli</i> : the whole town. <i>kailīan</i> : a man of the same town as an other.
track	<i>djālan</i> (way); footprint: <i>tjapān</i> (<i>is nan lūta, is nan pītek</i> : on the ground, in the mud).
trade, I	<i>ishəkādko</i> (barter); <i>sokādak</i> (change); Person.: <i>sumōkadak—sinmōkadak</i> .
trail	<i>djālan</i> (way)
train	railroad train: <i>tīlin</i> (from Sp. <i>tren</i> : [80];)
tramway	<i>tālānfia</i> ; <i>talābia</i> (Sp. <i>tranvia</i>)
transform	<i>ngəmətjanak—nginmətjanak</i> (I transform myself, as in fables, tales)
translate	<i>kānak is Igólot, is Melikāno</i> : I say in Igórot, English.
transplant	<i>insāmaak—ninsāmaak</i>
trap	<i>obōfūy</i> : fish trap; <i>ōkat</i> : large fish trap, funnelshaped; <i>ātēb</i> : rat trap; <i>sītjok</i> : kind of a basket, net; <i>kōyag</i> : a basket for catching fish (<i>mangōyukak</i>) See: snare; pitfall. <i>pā/ātjek</i> : I set a trap. <i>fengāek—finēngak—mafēnga</i> : I raise a trap. <i>kēnnēk—kīnnak—nākna</i> : I catch in a trap.
travel	<i>manālanak—nanālanak</i> (<i>djālan</i> , way); <i>inliklīkedak</i> ; <i>inlilīwisak</i> : I travel, walk around
tread upon	<i>katīnak</i> (step); <i>inkatīnak is nan pītek ay nāpshong</i> : I knead the watered soil by treading, stamping.

- treat well** *öðshdek* (care): I provide with food etc.
- treat ill** *umilaláyoshak*: I neglect; *anǎ́kek*: I annoy, trouble;
tsatsámaak: I treat beyond measure. See: too.
- tree** *káyw* (pine tree); *fádag*: tall pine tree; *tjápong*;
tsaláďöy: trunk of a tree; *tǒngéd*: treestump;
pápát/tay: a group of trees, a sacred grove [*papat/táyan*];
págpag: forest; *bílay*: stems of trees, on which Luma-
wig's slain sons were carried to Bontoc for burial; the *bílay*,
planted in the sacred *pápát/tay ad Sókók*, have grown to
large and fine trees.
- tremble** *intayěntenak—nintayěntenak*: I shiver;
durative: *intatayěntenak*. a shiver: *wǎ́gwüig*.
- tribe** *ipǎ́kao* [*ipukáw*; *ipókao*; *ifú́kao*]
- tributary
brook** *kínnaw*
- trouble** *onónong*. I am troubled: *inonónongak—ninonónongak*.
- trouble, I** *onóngek—inonóngek—maónong—mangónong*;
Person.: *umónongak*;
anǎ́kek—inǎ́nǎ́kak—maǎ́nǎ́ka. (Iloc.?)
- trough** used in irrigation: *talákan* (supported by the beams:
táklod); *líbkan*: a trough or long mortar for pounding
rice.
- trousers** *pantalón* (Sp.); *mamantálonak*: I put on trousers;
inpantálonak: I wear trousers.

true	<i>tit/twa</i> [<i>tét/ðwa</i>]; <i>titit/twa</i>
trunk	<i>ḁgæb</i> (wooden box)
trust, I	<i>abfolūtek</i> (believe)
truth	<i>katitiwāna</i>
try, I	<i>ipěngko</i> — <i>inipěngko</i> (<i>inpěngko</i>)— <i>maipeng</i> — <i>mangipeng</i> . <i>patsāshek</i> — <i>pinatsāshko</i> — <i>mapātsash</i> (Iloc.) <i>tēbkek</i> — <i>tinfěgko</i> — <i>mātfek</i> — <i>mānfek</i> : I try potatoes etc. while boiling, with a stick.
tube	<i>fūash</i> (for liquor); see: beverages, <i>fāyash</i> ; J. CXIV. short tube for meat: <i>lótjin</i> ; long tube: <i>táfong</i>
turn, I	<i>likūshek</i> — <i>linikūshko</i> — <i>malīkush</i> — <i>minlīkush</i> : I turn an object around a vertical axis. <i>inlīkushak</i> — <i>ninlīkushak</i> : I turn myself around (to the right, left or half a turn. while standing); I turn my head or back to someone; I look away. <i>suntek</i> — <i>sinūnik</i> — <i>masūni</i> — <i>manūni</i> : I turn an object around, upside down; <i>masūni</i> : upside down. <i>fālnek</i> — <i>finalīngko</i> — <i>mafālin</i> — <i>mamālin</i> : I turn over (as the pages of books) Person.: <i>infālinak</i> : I turn to the other side, while resting on the ground, I roll from the right to the left side of my body. <i>inlikūetak</i> — <i>ninlikūetak</i> ; <i>inpalikūetak</i> : I make a turn in walking, change my direction, go to the left or right. <i>sumākongak</i> : I turn completely, I come back on my path. <i>kæliwīsek</i> : I turn a wheel, a top etc.
turtle	<i>pāk/ong</i>
tusk	<i>sāong</i> ; <i>sāong si fūtug</i> : tusk of boar; <i>sāong si ḁsæ</i> : canine tooth of dog.

twelve	<i>sin pǒlo</i> [<i>pǒ'o</i>] <i>ya djǎa</i> ; the 12th: <i>mangapǒ'o ya djǎa</i> ; or: <i>maygapǒ'o ya djǎa</i> .
twenty	<i>djuǎn pǒ'o</i> ; the 20th: <i>mamidjǎa'y pǒ'o</i>
twice	<i>mamidjǎa</i> ; <i>maygadjǎa</i> .
twig	<i>pǐngi</i> ; <i>lǎting</i> (fir twigs for kindling fire)
twins	<i>ǎpik</i>
two	<i>djǎa</i> [<i>dǎa</i> ; <i>djǎwa</i>]

U

udder	<i>sǒso</i> ; <i>sǒson si fáka</i> : udder of a cow.
ugly	<i>angǎngalǎd</i> (<i>ay flaén</i>): bad (to see)
ulcers	<i>langǐngi</i>
umbrella	<i>tǒtsǒng</i> ; <i>pǎyong</i> (Iloc.)
uncle	<i>alitǎo ay lalǎki</i> : father's brother. <i>yǎn/an ina</i> ; or: <i>anǒtjin ina</i> : mother's brother (older than she; younger than she)
uncover	<i>lekwaǎfek</i> (lift)

- under** *is tsáo* [*tsáʉ*] [405; 408]
- understand** *kěkkək* (know)
- undress** *kaáne* (take away: hat, breechcloth etc.)
lafóshak: undress (a child); *inláfoshak*; *infíladak*
[infóladak]: I undress myself
- united** prefix *sin-* [60]; *amín* [all]; *maǎmong* (assembled)
- unmarried** man: *fobfállo*; woman: *mamáǵkid* (girl)
- unripe** *tga kǎ/om* "not ripened"
- untie, I** *fadfátjek—finadfátko—mafǎdfad—mamǎdfad*
filátjek—finilátko—mafílad—mamílad (the breechcloth,
headgear)
obfátjek—inobfátko—maǒbfad—mangǒbfad.
Person.: *umobfátak*
- until** *inkána is... ólik..*; until morning: *is ikádna's fíbikat*
[403, 447]; *kíka'd alána*: until he comes.
- up** *is tǒngtjə. ad tjáya* [409; 410; 412]
- upon** *is, si, id, ad, as*; *is nan ǎsən* [*óshon*] [406; 408]
- upwards** *is tǒngtjə; ad tjáya* [409; 410; 412]
- urge** *lǎtlǎtak; ilǎtlǎtko*: I beseech, request.
- urinate** *umisfóak—inmisfóak*. urinal: *ka/isfóan*;
Possess.: *isfóak*: I urinate upon.

- urine** *ʔsfo* [*ʔsibɔ̌*]
- us** *tjǎʔta* (dual, inclus.); *tjǎtǎko* (plur. inclus.); *tjǎkǎmʔ* (plur. exclus.) [39 b; 81-84]
- use** I use as a tool, instrument: Special Verbal Forms: [258-260; 262; 286] [391]
ʔtnok [*ʔdnok*]—*inʔtnok*—*maʔtno*—*mangʔtno*: I use as working tool (from: *tsunɔ̌ek*, I work); “only said of hard tools, metal instruments.” I use material: *ʔpayak* (I put somewhere): *ngǎg nan mangʔpayam is nan kǎyo?* for what do you use the wood?
ngǎg nan mangʔpayam si sa? for what do you use this?
angkǎyek: I use all up (eat all up).
 I use to: *ikǎdko* (custom); *ikǎdko ay manǎlan*: I use to walk; or: *umʔngsaak*—*inmʔngsaak*.
umʔngsaak ay manǎbla: I use to smoke.
ngǎg nan kotɔ̌k tɔ̌shǎ? “what is this good for?” of what use is it? what does this mean?
ngǎg nan kotɔ̌kmo ay mangǎeb is nan ǎfong? what is the use that you build a house?
ma/ʔd nongnɔ̌ngmo! you are of no use, worthless!
 (*nongnɔ̌nggek*: I care for)
- uvula** *ɔ̌klong*. See: glutton.

V

vain, in	<i>ma/íd kotókna nan éntsánoam</i> : “there is no use of your working;” you work in vain
valley	<i>tjalálug</i>
value, price	<i>pátek; lágo</i>
vein	<i>óád [wád, uád]</i>
vendor	<i>inilágo</i>
venom	<i>kiwáday [kyuwáday; kiwátsay]</i>
vertebrae	<i>úngét si ttjig [ídsig]</i>
very	<i>tsatsáma</i> . Expressed usually by Reduplication: [122-126]
vessel	See: jar, pot, glass, cup, bottle, gourd, tube, bowl, basket.
village	<i>tli</i>
vine	<i>ángö</i> : leaves and shoots of sweet potato (camote); <i>uáka [wáka]</i> : a liane, a vine “as strong as a rope.”
vinegar	<i>kflim</i>

visible	<i>ma/lla</i> ; indistinctly visible, dim: <i>măăđmas</i> .
visit	<i>ek llaén</i> : I go to see; <i>ilđek</i> (see).
voice	<i>kălł</i> : of man, of bird; <i>in/ngđek</i> : of buffalo; <i>ngŏngo</i> : of dog; <i>ing/ngđo</i> : of cat; <i>inlłklik</i> : of horse; <i>enkŏa</i> : of crow.
vomit	<i>inŏtaak</i>
vulva	<i>tłli</i> ; <i>wăđwad</i> (flesh); <i>słpid, lăwid</i> : clitoris.

W

wade	<i>kumtjăngak</i> : I cross a river; I wade through the water.
wages	<i>lăgfo</i> ; <i>tăngtsan</i> [<i>tăngtjan</i>]
wagon	<i>kalomăto</i> [<i>kalimăto</i>] (Sp. carromata, a cab used in Manila)
wail, howl	<i>inanđkoak—ninanđkoak</i> .
waist	<i>kłtang</i>
waistcoat	<i>salłgo</i> (Sp. Iloc.); <i>đklang</i> . See: coat.
wait	<i>săđek—sinědko—măsed—măned</i> : I wait for, await, expect. <i>sasădek—sisinėdko</i> : I wait anxiously, a long time. Person.: <i>sămidak—sinămidak; susămidak; [shoshŏmėdak]</i> <i>insăđek</i> : I wait; <i>ililđek</i> : I wait, keep watch.

- wake** *fangǝnek* (awake); *fumǎngonak—finmǎngonak*: I wake up, rise, get up. *fumafǎngonak*: I keep awake. *inlǐblibak—ninlǐblibak*: I keep awake, watch through the night
- walk** *ǔmüyak* (go); *manǎlanak—nanǎlanak*: I walk on the road; *ilǐdek*: I walk at the borderline, frontier; Pers.: *umǐlidak* *umǝnodak*: I walk behind; durative: *umonǝnodak* *tetǝngək*: I walk through the center (of a town, region) *umǐliwǐlǐwǐsak — inmǐliwǐlǐwǐsak*: I walk "everywhere" around; also: *inlǐlǐwǐsak—ninlǐlǐwǐsak*. *iliwǐshek—liniwǐshko — malǐwish—minlǐwish*: transit.: I walk through, I pass a town, region; and: I surround, encircle. *madmadǎnak—nadmǎdǎnak*: I take a short walk, walk a little. See: go.
- wall** *bǐlud*: stone wall at the rear of a house. (*ǎlad*: the wooden enclosure of a house and its partitions, a fence; its front enclosure: *sǝdjöy*.) *tǝǎpay*: stone wall around the *fǎwi* or *pabafǝngan* (also the court is called sometimes *tǝǎpay*). The top of this wall: *tǎngföu*. See: councilhouse. *tǝping*: wall of a rice-terrace; its cope: *fǎnǝng*; its inner side: *tsalǐshtǝish*. A niche in this wall with a large stone as roof, where boys guarding the fields may find shelter: *lǐang*.
- wander** *manǎlanak*; See: walk, go.
- want** *lǝytjek* (like)
- war** *falǝgnit* [*falǝknid*]; *namǎka*: headhunting. *makifalognǐdak*: I go to war with my comrades. See: song (warsong).
- ward off** *palakdiǝwek — inpalǎkdiǝko — mapalakdiǝ*: I ward off (a spear or stone thrown at me) with the shield.

- warm** *đtong. inđtongak*: I am warm; *umđtongak*: I am getting warm; *anitjđek* [*initjđek*]*—inanđtjok—maanđtjo*: I warm, make warm; *umađtongak*: I remain warm; *paatđngek*: I make warm, I heat; *inanitjđak* [*initjđak*]: I warm myself at the *initjđan*, fire-place.
- warrior** *fumabfalđgnid* [69]
- wart** *palđđan*
- wash** *đmse* [*đmsh*]*—inmđsko—mđmis—mangđmis*: I wash face, hands; Person.: *đmisak—đnmđsak*: I wash myself, bathe. (without “*đwak*,” body) *fulđak—finulđak—mafulđan—mamđlu*: I wash my hands (*nan lđmak*); *uđshak* [*wđshak*]*—inuđshak—ma/uđshan*: I wash (parts of my body, wood, stone, dishes) *liklđkak—liniklđkak—maliklđkan*: I wash my head (*nan đlok*) *tsă/đpak—tsină/đpak—matsă/đpan*: I wash my eye (*nan mđtak*) *saksđkak—sinaksđkak—masaksđkan*: I wash the privy parts (*wadwđdko*) *labfđak—linabfđak—malabfđan*: I wash cloth, a coat, shirt etc.
- wasp** *atđnfayđkan*
- watch clock** *lđlđsh* (Sp. reloj)
- watch, guard** *infđlu; inđknal* (a guard in the rice plantation)
- watch, I** Possess.: *fđlđek; aknđlak*.
 Person.: *infđluak—ninfđluak. inaknđlak—ninaknđlak. totokđngak—tinotokđngak—matotokđngan—manotđkong*: I watch (“a head, lest any dog get it”) *inđđshtjongak—ninđđshtjongak*: I watch looking down

- watch** from above; (or: *umōšshtjongak*.)
iildek: I watch, see close.
idiimko — *indiimko* — *maidiim* — *mangidiim*: I watch, observe (the enemy)
inliblibak: I keep awake watching during night
- water** *tjěnum* [*tjănəm*; *dănum*; *děnom*]; *katjěnəm*: a body of water, river, pond; *Gewässer*. *tjěnumak*: I water (irrigate); *manaktjűak*: I get water. See: pot.
- waterfall** *matoytóyok*; *tjűpash* (the rock over which, or out of which water flows)
- wave** *kabŏngax si tjěnum*; current, ripples in a river: *palűpo*
- wax** *alid*; *lěngash*: black wax
- way** *djđlan*; *kđlsa* (highway, made by the government);
đla: direction, as: "*đlak ya Alab*: my direct way is to Alab."
is nan kadjđlan: on the way (while walking)
intŏ nan mđ/yŏy id Fěntok? where is the way to Bontoc?
isėlătko: I obstruct the way; *insėlatak*: I stand in the way.
- we** *tjafta* (we two; you and I); *tjatđko* (we, inclus.);
tjăkămť (we, exclus.) [81-84]
- weak** *lupűyan*; *nasđkyu*: a small and weak man;
- wealthy** *gadsăngyen* [*katjăngyèn*]. See: rich.
- weather** *lăwag*; *tălən*: the fields surrounding a town;
tălən: is used in some idioms for "weather" or "time"
- weave** *afđik* [*afđyek*; *abđik*; *ăbfök*]—*inafđik*—*maafđi*—*mangafđi*.
 Person.: *inđföyak*—*ninđföyak*. See: loom.

- wedding** *tsǎmno*: wedding feast; *finul̄tas*: rich man's wedding feast
kǎkang: connected with the wedding-ceremony; the head of a buffalo, kept several weeks in the house under the roof, is put outside together with the heads of other recently killed buffaloes.
tsumnōak: I celebrate wedding, make a feast;
sǎngfu: ceremony on the second day (eating a pig).
fushǔg: rest day after wedding.
- wedge** *pǎshek. pǎshkek*: I split by a wedge (split)
- weed** *lalǎdkin; lǔkam* (grass);
sakǎmmaak—sinakǎmmaak—masakammǎan; lǔkamak: I weed.
intjǎlosak—nintjǎlosak: I weed the wall of a rice terrace;
ǐbabak: I weed, clear the ground from trees, hedges; I throw over after cutting into it.
kafōtek—kinafōtko—makǎfot—mangǎfot: I tear out, pluck out grass, herbs.
- week** *dom̄ngko* (Sp. Domingo, Sunday)
- weep** *inǎkaak—ninǎkaak*.
- weigh** *liblǎek* (Sp. libra)
- well** spring: *ǐb/ib*; small well: *fǔdfud*.
- well** *is kǎw̄ls* [411]
- west** *lǔmnekan si ǎkyu*: "sunset."
- wet, I** *ibfōik [ǐbfōk]—ǐnfōk—mǎbö [mǎböy; mǎföy]*. See: water; soak.

wet	<i>nǎböy</i> ; I am wet: <i>nabǎyak</i> [<i>naǎǎyak</i>].
what	<i>ngǎg</i> [147; 350 f.; 358]; as interjection: <i>nān?</i> “what did you say?” or as interj. of surprise: <i>ngǎg kǎn</i> .
whatsoever	<i>ǎläi ngǎg</i> [<i>ulǎngǎg</i>]
wheel	<i>kangkǎngö</i> (Iloc.)
when	<i>kǎd?</i> [354]; when, conjunction: [443; 444; 445]
whence, where, whither	<i>intǎ</i> [<i>ǎntǎ</i>]: [353].
whereabouts	<i>kǎǎwad</i> (place; also period, space).
whet	<i>palǎtjek</i> [<i>balǎdek</i>] (sharpen)
whether	<i>mo</i>
whetstone	<i>palǎtjan</i> [<i>balǎdan</i>]; <i>asǎan</i> [<i>ǎsǎn</i>]
which?	<i>sǎnu ay.. ngǎg..</i> [149]; Relat. pronoun [328-338]
while	conjunction: [444]; a little while: <i>sin akǎtan</i> .
whip	<i>fǎ/ig</i>
whip, I	<i>fayǎkek</i> [<i>fayǎkek</i>] — <i>finǎiko</i> — <i>mafǎig</i> — <i>mamǎig</i> : whip a horse, punish a man by whipping. Person.: <i>fumǎigak</i> .

whirl	<i>inliltwin nan tjẽnəm</i> : water whirls.
whisky	" <i>fǎyash</i> " (an alcoholic beverage made of sugarcane)
whisper	<i>intibtǝfiak—nintibtǝfiak</i>
whistle	<i>instukak</i> [<i>instyukak</i> ; <i>instyokak</i>] — <i>ninstukak</i> : I pant, I breathe whistling, after hard work.
white	<i>impǝkã</i> . I dye white: <i>papokǎ̃wək—inpapokǎ̃ko—maipapǝkã</i> , or: <i>kumǎ̃ibak is impǝkã</i> . <i>ǎ̃fan</i> : white hair.
who, whom?	<i>s̃nu?</i> [146; 344-350]. As Relative Pronouns: [328-338]
whose?	[347]
whosoever	<i>ǎ̃lǎi s̃nu</i>
whole	<i>am̃n</i> ; <i>am̃n nan ǎ̃sa'y mǝnok</i> : the whole chicken; <i>is nan sin ǎ̃kyu</i> : the whole day; <i>nan am̃n ay ǎ̃li</i> : the whole country.
why?	[352]. why not? <i>en adǎ̃ ay?</i>
wicked	<i>ngāg. mangǝsu. lǎ̃wə</i> : a wicked action (not person), "it is bad, wrong, forbidden."
wide	<i>anǎ̃wə</i> ; <i>anandǎ̃wə</i> (wide shoes, trousers); I make wide: <i>ananãwǎ̃k</i> .
widow	<i>ilǝkas</i> [<i>ilǝkash</i>]
widower	<i>ǎ̃mǎ̃sǎ̃ng</i> [<i>ǎ̃mǎ̃shǎ̃ng</i>]; <i>nã̂masǎ̃ngan</i> .

wife	<i>asáɽwa ay fafáyi</i>
wild	<i>átab</i> (of animals)
wild buffalo	<i>ăyáwan</i> [<i>áyăwan</i>]
“wild cat”	<i>ínyao</i>
wild chicken	<i>sáfag</i> ; wild (and domesticated) cock: <i>kaɽwítan</i>
wild hog	<i>láman</i> ; <i>fángo</i>
will, I	<i>léytjek</i> (like); <i>ek, tek</i> : I go to... [307]; <i>íssak</i> [308]
win, I	<i>afákek—inafáɽko—maáfag</i> : I win in games; I lose: <i>măáfakak</i> .
wind	<i>tjakím</i> ; storm: <i>límlim</i> ; whirlwind, typhoon: <i>alipóspas</i> ; <i>kalifáɽfæd</i> .
wind, I	<i>ilitlítko</i> : I wind around, a thread around the finger etc.
window	<i>féntána</i> (Sp.: ventana); <i>táwa</i> (Iloc.)
wine	“ <i>tápu</i> .” rice-wine.
wing	<i>páyak</i> [<i>báyog</i>]
wink	<i>inkimkímak</i>
winnow, I	<i>táp/ak—tináp/ak—matáp/an</i> .

- winnowing tray** *lɿg/æ*; [Samoki: *lī/kǎ*]
- wipe off** *popǒkak*—*pinopǒkak*—*mapopǒkan* (a table, floor, bench)
aponǎshek—*inaponǎshko*—*maapǒnash*—*mangapǒnash*: I
 wipe my face, my hand, body, I touch.
- wire** *fǎlæd* [*fǎlod*]. *fǎlod ay patatjɿm*; *ay kǎtjing*: an iron;
 brass wire
falǎtjek: I bind, tie, fetter, imprison.
- wise** *manimnɿman* (*nimnɿmek*: I think); “thoughtful;”
- wish, I** *léytjek* (like). my wish: *nan léytjek*. a wish: *kaléyad*
- with** *mifǎegak*: I am, go with... *ifuǎgko*: I take with me..
 [300; 391; 401];
- without** *ma/ɿd* [408]; “*inmǎli ay ma/ɿd soklǒngna*: he has come
 without hat”
- woman** *fǎfǎyi*; Plural: *fǎfǎfǎyi*; old woman: *inɿna*;
 Plur.: *inɿn/na*. See: girl.
mikifafǎyiak: I visit the girls’ dormitory, the *ǒlog*
- womb** *fǎ/i* [*fǎö*; *fǎöy*] *si ongǒnga*
- wonder, I** *madödǒgédak*—*nadödǒgédak*; *matǎaak*—*natǎaak*.
- wood** *kǎyæ* (generic and specific: pinewood);
mangǎyæak: I get wood, and: I go into the woods to con-
 sult the omen-bird.
tjǎpong (spec.); *alalǎsi* (spec.); *balǎyin ay tjǎpong*: wood
 for handles, spears etc.
kayǒek [*kayǎek*; *kayǎek*]—*kinǎyok*—*makǎyo*—*mangǎyo*: I
 get wood

wood	<p><i>l̥pat</i>: dry wood, fire wood. <i>p̥āgpag</i>, <i>kakāyuan</i>: grove, forest. See: grove. <i>māishēno</i>: fire wood. <i>minl̥patak</i>: I get dry wood, break it off from a tree <i>mamādingak</i>: I gather dry wood from the ground. <i>bāding</i>: any dry firewood.</p>
wool	<p><i>tsūdtsud</i> [<i>tsōdtsod</i>]: short hair, fur of sheep, buffalo, dog and short feathers of fowl.</p>
word	<p><i>kāl̥</i> (speech, language)</p>
work	<p><i>tsūno</i> [<i>tjūno</i>]</p>
work, I	<p><i>tsunōek</i> [<i>tsunēek</i>; <i>tjunōek</i>; <i>tsūnek</i>; <i>tsūn/nek</i>]<i>—tsūn/nok—mātno—mān/no.</i> Person.: <i>ēntsūnōak</i> [<i>intjūnoak</i>]<i>—nēntsūnōak</i> “<i>ma/īd ēntsūno is nan katalōnan!</i> no work in the fields! (on holiday)” Causat.: <i>patnōek—inpātnok—maipātno—mangipātno</i>: I order to work. <i>inlagfōak—ninlagfōak</i>: I work for wages. <i>mamōgnakak</i>: I go out to work. (<i>fōgnak</i>: work day) <i>insāmaak—ninsāmaak</i>: I work in the field: weeding, digging, clearing the ground, preparing it for planting, especially transplanting.</p>
workman	<p><i>tsumətsūno</i></p>
world	<p><i>fatāwa</i>; <i>nan lāwäg</i>.</p>
worm	<p><i>kēllang</i> (also: little boy, baby); <i>f̥k̥is</i>: vermin, maggot.</p>
worse	<p><i>amāmēd</i>; <i>umamāmēdak</i>: I am getting worse.</p>
wound	<p><i>f̥ākag</i> (caused by cutting, hitting, striking)</p>

- wound, I** See: cut; hit; stab; strike; throw etc. Cf. [68]
- wrap, I** *iwiſak—iniwiſak—maiwiſan—mangſwis*: I wrap into a blanket: *ſwis* [*ſwish*]
mangſwiſak—nangſwiſak: I wrap myself (in a blanket)
komónak—kinomónak—makomónan—mangómón: I wrap into linen, paper, a mat etc.
 I unwrap: *kańnek nan ſwis, nan komóna*.
- wrapper** *komóna*; wrapper of cloth, paper, linen.
- wrestle** *intjſpabak—nintjſpabak*: Person. of *tjipápek*: I catch.
- wring, I** *sidsſdak—sinidsſdak—masidsſdan—manſdsid*: I wring wet cloth.
- wrist** *pangatsſngan* [*pangatjěngan*]
- write** *kaláyak* (mark by scratching, branding, cutting, carving).
suláđak—sinuláđak—masuláđan—manſſlad. (Iloc. etc.)
 Person.: *inkálayak—ninkálayak*. *insſſladak—ninsſſladak*.
pasuládek—inpasuládko—maipasſſlad: I make write, I order to write.
- wrong** *ngāg* (bad); *lǎwa* (morally bad, forbidden, wrong, indecent); *olóläy* (very bad; wicked; still worse than *lǎwa*);
 Tucucan: *lǎweng*.
 this is wrong, not correct: *fakěń sa!* [323].

Y

yard	<i>tjlla</i> (court); <i>faǎngan</i> : yard around a house; <i>aæwɨtjan</i> : place outside the house but under its overhang- ing roof. (See: burden)
yarn	<i>lǎfid</i>
yawn	<i>in/ǎǎbak—nin/ǎǎbak</i>
year	<i>taæwɨn</i> [<i>tawɨn</i> ; <i>taoɨn</i>]; last year: <i>nan taæwɨn ay inmǎy</i> , <i>ay nǎlosh</i> ; <i>tɨnmaæwɨn</i> ; <i>idtaæwɨn</i> . next year: <i>nan taæwɨn ay umǎli</i> ; <i>is kasɨn taæwɨn</i> .
yell, I	<i>èn/ngǎoak—nèn/ngǎoak</i> : I yell before battle, shout to the enemy, challenge them; or: <i>èngkolǎluak</i> . <i>èn/ngaowǎak</i> : I shout, yell while returning from success- ful headhunting.
yellow	<i>fǎkɨngi</i> (probably the yellow blossom of a plant called <i>fakɨngi</i>)
yes	<i>ǎy! wɨn! [æɨn]</i> (<i>wɨn</i> : expresses the listener's attention; he utters it now and then while an other speaks to him).
yesterday	<i>adǎgka</i> [<i>idǎgka</i>]; day before yesterday: <i>kasɨn adǎgka</i> ; <i>is kasɨn ǎgka</i> ; <i>adidǎna</i> [<i>aditǎna</i>].
yet	<i>tjitjtja</i> : [314]; not yet: <i>tsǎan</i> [324]; <i>tsǎan pay</i> . Cf. <i>tsǎ</i> [310].

- yonder** *istji* [*istjǎy*, *istjǎi*, *sidi*]; *anǝka!* you yonder! *anǝn!* you yonder! [144].
- you** *sǝka* (singul.); *tjǎkǎyǎ* [*dakayǝ*] (plural)
- young** young man: *fobfǎllo*; young woman, girl: *mamǎgkid*; *fobalǎan*: handsome young man.
anǝtji [*inǝtji*]: younger brother or sister.
ongǝngaak: I am young.
ǝnǎnak: young of animals (or: *fumǎlo ay...*).
young dog: *ǝkǝn*; young chicken: *ǝmpas* [*ǝmpash*]; young bird: *ǎnak si ayǎyam*, or: *gǝyad ay ayǎyam*. *ǎmǝg*: young pig. *fumǎlo ay kǝsha*: young cat. *ǝnǎnak ay nǎang*: young buffalo. *ǝnǎnak ay kafǎyo*, *fumǎlo ay kafǎyo*: young horse. *inǝngleng*: young, fresh plant.
- your, yours** [101-111].
- youth** *kǎ/ongǝnga*: childhood. *inkǎna 's san kǎ/ongǝnga*: from childhood on. *is nan kǎ/ongǝnga*: in childhood.

PART III

TEXTS

PREFACE

The following Texts — the only Bontoc Igórot Texts in existence — have been dictated to the Author, during the summer of 1907, by Matyu from Bontoc, Fanged from Samoki (Bontoc's sister-town) and Falonglong ("Antero") from Bontoc, assisted occasionally by Kalangad, Tjumigyay, Oloshan, Kodsoo, Angay and others.

TO THE MEMORY OF



MATYU FROM BONTOC

The one who possessed the most comprehensive knowledge of folk-lore was Matyu, a true Bontocman of high intelligence, great modesty, happy humor and good will. Most stories and songs were obtained from him, the indefatigable narrator. Had time allowed it, he would have added many another story to the present Texts.

Matyu had left in Bontoc a family of whom he often thought with longing. Fate did not permit him to see his wife and sons and home again. Sad tidings came the other day, that Matyu had died at Detroit, in Michigan, on September third, in 1908.

And as no stone bearing his name marks the place where his soul left the body, this book shall preserve his likeness and his name.

His is the merit to have been the first to hand over to memory, in his own idiom, the legends of his tribe contained in this book. It will never be forgotten with what piety he recited the tales of the world's creation and of the deeds of God, known to the Bontoc Igórot as Lumāwig. On the day before the Igórot's departure we sat together till late in the night in his hut around the fire, while a thunderstorm raged and torrents of rain rushed down, reminding him of his far home; there and then it was that he recited, as his last farewell, the Work-Song.

His stories and songs may thus be taken by his widow and sons as Matyu's last greeting.

And if some one should read to them the tales recorded here as they came from Matyu's lips, then may their remembrance of their kind and wise father become strong and not too bitter!

Nor shall I ever forget you, my good friend and patient teacher, Matyu!

* * * *

When consigning the Texts to writing, the Author observed his principle of taking down precisely what he heard and as he heard it; he has not corrected a single sound or word or phrase, even when he met unmistakably with irregularities; however, this occurred rarely. The flow of narration was not interrupted by questions or interference when a passage seemed obscure, except by the occasional request of repeating a phrase or of speaking more slowly.

The orthography of the Texts differs in many passages considerably from that in the Grammar and Vocabulary; the orthography sometimes varies even in the same sentence, exactly as the spoken language varied. The interlinear version, some notes and his knowledge gained from the pre-

ceding Grammar and Vocabulary will enable the Student to reduce unusual variants to the standard forms.

Thankworthy assistance in the translation of the Texts was rendered by Falonglong; also to others the Author is indebted for the explanation of certain difficult passages.

The Texts are divided into small sections, in order to make it possible to locate quotations in the Grammar; also in the explanatory notes reference is made to these sections. In the translation the aoristic or historical Present which prevails throughout the Texts has frequently been changed into our Preterite. Possessive Verbs and those Personal Verbs which govern an object have been rendered into their equivalents, our finite transitive Verbs.

About the importance of genuine Texts R. H. Codrington, D. D., writes in his "The Melanesians, Studies in Anthropology and Folk-Lore, Oxford, 1891," p. 356: The value of truly native stories is beyond all question; they exhibit native life in the particular details which come in the course of a narrative; they are full of the conceptions which the native people entertain about the world around them, they show the native mind active in fancy and imagination and they form a rich store of subjects for comparison with the folk tales of other parts of the world.

The Contents of this Part III are:

- | | |
|-----------------------------|------------------------------|
| 1. Lumāwig | 7. Kolling |
| 2. Headhunters' Return | 8. The Monkey |
| 3. The Battle of Calōōcan | 9. Palpalāma and Palpalaking |
| 4. The Rat and the Brothers | 10. Varia |
| 5. The Stars | 11. Songs. |
| 6. Tilin | |

LUMAWIG

Wöddā nan sināki ay māngānub ay ānak si Lumāwig. nan fatāwā L.1
 There two who hunted, sons of Lumawig. the world
 were brothers

ma/īd fīlig; tsāddā nan fatāwā, et mo māngānubtsa, ya ma/īd ka=
 there are moun- flat the world so when they hunt, there is no catch-
 no tains;

īsādtan nan lāman ya nan ōgsa. – isāēd kanān nan yūn/a en 2
 ing-place of the wild pigs and the deer. then says the older brother

“poshngēnta’d nan fatāwā, ta makōlud nan fīlig.” isātja’d
 let us inundate the world that become rough the moun- Then they
 (“arise”) tains.

en pōshngēn ad Mabūd bodōbūd. ketjēng nāpshong nan fatāwā.
 go to inundate at Mabudbodubud. Then was watered the world.

– isāēd kanān nan yūn/a en “ēnta’d manalūkong.” isātja’d 3
 then says the older let us two go to put a trap. Then they
 brother

en isalūkong nan sāngi ad Mabūd bodōbūd. isātja’d fengāēn nan
 go to use as trap the head-basket at Mabudbodubud. Then they raise the

sāngi ya āngsan nan nākna ay lāman ya nan ōgsa ya nan tākē.
 basket and much is the booty: wild pigs and deer and people.

– ketjēng nalūfug amīn nan tākē. wöddā nan sināki ay natākē 4
 then had perished all the people. There are a brother who alive
 and sister were

- L.5 *ad Pókis. – ketjěng inóstjong si Lumáwig ya ostjǝngǎna'd Pókis ya*
 at Pokis. Then looks down Lumawig and he looks down to Pokis and

ketjěng is igǎ kalñeb; et s̄ya nan natakkǎn nan sinǎki.
 it is the only not reached (by water); then it (is) the abode of the brother
 (place) and sister.

- 6 – *isǎed lumǎyuk si Lumáwig ya kanǎna en “ket tjakǎyǝ shǎ!” isǎed*
 Then descends Lumawig and says Oh, you are this! Then

kanǎn san lalǎki en “tsǎkǎm̄ na ya nay nashkǎkǎm̄!”
 says the man we are here and here we freeze.

- 7 – *isǎed fǎǎlèn Lumáwig nan ǎsǎna ad Kalawwítan ya nan ǝgsa.*
 Then sends out Lumawig his dog to Kalauwitan and the deer.

isǎed ñk̄yat nan ǝgsa ya nan ǎsu ay ñm̄y ad Kalawwítan
 Then swims the deer and the dog, going to Kalauwitan

ya umǎtsa is nan ǎpuy. isǎed isigtsǎn nan Lumáwig tjǎǎtja.
 and they get the fire. Then awaits Lumawig them.

- 8 – *kanǎna en “tǎddo adt̄tja umǎli!” isǎed umǎy si Lumáwig id*
 He says how long they do not come! Then goes Lumawig to

Kalawwítan. isǎna'd kanǎn is nan ǎsǎna ya nan ǝgsha en
 Kalauwitan. Then he says to his dog and the deer

“nangkǎkǎyǎ tjǎmǝngǎ is fǎǎlèn is ǎp̄y.” isǎna'd kanǎn en
 why! you delay the sending for fire. Then he says

“ǎyed! yǝǝy/yǎ nan ǎpuy ad Pókis; ta ñflak tjǎkǎyǎ!”
 get ready! bring the fire to Pokis; let me watch you!

- 9 – *ketjěng umǎytja 'sh san kawǎna nan pǝshong ya mad̄y san ǎpuy*
 Then they go into the middle of the flood and dead is the fire

ay ināatja ad Kalawitan. -- isāna'd kanān en "nangkōkāyū" I.10
 which they had at Kalauwitan. Then he says why! you
 taken

tjemōngaæ si fādlen. kasinyu'd yōi; ta iildak od tjākāyū!" ketjeng
 delay the Again you bring; let me you! Then
 sending. must watch

iildēna ya nadōy san kōan nan ōgsa. isāed kanān Lumāwig en
 he and was that of the deer. Then says Lumawig
 observes extinguished

"ādpay ākish madōy nan inifgnan nan āsu 'y tji."
 it will surely also be extinguished the holding of the dog yonder

— isāed inkyat nan Lumāwig, ūmtsān ya pinfānishna nan āpuy ay 11
 Then swims Lumawig, he arrives and takes quickly the fire that

inifgnan san āsūna. isāna'd id/ān ad Pōkis. isāna'd idnēt nan āpuy
 had his dog. Then he takes(it) to Pokis. Then he builds a fire
 brought

ya inītjāēna nan sināki. — ketjeng māstjok nan tjēnum. isāed 12
 and warms the brother and Then evaporates the water Then
 sister.

kanān Lumāwig en "tjākāyū ay sināki inasāæwākāyū!" isāed
 says Lumawig you, brother and marry! Then
 sister

kānan nan fafāyi en "sīa ma ngēn; siādnay nāngkō kakātsu, tay
 says the woman: this may perhaps but, why! abominable be-
 be right (it is), cause

sinakīkāmī." *ketjeng si Lumāwig inasāæwōna tjāttja. ket maltdon*
 we are brother Then Lumawig united (married) them. Lo! pregnant (is)
 and sister

nan fafāyi. ketjeng makānaktja. — isāed potlōngēn Lumāwig nan 13
 the woman. Then they had many Then cut off Lumawig
 children

āngsan ay tānæb. isāna'd kanān is nan tānæb, is nan djūwa 'n
 much reed. Then he says to the reed, to two (of them)

- L.13 "əngkālġkăyŭ'd ay djŭwa ay tănəb," ya nəngkālġtja 's kălġn si
 you must speak, you two reeds. and they spoke the dialect of

- 14 iKindang. – ġpakaliġna tġġtja ay djŭa is kălġn si ġMalġkŏng.
 Kinaangmen. He bids to speak them two (other), the dialect of Maligkong-men

san djŭa pakaliġna tġġtja is kălġn si ġSadsănga. isăna'd tsa
 two (other) he bids to speak them the dialect of Sadanga-men. Then he continues

inasăwġn tġġtja. San djŭa ay ġMalġkŏng nakănaktja 'd
 marrying them. The two Maligkong-people had offspring at
 uniting

Malġkŏng; san djŭa ay iKindang nakănaktja ad Kindang.
 Maligkong; the two Kinaang-people had offspring at Kinaang.

- 15 – ketġġng tja maăngsan nan tăkə. ketġġng tġġtja nan umġli is nan
 Then they multiplying the people. Then they are inhabitants of the
 kept

- 16 fatăwə. – ketġġng pakaliġna san djŭa ay tănəb ākis is kălġn si
 earth then he bids to speak two reeds again the
 (other) dialect

ġMġnid. ketġġng makănaktja. ketġġng tġġtja nan umġli is nan
 of the then they had offspring. Then they are inhabitants
 Mayinit-men,

fatăwəwatja. isăed wŏdă nan ġFġwang, ġTukăkan,
 of their region. Moreover there are the Baliwang-men, the Tucucan-men,

- 17 ġKănŏŭ, ġTăfeng, ġFălig. – ketġġng marwalăsan nan
 the Kanŏu-men, Tulubin-men, Barlig-men. Then is distributed the

fatăwə is nan tăkə. ketġġng tsăma'y āngsan nan tăkə.
 world to the people. Then very many the people.

- 18 – ketġġng isăna'd patăfăġen san āsġn ad Lakăngao. isăna'd kanăn en
 Then, then he makes grow the salt at Lakangao. Then he says

"inafũyũkãyũ'd!" ya nãoto san ăsin. isãna'd kanãn en L.18
you must boil down (salt); and boiled was the salt. Then he says

"inilagõkãyũ'd!" ya adt̃tja kėkken ay mangilãgo is san ăsin, tay
you must sell (it) and not they know (how) to sell the salt, because

intsatsãw̃wish nan kalitãko. – isãna'd atõnen ad M̃nid et tumõfo 19
straightforward our speech. Then he removes(it) to Mayinit, then grows

nan ăsin. isãna'd kanãn en "inilagõkãyũ'd!" – isãna'd kanãn en 20
(there) salt. Then he says you must sell (it) then he says

"nãngkõ, kas̃s̃iã nan ẽngkaliãnyu; et isnã ed nan tõktsun nan ăsin
why! nice and (is) your speech so here be the seat of the salt,
kind

ay nay. t̃jãkãyũ nan minkõa is nan ăsin, tay nannãytja 'y iFẽntok
here. You (are) the owners of the salt, b cause (of) these, the Bontocmen,

ya intsatsãw̃wish nan kãlt̃tja. laglãgo nget nan kõan t̃jãtõnã."
is harsh their speech. Purchase may be the property of these.

– ketjẽng isãna'd kãnãn ăkis õn "ẽngkãyũ'd umãla, ay iFẽntok, 21
Then, then he says again you must go to get, Bontocmen,

is bida, ta kapẽnyũ is fãnga." ketjẽng kapẽntsa ya ad̃ mashãyug.
clay that you make pots. Then they make, but not wellshaped.

– isãna'd kanãn en "nãngkõ, fakẽn t̃jãkãyũ is inkãib si fãnga. laglãgo 22
Then he says why? not you (are fit making pots. Purchase
for)

nget nan koãyu, tay ad̃fyu kekkẽn nan tsak ibfakãfakã ken
may be your because you not know my often telling (it) to
property, (mind)

t̃jãkãyũ." – isãna'd atõnen ad Samõki nan fãnga. isãna'd kanãn 23
you. Then he removes to Samoki the pottery. Then he says

- L.23 *en "ëngkäyũ'd umāla, ay iSamōki, is bīda, ta kapēnyũ is fānga."*
 you must go to get, Samokimen, clay that you make pots.

isātja'd èn umāla ya kapēntja ya mashāyug nan fānga.
 then they to get (it) and make and wellshaped (are) the pots.

- 24 — *isātja'd kināēb, ya kanān san Lumāwig en "ëngkäyũ'd ilāgo nan*
 Then they had made and says Lumawig you must go to sell

- 25 *kinaēpyu ay fānga." èntsa pay ilāgo ya māl/an. — isāna'd kanān*
 your which pots. They go, indeed, to sell, and great many. Then he says
 making, are

is nan iSamōki 'n "tjākāyũ 'sh minkōa is nan fānga" *isāna'd kanān*
 to the Samokimen you (are fit owners of the pottery. Then he says
 for
 being)

en "tjākāyũ ay iFēntok! nan lāgon nan kōdyu, tay natsawwīsh nan
 you Bontocmen: purchase your because straight-
 property forward (is)

kalfyũ." ketjēng tji's okōkud. — si Mālkod nan ninokōkud. —
 your speech. Ended here the tale. — Malkod (is) the narrator. —
 (this is all)

- 26 *Wōdā san sināki ay fāfāfāyi 'y èntsa mamalādong ad Lānao; ya*
 There are two sisters who went gathering beans at Lanao and

- 27 *wōdā sh' Lumāwig ay inōshtjong ad Patongālu. — isāna'd, kanō,*
 there is Lumawig who looks down at Patongalu. Then he, it is said,

kanān en "tēk od flaen tsātsa." isāed ūmtsān ya kanāna 'n
 says let me go to see them. Then he arrives and says

- 28 *"kō tsakāyō sha ay?." — "tsākāmī mān na ay mamalādong ya nay adī*
 why! you (are) that? It is we indeed gathering beans and here not

katsākæb nan falatōngēnmi." — "adī man katsākæb tay sīka 'y yān/ā
 is sufficient our getting beans not sufficient because you older sister
 (picking)

ya éngka émiémish." – *isáed kanán san yún/ă ay mangăngo ön* L.29
go always bathing. Then says the older laughing

"ngăg kan aykôka umôoshtjong?" *isáed kanán Lumăwig ön "inăka'd*
why do you look down? then says Lumawig hand (me)

si lshang is sinlúi is nan falátong!" – *ketjěng áktan san inótji;* 30
a single pod of the beans. Then gives one the younger sister

ketjěng ipăgpag san Lumăwig san sinlúi ay falátong is nan tayăan.
then shells Lumawig the pod of beans into the basket.

ketjěng ya măpno. ketjěng yăket inangăngo san inótji. – ketjěng 31
Then (it) is full. Then indeed laughs the younger sister Then

kasín kanán nan Lumăwig en "inăka 'sh lsha 's tayăan; ta issăka'd
again says Lumawig hand (me) the other basket; you will

kasín umăktan is sinlúi." *ketjěng ipagpăgna is nan katayăan ya*
again give (me) a pod Then he shells (it) into the basket and

măpno ákis. isătja'd éntotôya san sinăki ya kandntja en "năngkö
it is full also. Then they converse, the two and they say why!
sisters

nay ninkăpno nan djúwa 'y tayăan." – *ketjěng kanán nan Lumăwig* 32
here were filled the two baskets. Then says Lumawig

en "sumăăka 'y inótji ta éngka umăla 'sh tölô 'sh tayăan." *ketjěng*
go home you younger that you go to get three baskets. Then
sister

sumăa san inótji ay umăa 's tayăan. ketjěng kanán san inótji ken
goes home the younger to get baskets. Then says the younger to
sister sister

inăna 'n "umălaak is t'ľô 'sh tayăan." – *isáed kanán inăna 'n "intô* 33
her I shall get three baskets. Then says her where
mother mother

- L.33 *man la mangalānyu 'sh tji? nāngkō akiakīt san falādong.* ishāed
 then do you get that? why! very few (are there) beans. Then

kanān san inōtji en "tjōi man si fobālxan ay alāēna nan sinlāi;
 says the younger There is indeed a young man who takes the pods
 sister

- 34 *ipagpāgna is nan tayāan ya inkakāpno.* – isāed kanān ināna en "aykō
 he shells (them) in the basket and it was filled. Then says her is
 mother

laæwātji? yām/mo alāēm nan tōlō'y tayāan!" isā'd kanān amāna 'n
 this wrong? well then, take the three baskets Then says her father

- 35 *"sīnu nan katakēn tōshā?" – ketjēng id/ān nan ānōtji san tōlō'y*
 who (is) the person there Then carries the younger the three
 sister

tayāan. ketjēng alāēn ākis nan Lumāwig nan tōlō'y lāi ya tsāna
 baskets. Then takes again Lumawig three pods and he

pinigāktjeng ay mangipāgpag is san tōlō 'y tayāan. ketjēng
 distributes shelling (them) into the three baskets. Then
 quickly

- 36 *ninkapnōtja ākis – isāed kanān nan Lumāwig is nan sināki en*
 they (are) filled also Then says Lumawig to the sisters

"isāāyū'd nan djūwa 'y tayāan ay nay." ketjēng isāan nan sināki
 take home the two baskets here. Then take home the sisters

- 37 *san djūwa'y tayāan – isāed kanān tja amātsa ken inātsa en "aykōyu*
 the two baskets. Then say they their father and mother, did you

pināyan amīn?" kanāntja en "pināyanmī tay tjūi mam pay si lalāki
 fill all they say we filled (them) because there verily a man
 was

- 38 *ay fumātjang ken tjākāmī ay sināki ay inōak.* – isāed kanān nan
 who helped us sisters to get Then says
 beans.

L.42 — *ʔshǎ'd umǎa san Lumǎwig is nan tjěnum ya sonsǝngěna ya kanǎna*
 Then gets Lumawig the water and smells and says

'n "mo makifliak ʔsna, ed kumʔtsiak ya makǎnakak."
 if I dwell with you here then I shall become and father of many
 strong children.

43 — *ketjěng maǝwǎid pǎyǎ. patekwǎbna san kǝlong. ketjěng*
 Then it is morning. — he bids to open the chickencoop. Then

fumǎlatja pay nan mǝnok ya san ʔmpas ya kanǎna 'n "ngǎgkan, aykǝ
 come out indeed the chicken and the chicklets and he says why, are
 these

ketjěng na 'sh monǝkyu?" isǎed kanǎn san amǎtsa en "ketjěng pay
 all of your chickens? Then says their father it's all, indeed,

44 *sa 'sh pasiksǝkpenmi." — isǎed kanǎn nan Lumǎwig en "inyǎikǎyǎ'd si*
 this of "our raising Then says Lumawig you shall bring
 (in coops)"

mǝting ay, ta mikmǝkak tsǎtja." ketjěng mikmikǎna nan ʔmpash;
 rice-meal that I feed them then he feeds the young
 chickens

45 *kǝytsa'd mangmangǎlak ya kakǎwǎtan. — isǎna'd ǎkis kanǎn*
 lo! they grow to be hens quickly and cocks Then he again says

en "ya kad nan futǎgyǎ 'shna?" isǎed kanǎn san amǎtsa en "ya
 and how your pigs here Then says their father well,
 many

ketjěng pay nan ʔsang ay kǎnǎnak ay ǝko is tsǎmi tsuksukǎnan."
 all is indeed the single (with young) sow for our raising.
 (having just born)

46 — *isǎ'd kanǎn san Lumǎwig en "payǎnyu'd san kǎkwan is ǎngǝ,*
 Then says Lumawig you shall fill the pail with sweet-
 potato-leaves,

ta ek talǎan." ketjěng talǎana san amǝmok ya kǝitsa'd ǎkis
 that I go to feed. Then he feeds the young pigs and lo! they also

mashangǽyén ay nasíken nan fátug yaket fǎfüy ay tsaktsagóag L.46
 hasten to grow the pigs and boar, so as to be big

yaket nan fǎi ay óko ya tsaktsǎki. – isǎed kanǎn san amátsa en 47
 and the mother-sow is large. Then says their father

“ya! umafóngkǎyu man ed is nan yǎn/ǎ.” isǎed kanǎn san Lumǎwig
 well! you should marry the older sister Then says Lumawig

en “nan pay inótji ’s inasǎǎwak.” – isǎed kanǎn amátsa en “nangkö 48
 the younger is to be my wife. Then says their father why?

kǎwǎs mo asawǎim nan yǎn/a; tay nangkö kawǎs nan maikǎbbak
 it is good if you marry the older because why good it is to “take off first”

is nan yǎn/a.” isǎed kanǎn san Lumǎwig ön “nan inótji ’s inasǎǎwak.
 the older. Then says Lumawig the younger is to be my wife;

ket ketjǽng!” – isǎed kanǎn san Lumǎwig en “tsumnotǎko mǎn ed.” 49
 and that’s all! Then says Lumawig we should have a feast

isǎed kanǎn san kashǔdna en “tsǎkǎlǎ’sh sa! intǔ nan umálam si
 Then says his his “you?! – nonsense!” where do you get brother-in-law

ídnom? nángkö pákü ed ma/íd; nǎang ed ma/íd; fátug ed
 your why? rice there none; beef there none; pork wedding- feast? would be would be

ma/íd; mǎnok ed ma/íd.” – ya ishǎed kanǎn Lumǎwig en 50
 there chicken there none. and then says Lumawig would be would be none;

“adǎkadak si idnotǎko.” isǎed kanǎn san kashǔdna en “intǔ man
 I shall provide for our wedding- feast Then says his where pray brother-in-law

la nan umálaam si ídnom? mǎd āshǎshim ay mangwǎni en
 will you get your not are you ashamed to say wedding-feast

- L.51 *'tsumnotāko?'* – *ishāed kanān Lumāwig ken kashūdna en "nāngkö*
 let us have a Then says Lumawig to his why
 wedding-feast brother-in-law

mīd nongnōngmo, tay tsatsāma nan umipāāslam ken sak/én!"
 nothing you are worth because very much you make ashamed me

isāna'd kanān ken asāwāna en "ēnta'd ad Lānao tay sīa ay
 Then he says to his wife let us two go to Lanao because right
 (it is)

- 52 *umafōnganta; – tay tsatsāma 'y umipāāshi sh' kasūd ken sak/én."*
 (for)our weddingplace for very much makes ashamed the brother-
 in-law me.

ketjēng inmāytsa 'd Lānao ya isātja'd entotōya ay sinashāwā;
 then they went to Lanao and then they speak as husband and
 wife.

kanān nan Lumāwig en "tjumnōta mān ed!" ketjēng tjumnōtsa.
 says Lumawig we two ought then they have a
 to have a feast wedding-feast

- 53 – *isāed fībikāt; isāed en minpaāla is tsālāddōy, isāed ūmüy*
 Then (it is) morning; then he goes send out for trunks of trees. Then go
 to

nan tākē ay umāla is tsālāddōy ya fanabfānanīg nan inātsa
 the people to get trunks of but very small (are) they
 trees; brought

- 54 *ay tsālāddōy. – isāed kanān san Lumāwig en "fākōn sa 'sh tsālāddōy,*
 tree-trunks. Then says Lumawig not right these trunks

tay fanabfānanīg; ta kay sak/én ya is en umāla 'sh tsālāddōy."
 because very small "let me go to get" tree-trunks.

- 55 *isāed umāy ad Kādkad san Lumāwig. – sibēēna nan tsaktsākō ay*
 Then he goes to Kadkad, Lumawig. he cuts down large

fādang ay djūwa. intedēc 'd Kādkad ya fekashīna nan fātang ad
 pine trees two he stays at Kadkad and hurls the trees to

Lánao. isána'd kanán is nan tákæ'n "sta ma adjí sa nan tsaláddöy 1.55
 Lanao. Then he says to the people the right indeed, these, the trunks
 kind

ay nay kay! engkäyü umála ya fanabfánanig" – isána'd kanán en 56
 here for- you went to get those very small ones. then he says
 sooth

"ikaibyü'd sa nan tsaláddöy; ta engkäyü'd umála 'sh báygog." isátja'd
 use these tree-trunks; go ye to get kettles Then they
 (make ready)

inyái nan sinpó'o 'y báygog, ya ketjéng isugtja ya tjanumántja
 brought ten kettles, and then they put on and filled with water
 fire

nan báygog. – isáed kanán nan kashúdna 'n "ya! intó ma ádji 57
 the kettles. then says his brother-in-law well! where, indeed,
 (is)

nan fínáyæ? nángkö línumag nan tjénun ya adímpáad nongnóngén
 the rice? why, there boils the water and you not at all care for

nan fínáyæ!" ketjéng kanán san Lumáwig en "sak/én nan mangfkað
 the rice then says Lumawig I (am) the one caring

ay umála 's fínáyæ." isána'd tsa italóntón san ísa 'y kólug ay
 to get rice Then he "often" passes the one basket

fínáyæ is san líma ay báygog. – ketjéng ya ninkápnó san líma ay
 with rice to five kettles. Then they are full, the five

báygog. – isáed kanán nan kasúdna en "ya, nongnóngim ma ádji nan 58
 kettles. Then says his well! you provide indeed
 brother-in-law

ídnótáko." isáed kanán san Lumáwig en "sak/én man is íkad."
 our Then says Lumawig I (am to) care
 wedding-feast.

isána'd yíshtjáén ya mangonóna'd san ógsa. – isána'd kanán en 59
 Then he calls: and first come some deer Then he says
 "yishtjau!"

L.59 "fakōnkäyũ 'sh umāli tay finultas na." isāed kasīn ēnyīshtja ya
 not you (ought) to come; because a pig this Then again he calls and
 wedding-
 feast

60 umāli nan fūtug. – isāna'd kanān is nan tākæ en "wāshtjin tjūmpap
 come pigs. Then he says to the people each of you catch

si kōāna!" isāna'd kanān is san kāsūdna en "nantjūi tsaktsāki 's
 his own! Then he says to his that big one shall
 brother-in-law be

tjipāpēm!" tjīnpab nan tākæ nan kōātja ya igā makātpap san
 your catching. Had caught the people theirs, but not could catch

kasūdna. inbīnbōyna ad Pabālid; isāna'd ākis panlōngēn ad Kātsuk.
 his He chased (it) to Pabalid; then he again drove back to Katsuk.
 brother-in-law

isāed ya nalinglīngēt. isāed angangōēn san kāsūdna 'y Lumāwig.
 then he is sweating much. Then laughs (at him) his Lumawig.
 brother-in-law

61 – kanān nan Lumāwig en "taddō adīm pāad tjipāpēn nan kōam?
 says Lumawig how long do you at all catch yours?
 not

nāngkō nakatpāban nan tākæ ya ketjēngka's adī pāad makātpap is nan
 why! could catch the people, and alone you not at all can catch

kōam; nāngkōm āmpon inpāīnosh! ta kay sak/ēn ya is mānpap!"
 yours why, until it gets thin! "let me be (he) who shall
 (you chase) catch"

62 – isāed tjipāpēn san Lumāwig ya pinsikyāna nan udjīdji ya
 Then catches Lumawig and quickly grasps the hindlegs and

pinisiblēyna. isāna'd kanān en "intō pan; nāngkō mamātpap ya
 lifts it up quickly. Then he says where pray; why, it's easy to and
 (is it) catch,

adīka pāad makātpap; nāngkō, nakatpāban nan tākæ ya adīm pāad
 you not at all can catch why, they could catch, the people, and you at all
 do not

tjipăpên nan kôam. – *isăed kanăn nan kasudna 'n* “*mo kô man tay* L.63
 catch yours Then says his Of course because
 brother-in-law.

finlěyko ăna, ăssam tjipăpên.” *ishăed kanăn nan Lumăwig en* “*nay*;
 I tired (it) first, then you catch. Then says Lumawig here it is,
 will

sagfătım!” *ketjěng sagfătên san kasudna ya impoligwed ya kasın*
 carry (it)! Then carries (on his his and it struggles and again
 shoulder) brother-in-law

lumăyao. – *ketjěng kanăn Lumăwig ken kasudna 'n* “*năngkô, mfd* 64
 it runs off Then says Lumawig to his why! nothing
 brother-in-law

nongnôngmo! tjăi kasım ed tjipăpên!” *isăna'd tjipăpên ya*
 you care! there again you shall catch it! Then he catches and

pangushaăwôna âkis. *ketjěng kasına âkis panlôngên.* – *isăed kanăn* 65
 “drives it down again Then he again drives up stream Then says
 stream” (on bank)

san kashudna ay Lumăwig en “*intô man, mo makatpăpka?*”
 his Lumawig where then, if you can catch it?
 brother-in-law, (is it)

nalngilînget san kashudna. *isăed kasın ămüy san kashudna 'y*
 much perspires his Then again goes his
 brother-in-law. brother-in-law,

Lumăwig ya pinsikyăna. *isăna'd kanăn en* “*alăem ed na, ta*
 Lumawig, and grasps a leg. Then he says you ought it that
 to take

yô/ôita, tay tjôî năkship nan tălon.” – *isătja'd ăd/ăn ya kanăn san* 66
 we two be- there afternoon the “time.” Then they carry it to and says
 carry it cause the place

Lumăwig en “*nay pay na/ôto nan ib/ăna.*” *ketjěng pay infłagtja.*
 Lumawig here indeed are its Then they feast.
 cooked “companions.”
 (the other pigs)

ketjěng washtjına yô/öy is abăfongna nan wadwădna. – *isăttsa'd* 67
 Then each one takes to his hut his meat (portion) Then they

L.67 *kasĭn mǎǎmong is san tjinũmno ay mǎngan. ketjěng isǎtja'd*
 again assemble at the feast to eat. Then then they

insǎngfu. isǎtja'd mangayǎyeng nan amǎm/ma. isǎtja'd
 sacrifice. Then sing the old men. Then they

nakasangfũan ya foknǎkǎna. isǎed nakafoknǎkan ya isǎed
 finished sacrificing and he starts ("for work," to a hill) Then he had started and then
 (Lumawig)

kanǎn san si Lumǎwig is san pangǎtǎna 'n "mangayutǎko'd!"
 says Lumawig to his ato-comrades let us go (consult)
 to the forest (the omen)

68 — *isǎtja'd mangǎyu ya kayũwentsa nan Ilǎkod. isǎtja'd*
 Then they go to the forest and consult "concerning the Northern Then they
 tribes."

ya mangǎyu ya igǎ kakǎib nan itjũtja. isǎtja'd
 "wait for omen" and not "perfected" their auspices. then they
 (favorable)

69 *tǎmǎli, tay ngǎāg nan itjũtja. — isǎe'd kanǎn nan kasũdna en*
 return because evil their auspices. Then says his
 brother-in-law

"umipatǎfoka 's tjěnum, tay tsatsǎma nan ǎkyu ya nǎǎ/ǎũ amĭn nan
 make grow (create) water be- too much the sun and thirsty all the
 cause

tǎkǎ!" ketjěng kanǎn Lumǎwig en "nǎngkǎ, nan tjěnum nan
 people Then says Lumawig why water
 (is it that)

ĩbfǎkǎbfǎkǎyũ ay?" ketjěng kanǎna 'n "ta umũytǎko ǎna 'stjĩ!
 you ask so much for? Then he says let us go first there

70 *ĩssǎk umipatǎfo 'sh tjěnum." — ketjěng madmadǎntja, ya kasĭn kanǎn*
 I shall create water Then they walk a little and again says
 soon

san kashũdna 'n "ya; patofǎǎm man nan tjěnum, ya ngǎg man, mo
 his well create water what indeed, if
 brother-in-law is it,

Lumdawigka?" – *ketjěng kanđn nan si Lumdawig en* “*nangkōka*” L.71
 you are Lumawig? Then says Lumawig why do you

əmipăđshi ay ken sak/ěn?" *ketjěng inongaongătsa ay sĭnkăshŭd.*
 make ashamed me Then quarrelled they the
 (publicly) brothers-in-law.

ketjěng umăytja 'd tōngtsə. – *isăed kanđn đkis nan kăsŭdna 'n* 72
 Then they go upwards. Then says again his
 brother, in-law

“năngkō, mđd nongnōngmo, tay năə/đŭ nan tăkə ya adika păad
 why; nothing you care because thirsty the people and you not at all
 (are)

umipatōfo is tjěnum ay.” – *isăed kanđn san Lumdawig en* 73
 create water Then says Lumawig

“intəksətăko ay tăkə, ta umilengtăko!” *isăna'd tufăyən nan*
 let us sit down, people, that we rest Then he struck with the
 his spear

tsĭpash ya infutfŭtok nan tjěnum. *isăna'd kanđn is nan tăkə*
 rock and out springs the water Then he says to the people

'n “ĭkăyŭ'd ta uminŭmkăyă!” *lumăsi san kăsŭdna ay ŭmĭnum;*
 you shall that you drink! steps forth the brother-in-law to drink
 come

– *isăed kanđn san Lumdawig ön* “*adĭka ŭmĭnum; ta issăta*” 74
 Then says Lumawig do not drink that we shall
 (let us)

mangəđəđjdji ay ŭmĭnum; ta nan tăkə 's ŭmĭnum.” *ketjěng*
 be the last to drink let the people drink. Then

nafăash nan tăkə ay inmĭnum. *isăed ŭmĭnum san Lumdawig.*
 had ended the people drinking. Then drinks Lumawig.

– *isăna'd kanđn is nan kăsŭdna ön* “*đlĭkă'd, ta umĭnŭmka!”* – *isăed* 75
 Then he says to his come that you drink Then
 brother-in-law

- L.76 *ūminum nan kasūdna ya tsākashna ay mangitsōkosh is nan*
 drinks his and "he forthwith" is pushing (him) into the
 brother-in-law

- 77 *katsfpash. — ketjěng fumāla nan tjěnum is nan fulangd̄gna.*
 rock. Then comes out the water from his "body."

- 78 — *ketjěng kanān Lumāwig ön "isnāka! tay innipaādyoka ken sak/ěn."*
 Then says Lumawig here you stay be- you annoyed me
 cause

- 79 *isātja'd engādnēn tjūi "ad Isik." — ketjěng sumdatja san tākæ.*
 Then they name yonder "ad Isik." Then go home the people
 spot

ketjěng kanān san kafabfāyānā 'n "nāngkōm inlūtak san kashūdmo
 Then says his sister why, you pushed your
 into rock brother-in-law

ay?" ketjěng kanān san Lumāwig ön "mo kö man tay innipa/Isik
 Then says Lumawig surely, verily be- he angered
 cause

- 80 *ken sak/ěn." — ketjěng inananftotja. ketjěng insangfātja.*
 me Then they "performed Then they sacrificed
 anito-rites"

ketjěng nakasangfātja.
 Then they finished sacrificing

- 81 — *isātja'd intotōya ay sinasāwā; kanāna 'n "inkāibak ed si alōngan."*
 Then they talked as husband and he says I shall make a coffin
 wife

ketjěng sinōtēna sh' asāwāna is nan kāālōngan. ketjěng alāna san
 Then he puts his wife into the coffin. Then he takes a

dsu ya ipüyōna 's katjapāna Fūkan; Fūkan nan ngādjan nan asāwan
 dog and places (it) to the foot of Fukan; Fukan: the name of the wife
 end

Lumāwig. ketjěng alāna san kawwitan ya ipüyōna is kāōlon Fūkan;
 of Lumawig Then he takes a cock and places (it) at (the) head of Fukan.
 end

tay léytjèn Lumáwig ay úmüy ad tjáya. maládon pay si asáwána. L.81
 be- wants Lumawig to go to the sky. pregnant his wife
 cause

– *isána'd anótjèn san alóngan. isá'd kanán Lumáwig en* “mo” 82
 Then he puts into the coffin Then says Lumawig if
 water

mitóknoḡ nan sikiatsénim, én/ngóngo nan ásu; mo mitóknoḡ is
 strikes the footend shall bark the dog; if it strikes with

kāölōána, inkokókka 'y kaawítan! adíka pay ma/isálalá mo!
 headend crow you, you cock! do not stop indeed!

ka/isáldam ad Tengláyan.” ketjéḡ naisála ad Tengláyan.
 your final is at Tinglayan. Then it stopped at Tinglayan.
 stopping place

– *wōdā et san naamasháḡan ay tsa mamálid is san ilid nan wáḡa.* 83
 There is then a widower who was sharpening at the bank of the river.
 (his ax)

ketjéḡ alawáshén san am/áma nan kaalóngan. ketjéḡ alínóna.
 Then fishes out the old man the coffin Then he (tries)
 to roll it,

adí ed makáálin. isáed sumáa ya óna ayákan san toló 'y fobfállo.
 not can he roll (it) then he goes and goes to call three young men
 home

isátja'd alinén ya patsakáléntja. – ketjéḡ pashkóna ya ketjéḡ 84
 Then they roll (it) and put it ashore. Then he drives a and then
 wedge

éḡkáli si Fúkan ya kanána 'n “adím pay patánén nan páshek, tay
 speaks Fukan and says do not drive deep the wedge because

náyak sína!” ketjéḡ infúegtsa ay sumáa ad fobfáy. ketjéḡ
 this I am here Then they together go home to the town. Then

tsawtsáwshéntja is áfongtja. – ketjéḡ isáed kanán san fafáyí en 85
 they directly go to their house. Then, then says the woman

- L.85 "aykl way asd~~re~~eam?" isded kandin san naamasdngan en "mld pay
is there a wife of yours? Then says the widower There
is no

asd~~re~~eam; naamasdngdnak pay." ketjeng inasd~~re~~eatja.
wife of mine; I am a widower, indeed Then they married

- 86 - ketjeng mamdkatja san pangdton san asd~~re~~eaña ketjeng kandin
Then go headhunting the ato-comrades of her husband. Then says

san asd~~re~~eaña 'n "ta nay adika fumlla ay mandgni; is dfong nan
her husband here do not go out to dance in the house
(be)

managnfam." ketjeng mandgni's dfong ya. ketjeng matfking nan
your dancingplace. Then she dances at home, indeed. Then inclines the

- 87 lāta. - ketjeng umāy san mamamdgid ya dntsa k~~re~~yētjen ay
ground Then go the girls and start to pull (her) out to

mandgni. kandntsa ōn "ifdlām nan sagnfm." ketjeng adl.
dance They say take out your dance. Then "she
(outside) refuses."

ketjeng k~~re~~y~~re~~k~~re~~yētjentja. ifdlāna nan sagnfna. ketjeng matfking
Then they pull by force (her) she takes out her dance. Then inclines

- 88 nan fat~~re~~rea. - ketjeng dlik ya ket inmdnuk. ketjeng
the world. Then "time passed then she bore sons. Then

naēngantja nan dnandkna ay inydpōna 'd F~~re~~ntok. ketjeng dlik
had grown her sons whom she had brought from Bontoc Then... from
this
time on

- 89 ya kāsfn dkis nmānak san naamasdngan. - ketjeng kandin san
again also begets children the widower. Then says

inātsa ōn "mo madōyak ket mo umāykāyu ildēn nan nālpak.
their mother when I die, then when you go to see my
birthplace.

et adfyu wāntsin nan nalilēngānan; nan nākṭfu is wantsēnyu! L.89
 you not to follow the clear water the dirty water must you follow
 ought

ketjēng nakṭfu nan mābæ 'd Kāñōu; nalilēngānan nan mābæ 'd
 Then was dirty the (water) Kanōu; clear that coming
 coming from from

Fāntok. — ketjēng san nakikṭfu nan wantjēntja. ketjēng padānēntsa 90
 Bontoc. Then the dirty water "is their Then they receive
 following." them

ad Kāñōu. kanāntja 'n "sinākāyu?" — adṭtja sūmfad; ya padōyēntsa 91
 at Kanōu. They say who are you? They not answer; and they kill
 (the Kanōu-men)

tjāṭtja. ketjēng nadōytja. kæmān san iKāñōu. — ketjēng iḏēntja'd 92
 them then they are dead. they go the Kanōu-men. Then they see
 (the sons) away,

ya kasṭtja finmāngon. ketjēng kasṭtja padōyēn tjāṭtja. ketjēng
 and they again had resurrected. Then they again slay them Then

ōnpayangyāngtja ay mangwāni en "si pay Fākan nan ninānak kēn
 they reprove (them) saying indeed, Fukan (is she who has
 born)

tjākāmī." isāṭtja'd kanān ōn "tsākāyū pay, ay iKāñōu, et adṭkāyū
 us Then they say you, Kanōu-people, you shall
 not

matsakæ man, tay pinmadōykāyū ken tsākāmī." — isāed māptad 93
 become because you have slain us Then come to meet
 populous

nan iFāntok ya ēntsa ālaēn tjāṭtja; et iyatāngtja nan bḏlay;
 the Bontocmen and go to take them then they use as the "bilay"-
 carrying poles trees;

bḏlay nan ātangtja. — yō/ōitja tsāṭtja ad Fāntok. ketjēng 94
 b. trees are their "litter." they take them to Bontoc. Then

ika/ūptja tjāṭtja ad Fāntok ad Tsīpesh. nan ātangtja
 they bury them at Bontoc at Tsipesh. nan their poles

L.94 *wōdā 'd Papāt/tay; san tākitja ay wāka wōdā 'd Papāt/tay.*
 are at Papat-tay; their ropes, made of are at Papat-tay.
 (still) lianes,

Ketjēng pay tjāi. si Mātyu nan ninōkād.
 "This is all." Matyu was the narrator.

EXPLANATORY NOTES

The meaning of *Lumāwig* is not known; probably (?) from *lāwäg*: world ("Weltwaller"); with pre-infix *um?* (*um* occurs in several proper names). Articles used with *Lumāwig*: *nan*, *san* and person. art. *si* (*si* is dropped in Genitive). The various articles show that *Lumāwig* is both, an appellative and a proper name. (No root "*lawig*" could be ascertained.)

1. *anak si L.* "Lumawigsons" [76]. *kaisādtan*: "a place from which game can not escape; the foot of a rocky mountain; vb. *isadjētko*: I "corner."

2. *makōlud*: rough, "kinky, like negrito hair," uneven, undulating, mountainous.

3. *en isalūkong*: [317]; *Mabādbodōbād*: "near Bontoc, north." *salukōngēk*: I put a "*salūkong*" into the river at the end of a dam. *nākna*: *kēnnek*, I catch.

4. *fllig ad Pōkis*: mountain north of Bontoc.

5. *inōstjong*: Person. vb., *ostjōngāna*: Possess. vb. *ketjēng is iga...*: synonym. "*nannay tsa'y fllig si iga kalineb*."

6. "*kētjākāyōsha!*" (as one word)

7. *Kalawītān*: mountain east of Bontoc.

12. *sāmangēn* (as one word), uttered hesitatingly, with disapproval. *maltdon*: not by her brother-husband, but through Lumawig's influence (as all Igorot asserted).

13. *tānæb*: a shrub, or: rush; "wood with pith," reed.

In addition to these men, the offspring of the two survivors of the Great Flood, Lumawig deemed it necessary to create men from reed, because "*adl umānāi nan tāku is nan fatāæwa*: there were not enough people in the world."

14. *isāna'd tsa...* [310].

15. *tjaŋtja nan umtli*: "they are the inhabitants of.."

16. *iniFŋwang*: *in-*: preter. augment: they have settled and are now settlers.

18. *Lakāngao*: near Bontoc. *nan kalitāko*: our speech, i. e. of us Bontocmen.

19. Mayinit, which produces salt from hot springs; J. 145. See Voc.: boil.

20. *laglāgo nget...*: they must, I presume, purchase all they need, as they do not manufacture and are rather warriors and tillers of the soil than eloquent and suave tradesmen.

23. Samoki: renowned for its pottery. J. 117.

25. *si Mālkod...*: a standard closing formula. Here ended the Igórot's first narration of Lumawig. (Malkod: an imaginary [?] narrator, to whom most tales are ascribed.) "If this formula is omitted, the narrator is haunted by heavy dreams." Matyu recited this and the following parts of the Lumawig-Myth.

27. *tēkod*: *tēk ed* [307; 242]; *od* = *ed*.

33. *intō mǎn lǎ*: surprise, incredulity. *akiākŋt*: "we have but little beans in our garden."

38. *Ip/ŋppit*: at the town limit of Bontoc.

39. *is nan ken...*: pleonast. use of art. [37]. (Sometimes: at the house of N. N.)

40. *aykǝ ngag ta...*: "what is the reason that he should..." *enisǝysuy*: get air, "because it is very hot."

41. *panǝshak*: I do as the first thing; I do directly. *kanǝn amǝtsa*: dropped *si*: the speaking of their father; also: *kanǝn nan amǝtsa*.

42. *kumǝtsiak*, *synon.*: *fumǝkǝsak*: "I get strong, healthy; I feel well."

43. *pasiksǝkpek*: I make frequently go into, i. e. I put (chickens) every evening into the coop: I raise, keep. *ngǝgen*; or *ngǝg kan*, expressing surprise, sometimes indignation or anger.

45. *is tsǝmi..* for our "regular" feeding. [310]

48. *maikǝbkab*: "I break off at the end, the first piece of a stick, then the next." *ketketjǝng*: "and it is ended; no more talk."

53. *tsalǝdǝy*: two whole trunks of big trees, laid parallel upon the ground, to support vessels hanging above fire.

54. *ta kay sak/ǝn...*: "let it be I who must get." *ya*: emphatic.

55. *siamǝǝdjǝsǝ* (one word); *synon.*: *sǝa sa!* this is right! The distance between Kadkad and Lanao is "several miles."

59. *finulǝas*: wedding of poor people, with some pork; but *tsǝmmo*: wedding of the rich, prominent, "*gadsǝngyǝn*," with meat of *nǝang* (buffalo), many pigs etc.

60. *Pabǝlid*: "two miles from Bontoc." *panlǝngek*: I drive back "on the riverbank:" "*is nan kawǝnga*," at other places: *pashakǝngek*. *Kǝtsuk*: "very near Lanao."

62. *pinsikyǝna* [*bǝnsikyǝna*]: *pin-* [296]; *siki*: leg. *mamǝtpap*: "catchable," *synon.*: *malǝnoy is mǝtpap*: easy to be caught. (to catch)

63. *mo*: certainly! *kǝ man*: "a wonder indeed!" *tay*: because.

64. *mid nongnǝngmo* [*nonǝngmo*]: "you are of no use, worthless, good for nothing."

65. *tālon*: weather, time of the day, the fields of a community (gardens, ricefields etc.)

66. *ib/āna*: the pig's companions, the other pigs.

67. *insangfūkami*: "we have a little ceremony, at different occasions; also on the day after the wedding. A pig is killed at the "*sangfu*," a chicken at the "*mangmang*." *foknākek*: I start to work, take friends from the house to go to the mountains, forest, fields, "far from town."

mangāyuak (*kāyæ*: wood): "I begin a ceremony in the *ato* (my town section) by going to the woods, where I observe the tokens, particularly the bird '*tju*' (all red, with a black mark under the neck); I observe its flight and count its call."

68. *kayūwentsa nan Ilākod* [*iLāgod*]: they consult whether they shall go to fight with the tribes living north of the Bontoc area. *igā kakāib* (from *kāpek*, I make, accomplish): not made, not done, turned out not well.

69. *īssak* [308].

74. *issāta* [308].

76. *tsākashna* [315].

81. *alāna san kaæwītan*: for *alāna*. *ad tjāya*: to "Heaven."

82. *ma/īsalāak*: I cease from floating in a river at a shallow place, or held up by rocks etc. *ka/īsalām ad T.*: "your stopping place shall be at T."

83. *mamālid*: sharpening his ax or knife on a stone. *alæwāshek is nan katjēnum*: I fish out from the water; *alināna*: Pres. conatūs. *alīnek*: I roll "like a log;" *patsakālek*: I put on the land from water.

86. *mamākatja*: hunting heads; "they had hunted and taken home the heads; they performed the headhunters' rites." *matīking nan lūta*: "the ground sank to that side, where Fukan leaned over while dancing and holding leaves of tobacco in her hands."

89. *nan nāl̥pak* (for: *nal̥pōak*): "my birthplace," lit. my-coming-from-place. *ketjěng nakĩfu nan māb̥æ 'd Fǣntok*: "the river coming from (*mab̥æ* = *malpo*) Bontoc (which is usually muddy) happened at that time to be clearer than the Kanöu stream, that had been made muddy by a rain-storm. Thus Lumawig's sons went astray.

90. *padānēntsa*: subject: the people of Kanöu.

91. The resurrection takes place while the Kanöupeople had turned; *ildēntja*: "the people looked back."

92. *pinmadōykăyǣ*: preter. of the Person. Vb. *pumadöyak*.

93. *ātang*: a long pole to which the body of a man slain in battle (resting on his shield) is tied to be carried home. J. CXXXV.

bīlay: species? "The bilay planted in the grove 'patpat/tay ad Sōkok' near Bontoc have now grown to big trees."

HEADHUNTERS' RETURN AND CEREMONIES

H.1. *Sumāatsa nan mamāka. tsātsa mamalūkay ya tsātsa mangāyeng*
 Home come the headhunters. They singing and they singing "ayeng"
 keep "falukay," keep

ya tsātja ēnd̥æwii.
 and they shouting
 keep exultingly.

Falūkay: sinūka 'sh ay nasāysüy? [sinūka 'sh ay nashōdjüy] H.2
 who are you that were absent (away from fighting; "prevented i. e. hiding yourself")

ʔwansānyu 'sh kamuyōköy!
 give him a old and worn!
 breechcloth,

Falūkay: sinūka 'sh ay nalāsin? 3
 who are you who were absent

minsimsimūdka 'sh āsin!
 you shall "salt-eat" salt

adwāni inumdjāntja id fofāy; isāadtja nan ōlo ay finākatja; 4
 now they have arrived at home they put down the head which they had cut off,

isāadtja is nan kanīnitjūan is nan āto. isātja'd alāen nan
 they put (it) at the fireplace in the ato Then they take the
 down (councilhouse).

fātuk ya shitsākantja; ya māngantja nan amām/ma, ketjēng
 pigs and kill (them) and feast the old men then

inkāibtja is sakōlang; et itākētja nan sakōlang is nan bōshä.
 they make a headbasket then they tie the basket to the pole in
 the ato.

ipuītja nan ōlo is nan kasakōlang. – ketjēng maāmong nan 5
 they put the head into the basket Then assemble the

fobfāllo. isātja'd manalīfeng. isāed kanān nan fobfāfāyi ay inānna
 young men. then they dance Then say the women, the old,

en "pabanādjenyu nan ōlo, ta isādadyu is nan tatalībnan
 take down the head that you lay (it) at the dance-place
 down

ta enkakawwāentāko ya ta siksikiātjan nan fobfāfāyi ay manāgni."
 that we place it in the center and that they kick (it), the women, who dance

- H.6 *ketjěng mastjĭm; ya alďěntsa nan ōlo; səkasəkkantja is nan đsək*
 Then it is night and they take the head; they smoke (it) in the smoke

is nan ato. isăed totok/kongan nan fobfăllo ya nan ĩb/an nan
 in the ato. Then keep watch the young men and the other

- 7 *inasăwwan t'ăđĭ alďen si đsək nan ōlo. — ketjěng fibikăđ; isătja'd*
 married men lest take dogs the head. Then morning then they

alďen ya păyěntja 'sh nan săngi. isătja'd yŏ/i ad wănga.
 take (it) and put it into the basket. Then they take (it) to the river

isătja'd mangatŏling is nan ĩlid nan wănga. isătja'd ũmish nan
 then they cleanse (it) on the bank of the river. Then they wash the
 while praying themselves,

fobfăllo; isătja'd uďshan nan ōlo. ketjěng patsakďlěntja ya
 young men; then they wash the head Then they put it on the and
 river-bank

- 8 *inuďshantja ay kagăwĭs nan ōlo. — isăed ěnsăbək nan amăma ya*
 they have washed well the head. Then says prayers an old man and

kanăna 'n "lalăyam si asăwam, ta mikĭĭli is nan ĩlimi." sumďatja
 he says call your wife that she lives in our town. They go
 with us

- 9 *is nan fobfăy et mangăagtja. — alăntja nan fătug; padŏyěntja*
 to the town then they sing. They take a pig kill (it)
 (home)

isătja'd lakĭman; isătja'd otŏen; 'sătja'd mangăyăyeng ya kanăntsa
 then they singe (it), then they cook (it) then they sing and say

'y mangwăni ōn "anăpēnadnŏkăni ta wăshĭjin umĭla is itsăwăwishna.
 speaking "it is time right now" that everyone looks for his roast meat

- 10 *ketjěng kay mastjĭm đkis. isătja'd ikă/wəp nan ōlo.*
 Then it is night again. Then they bury the head

isátja'd infúkaæ nan fobfállo "tumengaotáko! tumengaotáko!" H.10
 Then they cry, the young men, we'll have a holiday! we'll have a holiday!

ketjěng fibikát, ya infúkaæ nan amám/ma "intengaotáko!" ya míd
 Then it is and cry the old men we have a holiday and nobody
 morning

úmüy is nan páyyo, tay læglæg. ketjěng intěngao 11
 goes to the fields, because it is "head-burying-day." Then keeps holiday

nan umitli; ma/íd fumóknak. isátja'd mamalúkay nan fobfállo
 the whole town; nobody goes out to work. Then they "sing a falukay" the young men

ya nan mamágkid. kanán nan mamágkid:
 and the girls. Say the girls:

Falúkay: pitkám ay inyakyáking
 you spend all time loitering

si inam nan mamáding.
 (while) your mother is gathering the dry wood

– *kanán ákis nan fobfállo:*
 Say in turn the young men

12

Falúkay: mamágkidka 'sh binákid
 a girl you are – – ? – –

pitkám ay inyakyáking
 you spend all time loitering

æmám ay tsatsakkískis
 your garden is sloping

tinmófan nan lādłádkin.
 the growing place of weed.

H.13 — *kanǎn ǎkis nan mamǎgkid:*

Say again the girls

Falǎkay: payéntǎko 'sh shoshǒshlay

let us "put down" reply

ta kika'd na 'sh mapǎǎay

until here is morning.

ta ǐssak en lumǎgo

I will go to buy

tabfǎgo 'y Finalǒk nay,

tobacco, of Finalok

ta itsakam is tjǎpay.

that you take (it) to the court of
the ato.

14 — *kanǎn ǎkis nan fobfǎllo:*

Say again the young men:

Falǎkay: mamǎgkidka 'sh binǎkid

a girl you are — ? —

kamǎngakǒng ya kǎtan

greedy of meat;

adǐm aktan si ǐnam

you do not give any to your mother

ǐdkǒgmo ya shushǔbam.

you turn your and feast secretly.
back

15 *ketjǎng makitotǒyatja nan amǎm/ma: "ayǎka man tji!*
Then converse (and say) the old men very long (lasts) this!

palayokéntáko'd!" *isátja'd mafóteng amin nan inasáæwan ya isátja'd* H.15
 let us end it. Then they get all the married men and then they
 intoxicated

en mintjípap is nan fútug. - tjinpáptja nan inim. kanán ákis nan 16
 go catching pigs. They caught six say again

tá/pén nan inasáæwan en "adína áálan is sibfantáko. kasintáko
 several of the married men it does not suffice for our meal. let us again

umfla, - kanántja nan djúá 'y laláki - "ta mawálo."
 look for, say two men let there be eight
 (pigs)

- isátja'd falótjen nan fútug; isátja'd sagfátén ya yóitja 's nan 17
 Then they bind the pigs then they carry and take into the

kaáfoádfong ya lakímantja 's nan ápuy. isátja'd kasín yóitja 's nan
 houses. and they sing in the fire. Then they again take to the
 them

áto. kökójtjéntja ya otóéntja. - ketjéng naóto pay. isaéd 18
 ato. They cut and cook them. Then (is) cooked. Then

kanán nan amám/ma 'n "éngkáyú'd amóngén nan fobfafáyi ta 'd
 says the old men you shall go to assemble the women that

sumáatja nan fafáyi is nan áto. - ketjéng mángantja ya nakakántja; 19
 they enter the women, into the ato. Then they eat and finish eating

ketjéng masistangtja; ketjéng washtjín inmángmang is nan
 then they go single Then everyone sacrifices (chicken) in
 (to their homes).

afobóngtja. ketjéng ifálatja nan fánga ya isugídtja is nan
 "his" house. Then they take out the pots and put on fire at the
 (them)

pángxan. isátja'd aláén nan mónok ya faytkéntja.
 door. Then they take a chicken and beat it

- H.20 *ketjěng nadđy nan mōnok. — kanāntja en “nay pay tāklay si*
 then is dead the chicken. They say this the arm
 (represents)

fobfallo na; et kumfdshi nan fobfallo. mananglkāmi is kōdsō.
 of the may grow the young man! we pray for strength.
 young man strong

- 21 — *isātja'd makākan; isātja'd maāmmong nan mamāgkid ya nan*
 Then they end eating Then they assemble, the girls and the

fobfallo is nan āto. isātja'd kanān en “mannaingtāko 'd!”
 young men at the ato. Then they say: let us stand in (two
 opposite) lines!”

isāded kanān nan fobfallo 'n “engkāyŷ umāa is tōōnan ta
 Then says a young man go ye to bring a jar that

- 22 *ēngkarwādentāko is nan tatalibnan. — isāded kanān nan mamāgkid:*
 we place it in the at the dancingplace. Then say the girls
 center of

Tsāeng: initsāwāntāko si Finmōshao ay gadsāngyen ad Fāllig;
 — ? — “we have caught hunting Finmoshao, the rich man at Barlig;

ya ayākam nan pangāfongmo! ta umalīkāyŷ is nan flimi ad
 and call you, your family come ye into our town, to
 (Finmoshao!)

Kensātjan; tay nay si fflad ay kinēpnan ay minlālaymi ken tjakāyŷ.
 Kensatjan; be- here bacon, thick, to we invite you
 cause is which

ya inmālītja tit/twa is nan flimi, ya ikōkōtsam si Fānged
 and they came really into our town and you cut, Fanged,

tjāttja is nan istjātja ta mangāntja. ya nakakāntja.
 for them their meat that they eat and they finish
 eating.

- 23 — *isātja'd kanān en “ēngkāyŷ umāla is fāyash, ta painuminumtāko ya*
 Then they say go ye to get brandy that we make them and
 drink

mafótengtja. isáed kanán nan mamáḡkid en “pashuyepényu’d is nan H.23
 they get drunk. Then say the girls put (them) to sleep on the

ifōik ay i/natjášhan is pńgsan!”
 mat which has been spread long time ago.
 (sleeping- for them
 board)

Si Mátyu nan nangwáñi ya si Falǒnglong ya si Fǎnged.
 Matyu is the narrator and Falonglong and Fanged.

EXPLANATORY NOTES

The ceremonies after successful warfare are called *mamalúkay*, from: *falúkay*, a ceremonial song, a responsive song, or *mangalúkay*, from: *kalúkay*.

1. *tsátsa* and *tsátja* [310]. *mangáyeng*: warsong.

2. *nashýsüy*: noncombattant: “on the other side of the river, pretending to be ignorant of warfare;” absconding; absent. Or: *nashýy tjáy*: absent yonder. *wáñis*: breechcloth, presented to warriors; *wáñisak*: I give, clothe with a wanis.

The Metre is iambic, with strong ictus, the natural accent being disregarded: ∘ ≠ | ∘ ≠ | ∘ ≠ | ∘ | ∘ ≠ | ∘ ≠ | ∘ ≠ | ∘. *sinùka ’sh ày nashòdjüy* – *wansànyu ’sh kàmuyòköy*.

3. *nalássinak*: I am away; e. g.: *nalássinak is tékken ay íli*: I am absent in an other town or country; I am prevented (from coming or participating). *minsimstímudak*: I am a salteater, I eat only salt, but no meat, with my rice; “I do not deserve any meat, as a coward (*ögiádan*).” *stmut*; see Voc. salt.

4. *áto*: councilhouse, see Voc. *sitsákkak* [*shitjákkak*]: only ceremonial killing. *sakólong*: a funnel-shaped temporary headbasket.

bóshä: see Voc. post. (Observe the singular forms: *fobfállo*, *mamáḡkid*, *fafáyi* used often here for plural!)

6. *nan ib/an nan...* and the "other," i. e. and besides the married men.
7. *sangi*: see Voc. baskets. *mangatōlingak*: I wash the head while praying, invoking the soul of the slain. *uāshak*: unceremonial cleaning, washing, bathing.
8. The old man addresses the head: "call your wife:" that we kill her also! *mangtagak*: I hum, drone songs without words.
9. *anapēnadnōkăni*: probably *anāpēna 'd*: "he shall search" [*kani*, cf. 311]; but any attempt of eliciting the meaning of this phrase was unsuccessful; "it means: now is the right time, just now." *itsāwsh*: roast chicken, dog, pork.
10. They bury the head in the *āto*. *tumengaotăko (tēngao)*: we shall (*um*) celebrate a holiday, but: *intengaotăko*: we are celebrating.
11. *umiŋli*: the whole town celebrates this day; the other ceremonies were performed only by that *ato* ("ward") to which the victor belongs.
Those who are defeated in the "carmen amoebaeum," the *mamalăkay*, must work for the other party, get wood etc. If the girls win but fail to get their prize, they take the boys' hats, pipes etc. Girls who have lost give bags, breechcloth etc., otherwise the boys will tear down the *ōlog* (girl's dormitory).
pitkak: I waste my time; or: I do nothing, but.... *pitkăna ay măn gan*: he spends all his time eating. *mamăding*: I gather *băding*, dry wood; firewood.
12. *binăkid*: this was asserted to have no meaning. Probably: maiden? *tinmōfan*, for: *tinmofōan*.
13. "Let us not cease from answering their challenging songs (*shoshōshlay*: "contest of words"); let us reply until the sun rises." *ĭssak*: [308]. Finalok: "a place where good tobacco is sold; North of Bontoc."
14. *sĭb fan, kĕtan, tĭj pan*: meat eaten to the rice occasionally.
ăktak: I give some of my own; constr.: person in cas. rectus, thing given with prepos. *is*.

15. *ayǎka*.... "This singing lasts too long." Old men are the umpires of the teasing contest. *palayokentǎko*: celebrate the last day of the festival; perform the final rites; finish.

16. An episode from a headhunters' festival; in the following description recollections of real events and explanation of customs are intermingled.

17. *sagfǎtek*: I lift (and carry) upon my shoulder. *kaǎfoǎfong*: Collective form.

18. Women enter the ato only if permitted to do so.

19. *nakakǎntja*: here without suffix *-an*, see: R. 16, R. 17 and [299]. *masisiangtǎko*: we part and go, each by himself, to our homes. *afobǎngtja* (only here!) plural form. *fayékek* [*faíkek*]: I whip, beat to death with many blows, "which makes the chicken more palatable."

20. "Feasting to the hero's health;" *tǎklay* [*tǎkay*]: the strong arm that killed the enemy and chopped off the head; represented by a part of the chicken. *manangílkami*: we pray for and hope, expect.

21. *mannaingtǎko'd*: we stand in two lines, one formed by the men, facing the other, that of the women, in order to sing.

22. The "*tsǎeng*" consists of several verses; the melody of the greater part of each verse is chanted monotonously, but passes over into a phrase of astonishing musical beauty and pathos.

Fimmǎshao of Barlig: evidently a reminiscence of an old feud with Barlig. The "anito" of slain *Fimmǎshao* is invoked; more victims are wanted. In the following the narrator has confounded facts and phantasy.

23. *ifǎik*: the bare board in the Igórot's sleeping chamber (or: mat), by euphemy (tragic irony); in reality the board on which the dead body is tied to be carried home. *inatjáshan*: "made wide" for you. *pingsan*: "long time ago." (only here!)

THE IGOROT IN THE BATTLE OF CALO/OCAN

- B.1 *Insuliktosh si Don B̄long umāli 'd F̄əntok ya ɛngɛgak ad F̄əntok;*
 The insurrecto Don Bilong comes to Bontoc and tells lies at Bontoc.

kanāna ay mangwāni en "tjakayŭ ay Iḡlot mifuɛgkayŭ 'n sak/ɛn;
 he says speaking you Igorot, go with me

ta alāɛnyu nan pināngyu, nan kanŷabyu, nan tāfayyu ya nan kǎngsa,
 take ye your battle-axes, your shields, your spears and the gongs

ta umüytāko ad Malōnosh, ta ɛngkăyŭ manalɪfeng et adāngsan nan
 let us go to Malolos, go ye to dance then much (will be)

- 2 *sīpingyu."* – *ketjɛng tjɛngnɛn nan tākæ. nan fofafālo ya lumāyaætja*
 your money. Then hear the people the young men run

et umāytja id pāgpag, tay am/ɪn ay fofālo ya ɛndjūa nan
 and go to the forest because all young men are unsteady
 (as to)

nimnīmtja. kanāntja 'y mangwāni en "aædy nget ɛgak sa."
 their thoughts They say speaking perhaps a lie this!

- 3 *sak/ɛn, (si Fānged ay iSamōki) adf̄k lɛytjɛn ay ūmüy, tay nan*
 I Fanged from Samoki, do not like to go because

kafibftak ya ifāludtja is nan adlk kagalʔan. ketjěng makalʔak, B.3
 my sister they imprison for my not "coming along" Then I go with them

tay ibfāludtja 'sh kafibftak. – ketjěng ūmüy nan tákæ; ifüeg Ngáwid 4
 be- they bind my sister. Then go the men; takes Ngawid
 cause with him

nan tákæ; et siya nan ápon nan Igólot. ketjěng malikoádkamʔ
 the men; then he is the chieftain of the Igorot. Then we start

et umalʔkamʔ 'd Fǎngnèn ya ketjěng umálatja ákis is nan
 and come to Fangnin and then they take also some

iFǎngnèn. (Fǎngnèn id sakǒn ad Fǎntok.) ketjěng aláénmʔ nan
 men of Fangnin (is) near Bontoc. Then we take
 Fangnin.

isa 'y fútug et padǒyénmi is istjan nan tákæ ay ūmüy ad Malónosh.
 one pig and kill it for food of the men who go to Malolos.

ketjěng malikoádkamʔ is nan fʔbikat et umalʔkāmī ad Gáy/ang. 5
 Then we start in the morning and come to Gayang,

ketjěng nisasakána nan kánénmi et binadǒytsa nan nǎang ay istjámi.
 Then had been our food and they had killed a buffalo as our meat.
 prepared

ketjěng mangǎngkāmī is nan magáchu et umalʔkāmī 'd Serwantés.
 Then we eat at noon and we come to Cervantes.

– ketjěng tomoktjókāmī et inotókāmī is kánénmi. limákāmī ay iFǎntok, 6
 Then we sit down and cook our meal we are five Bontocmen,

walókāmī ay iSamókī; isaed nan iMaʔnit, iTukákan, imMalíg/kong,
 eight men from then those from Tucucan, Malikong,
 Samoki; Mayinit,

iKindang, iSakádsa, iTitʔpan, iTáfeng, iKánöu, iAgkáoa. amʔn ay
 Genugan, Sagada, Titipan, Tulubin, Kanöu, Agawa. all the

B.6 *kañlitli inmāytja ad Malōnosh. ketjěng nakakāngkāmi 'd Serwantēs*
 townsmen had gone to Malolos. Then we had eaten at Cervantes

7 *ya umalṭkami ad Ankākī. – nisasakāna amñ nan kānēnmi. pinadōytja*
 and we come to Ankaki. prepared was all our food. they had killed

nan fāka ay istjāmi. naamoamōngtsa ad Serwantēs nan amñ ay
 a cow for our meat. Assembled were at Cervantes all

8 *kākāṭkāṭli. – ketjěng mawñid ya malikoādkami ya umalṭkami 'd*
 townsmen. Then it is morning and we start and come to

Konseptsyān. ketjěng malikoādkami 'd Konseptsyān et umalṭkami 'd
 Concepcion. Then we start from Concepcion and come to

Kāndson ya umafēdtsa nan mūsiko ken tjākāmī. ketjěng umalṭkami
 Candon and (there) meets the music band us. Then we come

'd Kāndson ya umilṭwilṭwis nan mūsiko ken tjākāmī id Kāndson.
 to Candon and marches around the band with us at Candon.

9 *ketjěng intedeēkami is nan tjaktjākū ay āfong is nan līma 'y ākyu, ya*
 Then we stay in a large house five days and

istjaistjāmi nan līma 'y fātug, tay sinmongētkami ay Ikōlot.
 we eat five pigs, because we were angry, we Igorot,

ketjěng tsāmi padōyēn nan fātug si iKāndson. ketjěng malikoādkami
 Then we kill the pigs of Candon-people. Then we start

10 *et umalṭkami 'd Tākūtjing. – ketjěng tsāmi sīkpēn nan āfong si*
 and come to Takutjing. Then we enter the houses

iTakūtjing et tsāmi pināla nan fādsotja; umōgiādtja nan iTākūtjing.
 of Takutjing- and take their coats; afraid are the Tak.-people
 people (quickly, plunder)

(*djuwǎnkāmī lasūt ya liman pōo ay Ikōlot.*)—*ketjěng malikoǎdkami is* B.11
 we are two hundred and fifty Igorot, Then we start

nan wīiwīid et umǎykami ad Namagpǎkan. ketjěng ǎfus naōto nan
 very early and go to Namagpakan. Then had been the
 cooked

mǎkan, siǎdnay ma/ǐd ǐstja. ketjěng umǎykami et okǎdēnmi nan
 rice, but no meat. Then we go and take (by force)

isǎ ay kafǎyo et yǎimi 's lubfōnmi. ketjěng kōkōtjēnmi et otōēnmi
 one horse and bring it to our quarter. Then we cut it and cook

nan kafǎyo. ketjěng igǎmi ǐstja, tay kǎg fǐkas si tǎkǎ nan
 the horse. Then we do not eat, because like flesh of men is the

flan nan ǐstjan si kafǎyo. — ketjěng malikoǎdkami et umǎykami 12
 sight of the meat of horse. Then we start and go

ad Faknōtan. umtsǎnkami id mastjīm. ma/ǐd ninōto is kǎnēnmi.
 to Faknotan we arrive in night none had cooked our food.

isǎed amīnkāmi ay Ikōlot ya umǎykami ay umǎla is nan kafǎtufǎtug
 Then we all, we Igorot, go to take some pigs

ya kǎshuǎshu. ketjěng oto/otōēnmi et mangǎnkami is nan mastjīm.
 and dogs. Then we keep cooking and we eat during the night.

— *ketjěng umǎli nan soldǎdso ay insulǐktosh ya inkōtsǎotja is* 13
 Then come the soldiers, who insurrectos, and ask for
 are

kanēntja et tsǎtja umalǎli is tsogōkmi et tsǎtja kankānan en
 food then they keep coming to our rear and they keep saying

“inǎkǎyǎ 'sh kǎnēnmi.” ketjěng tsǎmi itsǎotsao nan kōbkob si fǎtug
 give (us) our food. Then we often give (them) the skins of pigs

- B.14 *ya nan akīt ay mākan. – ketjěng malikođdkāmi et umāykāmi is*
 and a little rice. Then we start then we go to

nan īsa 'y īli; adīk kēkkēn nan ngātsan nan īli ay inumtsānanmi
 a certain town I do not know the name of the town where we arrived.
 (one)

ketjěng āfus naōto nan mākan ya īstja ay nāang. ketjěng
 Then had been cooked rice and meat of buffalo. Then

- 15 *masuyēpkami; malikođdkami as nan wīd. – umalīkami 'd Santo Tomas.*
 we sleep we start in the morning. we come to Santo Tomas.

ketjěng ma/īd naōto is kānēnmi. ketjěng ēngkāmi 'nānap is fūtug
 Then (is) not cooked our food. Then we go to seek pigs

ya is kānfing; et ma/īd intjānanmi is fūtug, kānfing nan intjānanmi.
 and goats then not any we find pigs; goats (is) our finding.

- 16 *ketjěng yāitja nan fīndyæ. – ketjěng kānanmi is nan āpomi 'n*
 Then they bring rice. Then we say to our master,

“nāngkōm kanān ēn 'mō umālītāko is nan īli, et misashsakāna
 why! you say if we come into the town, then would be ready

- 17 *nan lānsænan nan takæ'; kōt nay adwāni ya ma/īd!' – ketjěng*
 the food of the men; and here now there is Then
 nothing!

sibfātēn Don Bīlong nan kalīmi ya kanāna 'n “īkādkāyū ya
 answers Don Bilong our words and he says care for and
 yourselves,

- 18 *tsākāyu tjūmpap is fūtug ya's nan fīndyæ.” – ketjěng ikīkiddek*
 you keep catching pigs and rice! Then I frighten
 (take)

nan sinpāngāfong ay Filipīno. ketjěng kanāntja en “adīka
 a family of Filipinos. Then they say do not

pumadóy ken tjákāmi; ta umotókāmi is kānim. ketjěng maóto nan B.18
kill us let us cook your meal. Then is cooked the

mákan ya nan ágkāmá. ketjěng ilábok ay mángan ya ketjěng
rice and crabs. Then I begin eating and then

umáli nan káduak. ketjěng inōfōngkami, tay narawarwátkami.
comes my companion. Then we eat together, as we are very hungry.

– *ketjěng malikoádkami et umáykami ad Dsakápan. tjaktjáki ay tli.* 19
Then we start then we go to Dagupan. (it is a) large town

ya ketjěng umilalayóshtja ken tjákāmí. ibfakāmi nan kánénmi, ya akít
and then they “do not us we ask for our food and little
provide for”

nan itsaotsáotsa. ketjěng tsátja ’d kánan en “umalíkāmi ad Malónosh.”
is their giving. Then they keep saying we shall come to Malolos.

– *ketjěng umtjáńgkāmi ad Malónosh is nan sidsidjímna. ketjěng* 20
Then we arrive at Malolos in the evening. Then

igáktjeng Agináldo nan pispistash. – ketjěng kánanmi en “nangkó! 21
distributes Aguinaldo the “20 cents.” Then we say why!

pispistash áńgkay? nan kánénmi adí amánái!” ketjěng kánanmi
one peseta only our food does not suffice then we say

en “lumayáokāmi!” ketjěng kánantsa ’n “baldákanmi tjákáyú!”
we shall run away Then they say. we shoot you

– *ketjěng malikóad nan tlin. ketjěng umáykami et balokáńkami* 22
Then starts the train Then we go and ride
(railroad).

is nan tlin. – ketjěng umalíkāmi ’d Kālā/ókan. págpag yáńgkay. 23
in the train. Then we come to Caloocan forestland only.

- B.23 *mangǎngkămi is nan mastjĕm; et adĭ inmăñnăi nan kăñnĕmĭ.*
 we eat in the night then not sufficed our food.

tsăkămi mangmăngan ay tăkæ, ketjĕng ildĕnmi nan apŭy ay intatăyao
 (while) we are eating, we men then we see the fire flying

- 24 *ay măpo 'sh pŏshong. Tæmănkŏu nan apŭy ken tjăkămt. – ketjĕng*
 that comes from sea. Dazzles the fire us. Then

talăñŏ ay lablăbon si kokŏok si mŏnok. ketjĕng kanăñ Gŏlash ay
 it is time of beginning of crowing of cocks. Then says Golash,

intelepletĭmi en "ĕntăko inlĭkid ad Fănged tsŏgok nan Manĭla."
 our interpreter let us go around to Fanged behind Manila.

ketjĕng malikoădkămi ay ŭmŭy ad Fănged ya ăngsan nan soldădso.
 Then we start to go to Fanged and many (are) the soldiers.

- 25 *– ketjĕng madăngkămi id Fănged. – kăg tŏnă nan kaadsæwĭna*
 Then we go "a little" to Fanged. like this was the distance,

is nantjăi. – – namangpangŏkămi; wodă nan tăfaymi, pinăngmi,
 as far yonder. we had gone to the front; we had spears, battleaxes,
 as

- 26 *ya nan kăłăsaymi; ma/ĭd băldægmĭ. – ketjĕng mabaldăkan nan ĭsa 'y*
 and shields no rifles. Then was shot one
 (with us),

soldădso is nan finifĭtli; pinaldăkan nan Melikăno. ketjĕng
 soldier in the scrotum had shot (him) the Americans. Then

inangangăkămi; kanăñmi en "năngkŏ bŏd falŏgnit nan inyăyak tŏnă;
 we fret we say why! a battle the calling of that
 (is) (man)

- 27 *năngkŏ tĕkken ay talĭfeng sa!." – ketjĕng kanăñmi ōn "aykŏtăko kasĭn*
 why! a different dance is this. Then we say "are we some-
 times

inôgiaôgiad ya kasîn tsâan?" – ketjěng itâolin san sinkumpânya B.28
 afraid and again not Then transports the company
 (afraid)?' back

nan nabaldâkan ay îs sa. yôitja 'sh katlin. ketjěng umâykami
 the men shot who (were) They take to the train. Then we go
 there. (them)

is katilinsîla. ketjěng insânib nan soldâdso; yaket ângsan nan
 to railroad. Then hide the soldiers, and many (are) the
 the (embankment?) themselves

fôbôla ay umâli ay mâlpo 's kapôshong ay palên nan soldâdson si
 projec- coming from the sea which send the soldiers,
 tiles

Melikâno. djûa nan nabaldâkan is nan soldâdson si Filipîno.
 Americans. Two were shot of the soldiers, Filipinos.

– *ketjěng umâli âkis nan sinkumpânya ya mabaldâkan âkis nan îsa'y* 29
 Then comes again one company and is shot again one

soldâdso. tjâkâmi ninka/ûpkâmi is nan lûta, tjâkâmi ay Igôlot,
 soldier we had dug into the ground, we Igorot,

ta itâfonmi nan âwakmi, tay ma/îd bâldægmi; ketjěng ângkay nan
 that we hide our bodies, be- no guns-ours "except only"
 (ourselves) cause

sôkodmi ya nan pinângmi. – ketjěng umâli âkis nan sinkumpânya is 30
 our spears and battleaxes. Then comes again one company at

nan magâchu ya mabaldâkan âkis nan tôlo ay soldâdson si Filipîno.
 noon and are shot again three soldiers, Filipinos.

ketjěng kumâantsa nan sinkumpânya ya mîsubli âkis nan djûwan
 Then retreats the one company and "exchanged" again two

kumpânya. – ketjěng alâentsa nan fayonitâtja; ka/ûfantja nan lûta; 31
 companies. Then they take their bayonets they dig up the ground

B.31 *ikā/æptja amīn nan fobolātja. isātja'd tomōli is nan apōtja;*
 they bury all their cartridges Then they return to their
 (bullets) commander

32 *kandntja en "nāngkay nan fobolāmi!" – ketjěng umāli nan djūan*
 they say: used up our bullets. Then come two
 (-no more-)

kumpānya. wōdā nan madōy ay īnim, wōdā nan līma; wōdā nan
 companies. there are dead six, there are five some are

nabaldākan is nan inadāpa; wōdā nan īsa ay kōlud ay nabaldākan is
 shot into the hand there is one "negrito" shot into

nan kitōngna. ketjěng kumān nan sinkumpānya ya mīsubli nan tōlo
 his forehead. Then retreats the one company and "exchanged" three

33 *ay kumpānya. – āngsan nan nadōy ken tjāttja. āngsan nan tjāla is*
 companies. many (are) the dead among them much (is) the blood upon

nan lūta. ketjěng kumān nan tōlo 'y kumpānya. igāāntsa nan
 the ground. Then retreat the three companies. They remove the

āngsan ay nadōy; yōttja 's katīlin. ketjěng mīsublī ākis nan djūa 'y
 many dead they carry to the train. Then "exchanged" again two
 (them)

34 *kumpānya. ketjěng mabaldākan nan ipāt ay soldādso. – kastja ākis*
 companies Then are shot four soldiers. they again

tomōli san djūwan kumpānya. ketjěng misūyao nan ākyu ya ketjěng
 return the two companies. Then turns dark the day and then

35 *kīgsanīntja nan kānyōn; kīgsānīn nan soldādson si Melikāno. – ketjěng*
 they fire the cannon; fire (them) the soldiers, Americans. Then

inwīwis nan fōbolan si kānyōn et tsāna pōnsīpak nan pāgpag. ketjěng
 whistles the shell of cannon then often it hits the forest. Then

umōgiad nan Ikōlot, et tsākashtja ay lumāyax. — ketjěng B.36
get afraid the Igorot and immediately they run away. Then

lumayāxkāmi et umalīkami is katīlin. — āngsan nan nadōy ay tākx 37
we run away and come to the train many are the dead men

is nan katīlin ay tsa inyōi nan soldādso. nabaldeikan nan isa ay
in the train whom kept carrying the soldiers. was shot one
(station?) man

iAmtādāx; ma/īd nabaldeikan is nan iFāntok — intedēekami is 38
from Amtadao nobody was shot of the Bontocmen. we remain at

katīlin; tsātja ket yāi nan nadōy ay nabaldeikan. kinigsāntja nan
the train they then bring the dead who had been shot they fire the
often

kānyōn; ketjěng kashōn mad/ōb nan tjāya. kāg nannāy — — — nan
guns, then as if tumbled the sky. like this (were): — the
(it was) down

fobōlan nan kānyōn; wōdā nan kāg nannāy — — —.
shells of the cannon some like this: —

— ketjěng tjumāka nan soldādson si Melikāno is nan kalūta; ketjěng 39
Then landed the soldiers, Americans, on the land then

lumāyax amīn nan 'silīktosh; umāytja 'sh nan katīlin. Tsākamī
flee all the insurrectos they go to the train. We keep

lumāyax ya ilāenmi nan fōbōlan si kānyōn ay patatsōkēna nan lūta.
running and we see the shell of cannon that throws up the earth.
away

— wōdā nan fobōlan si kānyōn ay pinadōna amīn nan sinkumpānya ay 40
some shells of cannon kill a whole crowd that

mamāb/on. tsatsāma nan madōy is nan 'silīktosh. adadādsa nan
stood close many the dead among the insurrectos; more the
together.

- B.41 *madđy mo is nan falđgnit si Ikólot is nan flin nan Ikólot. — ketjěng*
 dead than in the fights of Igorot in the country of the Igorot. Then

lumayđkămi et umăykami 'd Malónosh; ketjěng kanăn Gólash ay
 we flee and go to Malolos then says Golash, our

inteliplitîmi en "umăykami ad Manîla ta êngkămi 'nkăib is tilinsîla."
 interpreter let us go to Manila, let us go to make "railroad"
 (moat?)

- 42 *ketjěng adî nan tákœ. — ketjěng kanăn Gólash en "năngkô ma/îd*
 Then "refuse" the men. Then says Golash why! nobody

madđy ken tjatăko ay Igólot; năngkô ketjěng nan insulîktosh is ângsan
 is dead among us Igorot; why! only the insurrectos many

nan madđy." ketjěng tomôlitja si Săyan ay iSamôki ya isăed si Môding
 (are) dead. then they return: Sayan from and further Moding
 the Samoki,

ay iFěntok isăed si Pătte/king ay iFěntok ad Manîla. ketjěng
 from Bontoc, then Patte/king from Bontoc, to Manila. Then

- 43 *umăytja is nan katîlin ya aptěntja nan fobôlan si kănyôn. — ketjěng*
 they go to the train and encounter the shells of cannon. Then

mimîdneng is nan kakăwăěntja. ketjěng kasîtja sumăkong ad
 they hit into their midst. Then they again go back to

Malónosh et umtsăntja ken tjakamî. ketjěng kanăntsa ken tjakamî 'n
 Malolos then they arrive with us. Then they say to us
 (among)

"inmăli nan Melikăno ad Kală/ôkan et finăkashtja nan kađfoăfong;
 they came, the Americans, to Caloocan and destroyed the buildings

- 44 *piněantsa amîn nan sinfăan ya nafăkash amîn ay kampăna." — ketjěng*
 they burned all the churches and broken are all churchbells. Then

ibfākāmi is nan plesidēnte ad Malōnosh; kanānmi en “umāykami” d ad B.44
 we ask the “presidente” at Malolos; we say we ought to go to

Fěntok!” ketjěng maŭwākas ya kasimi ibfaka ya adina. — kanāna ’n 45
 Bontoc then it is to-morrow and again we ask and he He says
 refuses.

“nāngkō ma/id nadōy ken tjākāyū, ya kanānyu en umāykāyū?”
 why! none is dead of you and you say you will go?

ketjěng kanānmi ken Kōsmi ay iFěntok en “tjākami ed—kanām— en
 Then we say to Kosmi from Bontoc we should— tell (him)!— go

taltfeng, nan kinwānim; ketjěng ilodlōdmi ay tākæ ay umiŭy.”
 to dance; so you had said; then we must, we men, go;
 (as to your saying)

— ketjěng inōnong tja Mākwish ay iFěntok ken Ngāwid ay iSamōki. 46
 Then quarrelled they, Makwish from Bontoc and Ngawid from Samoki.

kanān Mākwish ay iFěntok ken Ngāwid en “sīk/ā kēkkēm ay fālōgnit
 says Makwish from Bontoc to Ngawid you know that “battle”

nan kinwānitja ken sīk/ā. āpay adīm kinwāni is nan tākæ? sīk/ā
 was their to you why did you tell (so) to the men? You
 saying not

ma/id nimnimmo! moshāya sak/ēn si nāngtek ay fālōgnit nan
 have no reason! suppose I had known that “battle”

kanāntja, et kānak onōna is nan tākæ mo lēytjēntja ay mākifālōgnit.”
 was their I would first to the men if they wished to go to war.
 saying, have told

— et akīt yāngkay ay enasipadōykami ay Igōlot is nan mangwānian 47
 then little only (failed), that we would have killed we Igorot for the saying of
 each other

nan plesidēnte ad Malōnosh en mabaldukānkami amīn ay Ikōlot.
 the presidente at Malolos that we would be shot, all Igorot.

- B.47 *ketjěng maɁwākash ya ilǝdlod Kǝsmi ay iFǝntok mangiɁfaka.*
 Then (it is) to-morrow, and must Kosmi of Bontoc ask.

- 48 – *ketjěng kanāna en “umǎykǎmǐ ’d man!” ketjěng adīna. ketjěng*
 Then he says let us go then! then he does not Then
 (permit).

lumayǎkǎmi ay Igǝlot; ketjěng manadǎlǎnkǎmǐ is nan ilid nan kǎlsa.
 we run off we Igorot then we walk on the side of the street.

- 49 – *ketjěng umtjǎngkǎmi ad Santo Tomas; ketjěng tjangkǎsmi ay*
 Then we arrive at Santo Tomas then we immediately

sǔmkǝp is nan pǎgpag. ketjěng lushfǔdmi ya ad Falǎoang. ketjěng
 enter the forest. Then our coming out is at Falaoang. Then

inandǎpkǎmi is kǎnenmi tay naɁwaɁwǎdkǎmǐ. ketjěng lumagǝkǎmi
 we seek our food because we are very hungry; then we buy

is nan kankǎnǝn; nan kankǎnǝn nan inkatǎkǎmi. (nakǎib nan
 food (cakes) “cakes” we lived on. made are the

- 50 *kankanǐn is finǎyɁ ya nan dǐn/fa.) – ketjěng umalǐkǎmi ad Fǎngal.*
 “cakes” from rice and sugar. Then we come to Fangal.

ketjěng kanǎn nan Ilǝkǝ ad Fǎngal en “ǝngkayu man lumǎyɁ ay?
 Then says an Ilocano at Fangal why do you run away?

- 51 *ǝgiadǎngkǎyɁ ay Igǝlot?” – ketjěng kanǎnmi ay mǎnfat en “ǝngka*
 are you cowards, you as Igorot? Then we say answering you go,

man, ta ilǎenmi sǝk/ǎ, mo ket adǐ pinpaabǝkǝn nan kǎnyǝn nan ǝlom.’
 let's see you if then not quickly smash the cannon your head.

- 52 – *ketjěng umalǐkǎmi ’d Takǎtjing. kanǎntsa ǎkis en “ǝngkǎyɁ man*
 Then we come to Takutjing. They say also why do you

lumáyayay ay?" ketjěng kanántsa en "ngăg nan angníntja 'sh sa?" R.52
 run away? Then they say what did they do there

– *ketjěng ifađgmi ken tjăttja en "nan pay fobđlan nan kănyōn ya* 53
 Then we tell them the shells of the cannon are

tsaktsagđag." *ketjěng kanănmi en "moshăya umălitja 'sna nan*
 very big. Then we say suppose they would here the
 come

Melikăno, et pinfăkash nan kănyōn nan đfongyu." – *ketjěng đlami* 54
 Americans, then would quickly the cannon your houses. Then our
 ruin direction

ya nan păgpag, et loshfădmi ya ad Serwantěs. ketjěng nănengmi ya
 is the forest then our coming is at Cervantes. Then our going is
 out (aim)

ad Făladōng. ketjěng đlanmi nan mōnok ya kawwitan. – ketjěng 55
 to Fuladong. Then we take chickens and cocks. Then

umalŭkami ad Alab. ketjěng đlanmi nan tsaktsăki ay fătug;
 we come to Alab. Then we take a big pig

padđyēnmi ya istjămi. finayădsanmi is lŭma 'y pēsosh is nan
 we kill and eat it. we had paid five pesos to the

ninfătug. ketjěng inpasalăbkămi is nan iAlab is măkan. isătja'd
 pig-owner. Then we told to collect, to the Alabmen, rice. Then they

mandlubub. igămi fayădsan nan măkan; nan ipăkax ad Alab
 collected. we did not pay the rice the people at Alab

itsaotsđotja đngkay ken tjăkămi. – ketjěng malikoădkămi ay umăli 56
 gave it "gratis." to us. Then we start to come

ad Făntok. ketjěng tsăoshēnmi ad Afōu ay flin nan Ilōko ad
 to Bontoc. Then we go directly to Afōu, the of Ilocanos at
 settlement

- B.57 *Fǎntok. nǎkship nan inumtsǎnanmi ad Fǎntok. – ketjǝng kanǎn nan*
 Bontoc. in the after- our arrival time at Bontoc. Then say the
 noon (was)

tǎkǝ ay iFǎntok ya iSamǎki, kanǎntja en “umǎted ta inmalǝkǎyu;
 people of Bontoc and Samoki, they say “we are that you came
 glad”

aykǎkǎyu natǎkǝ amǝn?” kanǎn nan tǎkǝ en “ngǎg nan inangnǝnyu
 are you alive all say the people how did you manage

- 58 *ay inmǎy?” – inǎmoǎmongmi amǝn nan tǎkǝ. tjǝngnǝntja nan*
 to go (there) we had assembled all the people they listen

kanǎnmi. ketjǝng kǎnanmi ken tjǎǎtja en “tsatsǎma nan fobǎlan nan
 to our speaking Then we say to them too many the shells of the
 (were)

Melikǎno, tsatsǎma ay tsaksagǎak nan kǎnyǎn.” ketjǝng kanǎntja
 Americans; too enormous the cannon. Then they say

en “ya nan pay fobǎlan nan bǎldǎg?” kanǎnmi en “tsatsǎmǎǎ ay
 and the bullets of the rifles we say fearful,

- 59 *kǎg ǎtjan nan fobǎlan si bǎldǎg.” – ketjǝng kanǎntja ’n “aykǎtja adǎ*
 like rain the bullets of rifles. Then they say do they not
 (were)

umǎli ’sna?” ketjǝng sibfǎtǝnmi ya kanǎnmi en “adumǎlitja ’sna tay
 come here Then we answer and say they will come here as

- 60 *pǎdsongtja ad Malǎnosh. – ketjǝng kasǎtja kanǎn en “kad nan*
 they stop at Malolos. Then they again say when
 (at the limit)

aliǎntja?” ketjǝng adǎmi ǝbfaka, tay kanǎnmi en “ta adǎ kǝmǎan
 will they come Then we do not tell because we say let not escape

- 61 *nan ’lǝktosh.” – ketjǝng ay sumǎǎkami is ǝli. ketjǝng kanǎn nan*
 the insurrectos Then we enter town. Then say

pangāfongmi en "umāted ta tinmolŭkāyu is nan ilitāko." B.61
 our relatives "we are glad" that you returned to our town.

– *ketjěng ŭmtsān nan ŭsa ay fūan: kōytsa'd inpapangāli nan* 62
 Then "passed" one month then they come suddenly the

soldādson si Melikāno. ketjěng inumtsāntsa is nan wŭŭwŭid.
 soldiers, Americans. Then they arrived early in the morning.

ketjěng isādān nan Melikāno nan āngsan ay kafāyotja ad Kamānuang.
 Then "put the Americans many their horses at Kamanuang.
 down"

ketjěng fumālatja amŭn nan iFēntok et pangānēntja nan kafāyotja.
 Then go out all Bontoc- and feed their horses.
 people

– *adikāēn nan soldādson si Melikāno nan 'lŭktosh; ināatja nan ŭsa* 63
 (Then) the soldiers, Americans, the insurrectos. They one
 pursue capture

ay tenēnte ya nan tōlo 'y soldādso, isāed nan ŭsa ay nabaldēkan.
 lieutenant and three soldiers, then one who was shot.

amŭn ay tēkkēn ay soldādson si Filipīno et linmāyaxetja is nan fŭlig.
 all other soldiers, Filipinos, then had fled to the mountains.

et layāwēntja ad Tūfeng. -- ketjěng ibfākan nan iFēntok ya 64
 then they reached Tulubin. Then tell the Bontocmen and
 running

nan iSamōki nan djālan is nan soldādson si Melikāno ad Tūfeng.
 the Samokimen the trail to the soldiers, Americans, to Tulubin.

umāytja ad Fāy/ŭ et alāēntja nan asāwān Agināldo ya nan
 they go to Fayu and capture the wife of Aguinaldo and

anōtjŭna 'y fafāyi. – ŭsa 'y soldādson si Filipīno binaldēkan nan 65
 his younger sister. one soldier, Filipino, they shot, the

B.65 *Melikāno; nan soldādson si Melikāno pinotāantja nan ōlon nan*
 Americans; the soldiers, Americans, cut off the head of the

'lktosh; inkā/uptja is nan lāta is Kāmpo Santo, ay kaka/āfan.
 insurrecto; they buried him in the ground at Campo Santo, the burial place.

66 *- ketjēng isākongtja nan asāawan Gināldo ad Fāntok ya nan*
 Then they conducted the wife of Aguinaldo to Bontoc and

anōtjina 'y fafāyi, isāed nan isa 'y Melikāno ay finālēd Gināldo.
 his younger sister then also one American whom had fettered (imprisoned) Aguinaldo.

Fānged.

EXPLANATORY NOTES

The "Battle of Calōōcan," described by the combatant (if passive resistance and wise withdrawal of primitively armed forces who had to be mere spectators justify the word "combatant") Fanged from Samoki, Bontoc's sister-town, was fought early in February, 1899. (Names of persons and of towns are given in Fanged's pronunciation.)

1. *'n sak/ēn: ken sak/ēn.—kāngsa: gāngsa.*—Malōlos in Bulacan.—*sībing [sīping]*: copper coin; 80 *sīping* are considered equivalent to 1 peso (50 cents American).

5. *magāchu; ch:* guttural; interchanged here with *ky*.

10. *tsāmi:* "we "often," repeatedly, as many houses were plundered.

11. *kāg...nan flān:* "it looked like..." *flān* for: *flāen*.

14. *as nan wiid: is nan wiid.*

15. *fināyæ:* shelled and pounded rice, uncooked. *mākan:* cooked rice, "eatable." [461]

16. *köy nay adwāni*: cf. the Greek "eita indignantis."
17. *fkadak*: I care, provide; I help myself. *fkadam ay mǎngan*: help yourself to eat!
18. *ikikiǎdek*: *ögögiǎdek*. *pumadǎyak*: personal vb. *ǎgkǎmǎ*: see Voc. food.
19. "we shall come to Malōlos," where we shall find plenty provisions.
21. Or: *mabaldǎkǎnkami*: we will be shot.
22. *balokǎnkami*: Ilocano verb: ride on horseback;
tilin: Span. tren; [18].
25. *kǎg tōnǎ*: Fanged showed the distance to be about 200 paces.
26. *finifitli*: [68]. *nǎngkö böd*: [427].
27. *kasǎn—ya kasǎn*: Explan. "we can not help it if we are afraid;" or: "why shall we, being no cowards at other times, become cowards now."
28. *katilinsila*:? "place where soldiers hide, kneeling down and shooting." Probably a railroad embankment. *soldǎdson si Filipino*: a "compound noun:" Filipino-soldiers; so: *soldǎdson si Melikǎno*: American-soldiers, but not: soldiers of the Americans. [76].
30. *ǎsublik*: I exchange; passive *maisubliak*: I am exchanged, or, as middle: I change myself with another; I take the place of an other; I replace in turn. (Said also of the movement of the stars).
31. *fayonitǎtsa*: Sp. bayoneta. *ka/ǎfantja*: make holes in the ground; *ikǎduptja*: they bury in these holes. *fobolǎtsa*: their bullets; or: cartridges with bullets.
- 33; 34. *djǎa 'y*, or *djǎa ay*, or *djǎwan*: two. *tsakǎshko* [315].
38. *kǎg nannǎy*: Fanged illustrating this passage showed his leg at the ankle; then his fists held together.

40. *pinadǝna: pinadǝyna.*
41. and in other passages: *Ikǝlot* for *Igǝlot*.
41. Golash, a half-breed, Igórot and Tagalog; lives in Bontoc as tailor, "saltol." *adǝ*: not.
42. *ketjǝng nan*: "exclusively."
45. *en*: to go [307].
46. *tja.....ken.....*: [39]. *ā pay*: Igórot and Ilocano particles.
48. *umǝykami'd*: words of Kosmi after an other refusal of the "presidente," i. e. the "mayor" of Malōlos. *is nan ilid nan kalsa*: may also mean: along the road.
50. *engkayǝ: ngǝgǝngkǝyu?* why? [352]
51. *pinpaabǝkek*: I break all to pieces, smash completely. (Pref. *pin-*, "quickly;" or: *kin-*) [296].
52. *ngǝg nan angnǝntja*: lit. what do they do there? "how did you fare there?"
54. *nǝnengmi*: our going-aim; (probably: *nan en-mi*). *ǝlami*: our direction, direct way [318], but *ǝlanmi*: our taking, "we take," for: *aldǝnmi*.
55. *pasǝlubak*: I order to collect (provisions etc.) from house to house, with the Ilocano rice-measure: *sǝlub*.
56. *Afǝu*, a district of Bontoc where mostly intruders, Ilocanos, have settled. *nǝkship nan....* Time emphasized by Nom. actionis with suffix *-an*. Cf. [263; 264].
57. *umǝted*: adverb. idiom: it is well, pleasant; "we are glad;" also: "I thank you:" *sak/ǝn umǝted ta....* (that...) *ngǝg nan inǝngnǝnyu...* [358]
58. *tjǝngnǝntja* for: *tjǝng/ngǝntja*.

60. *ibfakak*: 1) I ask, inquire; 2) I ask for; 3) I answer if asked, answer a question, I tell. Infinitive: *ibfaka*; *ibfakan*, in 62, see: [229].

61. *ketjěng ay..* finally.. then at last.... (Sometimes: therefore).

62. *isađdko*: I put down, unsaddle, stable.

63. *inđatja* for: *inđlatja*. *layăwwentja*, transitive: "reach by running." Person.: *lumăyayak*.

64. The guides were: *Kamădon* of Bontoc and *Ffteng* of Samoki.

THE RAT AND THE TWO BROTHERS

Wöđă nan sinđki. ěntsa 'nkôtsa is pŭki ya adŭ đktan R.1
There are two brothers. They go begging for corn and not give any
maize

nan tăkă tjaŭtja. isătja'd intotôya ay sinđki ya kanđntsa ay
the people them. Then they converse the brothers and say

mangwăni en "ěnta 'd ěnlăpis is amăta, tay adŭtja umăktan is pŭki.
saying let us to "make" a garden- as they not give corn.
two go our,

– *isătja'd en minlăpis ay sinđki. ketjěng umăytja'd, lapŭsantja* 2
Then they go to weed, the brothers. Then they go, they weed

nan amas nan sinpamŭlikan. isătja'd sumăa, tay mastjĭm.
a part of a mountain-section. Then they go home, as it is night.

- R.3 — *maɤwǎkas akís ya kǎsǐntja umǎy ay sinǎki. léytjéntja*
 it became again and they again go, the brothers. They want
 to-morrow

ay ananawǎèn nan ǎmatja. sinéngpǎdséngpǎdtja nan tjǎpong ya
 to make wider their garden. They cut down the "wood" and

- 4 *nan lǒlo, amín nan fulǎlong ya nan fǎtang. — ketjéng nastjím*
 the sticks, all the "high grass" and the "high trees." Then it was night

ǎkis ya sumǎatsa ay sinǎki akís. ketjéng maɤwǎkas akís nan tǎlon
 again and they go home, the again. Then "next day" was the time
 brothers, again (region)

- 5 *ya kasǐtja ǎkis umǎy nan sinǎki. — umǎytja 'd ya ilǎntja nan*
 and they again go the brothers. They go and see

- 6 *ǎmǎtja ya tinmǒfo nan fulǎlong ya nan wǎka. — ketjéng kasǐtja*
 their and had grown the grass and the vines. Then they again
 garden

lapǐsan ǎkis et íbǎbǎbǎdtja nan fulǎlong. ketjéng nastjím ya
 weed again and mow down the grass. Then it was night and

- 7 *sumǎatja ay sinǎki. — ketjéng mǐsǔbli nan ó/tot ya*
 they go home, the brothers. Then "exchanged" the rat and
 (came in its turn)

kankanǎna en "kìbkibàong — — — màlmalwǎdka ày tjapòng!
 says grow again, you wood!

kìbkib/biíd — — — màlmalwǎdka ày sifìd!"
 grow again, ye thorns!

- 8 — *ketjéng maɤwǎkash nan fatǎɤwa, ya umǎytja san ninlǎpis ay*
 Then became to-morrow the world, and they go, the "having
 weeded"

- 9 *sinǎki, ya ilǎntja 'd ya tinmǒfo akís nan fulǎlong. — isǎed kanǎn*
 brothers, and they see and grown had again the grass. Then say

nan sinǎki en "umǎyanta 'd ta ilǎenta nan mangipatǒfæ is nan R.9
the brothers let's two go that we two see the "maker-grow" of

ǎimǎenta 'y nay!" – ketjǝng mastjǝm ya padǎnǝntja san ǒ/tot 10
our garden here Then it is night and they perceive the rat

ya inkibkibǎong. tjetjǝng/ngǝn nan inǒtji nan ǒ/tot ay inkibkibǎong.
and it said: "kib, kib" Hears the younger the rat that said: "kib, kib"
brother

– isǎed pintjǝpap nan inǒtji ya kanǎna is nan yun/ǎna 'n "yǎim, 11
Then catches quickly the younger and says to his older brother bring

yǎim nan pǝnang, ta pinpadǒyta na! sǝtǒnǎ nan finǝmley ken
bring the ax that we kill quickly this! this is the "one having
tired"

tjafta ay sinǎki." – ketjǝng kanǎn san ǒ/tot en "adǝkayæ pumadǒy 12
us brothers. Then says the rat do ye not kill

ken sak/ǝn; ta umǝytǎko is ǎfongko!" isǎed lumǎyæ ya pinǒnot
me let us go into my house then it runs and quickly
runs after

ǎkis nan inǒtji. – ketjǝng kanǎna ǎkis en "adǝkǎyæ! adǝkǎyæ 13
also the younger Then it says again do not! do not
brother

pumadǒy, ta umǝytǎko is ǎfongko!" ǒǒ/ǒǒgnan nan inǒtji.
kill let us go into my house holds fast the younger
brother

– isǎed kanǎn nan ǒ/tot en "umipǒgǎnǎngkǎyǔ, ta umǝytǎko is 14
Then says the rat set me free let us go into

ǎfongko!" ketjǝng inumtsǎntsa is ǎfongna.
my house. Then they arrived in its house.

– isǎna'd kanǎn en "ǝnkolǔbkǎyǔ ay sinǎki, ta kǝkǎdak is 15
then says (the rat) cover your eyes, ye brothers, that I prepare

- R.15 *kanéntǎko!*” *isǎtja’d enkólub ay sinǎki.* *ketjěng ikísuan nan ó/tot*
 our food Then they cover their the Then stirs the rat
 eyes, brothers.

- 16 *nan fǎgkong: ya mákan.* *ikisuána nan ítjush: ya istjá. – ketjěng*
 the pestle: and rice it stirs the spoon: and (it turns Then
 (it becomes); to) meat.

inkikíngao nan inótji; ööltén nan yún/a nan límána. *isǎed kanǎn nan*
 peeps through the younger; holds tight the older his hand. Then says the
 (his fingers)

ó/tot en “ǎlikǎyǎ ’d ta mangantǎko, tay nay naóto nan kanéntǎko.”
 rat come let us eat, because here is cooked our food.

ketjěng kanǎn san yún/a ön “sanguyǎn pan si na/otóan nan
 Then says the older “How quickly the being
 cooked

- 17 *kanéntǎko!*” *ketjěng mangǎntja.* *ketjěng nakakanǎntja – isǎtja’d*
 our food Then they eat Then they finished eating. Then they

kanǎn ay sinǎki en “manublǎta ’d ay sinǎki!” ketjěng nakatsublǎantja.
 say the let us two smoke, us brothers. Then they finished smoking.
 brothers,

ketjěng kanǎn nan ó/tot en “ǎlikǎyǎ ’d sína!” isǎtja ’d úmüy ay sinǎki.
 Then says the rat come here then they go the
 brothers.

- 18 – *ketjěng inpafálan nan ó/tot nan gǎngsa ya nan ítjush, isǎed nan*
 Then took out the rat a gong and a spoon, then a

tőwǎnan ay paděngdeng, isǎed nan fǎg/kong. *isǎed kanǎn nan yún/a ’n*
 jar then a pestle. then says the older

- 19 *“énkinaslǎngénta! ngǎg nan kotók tőshǎ?” – ketjěng kanǎn nan inótji*
 let us exchange what is the use of this then says the younger

en “kóak man nannǎy ay ítjush ya nan fǎg/kong.” isǎed inkóan nan
 mine indeed this spoon and the pestle. then is the of the
 are property

yǎn/a nan gǎngsa ya nan tǒǎnan ay padǎngdeng. isǎtja'd ibfatǎwǎil R.19
 older the gong and the jar. Then they carry on a
 brother pole,

ay sinǎki nan gǎngsa ya nan tǒǎnan ay padǎngdeng. isǎed sǎya nan
 the the gong and the jar then it is the
 brothers

inkǒan nan yǎn/a. – isǎed kanǎn nan ō/tot en “ǎngkǎyǎ 'd!” isǎtja'd 20
 property the older Then says the rat You ought Then they
 of to go

sumǎa is nan ǎlitja nan sinǎki. ketjǎng intotoyǎtja ay sinǎki. isǎed
 go to their the brothers. Then they converse, the Then
 town, brothers.

kanǎn nan yǎn/a 'n “tsǎǎshim is ǎfongmo; tsǎǎshek is ǎfongko.”
 says the older go directly to your house, I go directly to my house.

– isǎed kanǎn san inǎtji is nan asǎwǎna en “isugǎdmo 'd nan fǎnga!” 21
 Then says the younger to his wife put on fire the pots

ketjǎng ǎlnumak nan tjǎnum. isǎnad ikǎsua nan ǎtjush is nan fǎnga
 Then boils the water. Then he stirs the spoon in one pot

ya ket ǎstja. isǎna'd ǎkis ikǎsua nan fǎg/kong is nan ǎsa 'y fǎnga ya
 and see! it's Then he again stirs the pestle in the other pot and
 meat.

ket mǎkan. – kǎnan nan asǎwǎna en “nǎngkǒ, ǎstja nan 22
 see! it's rice. Says his wife why! meat (is) the

nginmadsǎnan nan ǎtjush!” isǎtja'd mǎngan. – isǎed fǎǎlǎn nan 23
 changing of the spoon Then they eat. Then sends out the

yǎn/a nan anǎkna: ǎngka intǎkǒu is ken alitǎ/omi!” ketjǎng
 older his son go to borrow at your uncle's. Then
 something

ǎmüy ya tsa kǒkǎtjǎn alitǎ/ǎna nan ǎstjǎ. isǎed tomǎli san ongǎnga
 he goes and he was cutting his uncle the meat. Then returns the boy

- R.24 – *ketjěng kanǎn amǎna 'n* “*intǒ kay; ngăgim igǎ payǎn nan*
 Then says his father where (was it); why did you not fill

sokǒngmo?” isǎed kanǎn nan ongǒnga en “*indidiǎmko ya tsa*
 your bowl Then says the boy I was watching and he

kökětjèn alitǎ/ok nan istjǎ. ketjěng kumǎanak, tay umǎshiak.”
 just was my uncle, the meat. Then I go away because I am bashful.
 cutting,

- 25 – *isǎed kanǎn amǎna en* “*intǒ man la nan nangalǎna 'sh istja?”*
 Then says his father where then, pray, did he get meat

ketjěng ilǒdlod nan ongǒnga ay mangwǎni en “*istjǎ! tit/twa ay istjǎ*
 Then must the boy say meat! real meat
 (is)

- 26 *nan tsǎtja sibfǎn.” – ketjěng istjaistjǎtja nan sibfǎntja. ibfǎlafǎlaen*
 their eating Then they eat their meat. Often takes out
 (usual) (to rice)

nan ǎnak nan inǒtji nan istjǎ; yǎiyǎina is ken alitǎ/ǎna ya
 the son of the younger some meat; he carries it to his uncle's and

kanǎn alitǎ/ǎna en “*intǒ man la nan nangǎlan ǎmam is nan istja?”*
 says his uncle where there, pray, did get your the meat?
 father

- 27 “*tsa otǒen ǎmak nan istja.” – isǎtja'd manǎæwish.*
 Often cooks my father meat. Then they performed a ceremony
 (roasted meat).

isǎtja'd ǎmüy nan pangǎtǎna; ma/amǒngtsa is nan ǎfong nan inǒtji.
 Then they go the ato-companions. they assemble in the house of the younger.

isǎna'd isǎgéd nan fǎnga. isǎna'd tjǎnǎman nan fǎnga. isǎed
 Then he puts on fire the pot then he fills with water the pot. Then

nǎlumak nan tjěnum. isǎna'd itǎpek nan fǎg/kong ya kǒt nginmǎtjan
 was boiling the water then he stirs the pestle and lo! it changed
 then,

is mǎkan. – *isǎna'd isǔgöd nan ɭsa ay fǎnga.* *isǎna'd tjěnnǎman.* R.28
 into rice. then he puts on fire an other pot. then he puts water in.

isǎed ɭnumak nan fǎnga. *isǎna'd itǎpek nan ɭtjush; kōt istjǎ.*
 Then boils the pot. Then he dips the spoon, then lo! it is meat.

– *ketjěng iɭlan nan tǎkǝ ya kanǎntja en “nangkō! sɭtōnǎ nan* 29
 Then observe the people and say why! this man

onōōnōy, tay itapěkna nan ɭtjush ya ket ɭstja, – itapěkna nan 30
 is lucky because he dips the spoon and it is meat he stirs the

fǎg/kong ya ket mǎkan.” isǎtja'd mǎngan ya kanǎntja en
 pestle and it is “rice.” Then they eat and they say

“kōkōtjěnyu 'd nan ɭstja, ta mangantǎko'd ay tǎkǝ, tay
 you ought to cut the meat that we eat, we people, because

naɬaɬwadtǎko.” – isǎed mangayǎyeng san lalǎki ya kankanǎna en: 31
 we are very hungry. Then sings the man and says

asǎwak si Ketyǎkōu
 my wife, Ketyakyu

intaktǎksik na'y minfǎnōu.
 stands there, distributing with
 the rice-shovel.

Ketjěng tji.
 This is all.

Si Mǎlkod nan ninokōkǎd.
 “Malkod” is the narrator.

Matyǝ ya Antero.
 Matyu and Antero.

EXPLANATORY NOTES

1. *Piki*: maize. *enlāpisak*: I clear the ground, cut grass and shrubs away. *mangæmđak*: I am making a "garden."

2. *sinpamlikan*: one section of the entire mountain range. (*fliḡ*: a mountain.)

3. *siangpādek* [*sengpādek*]: I cut down a tree, "by chopping the stem obliquely." *tjāpong*: a tree (but not pine); "it makes much smoke." *lōlo*: stick, shrub. *fātang*: "high and big tree, pine."

5. *wđka* [*uđka*]: a strong vine, "like a rope," a liane.

6. *ibabak*: I throw over; cut down and throw over.

7. *mṭsubli*: see B. 30. The metre is trochaic, with strong ictus.

10. *padānek*: I perceive; and: I receive; I receive hospitably; obtain; h. 1. = *tjeng/ngěntja*, they hear.

12. *pumadōy*: L. 92. B. 18. *onōtjek*: I run after one to catch him; *pin-*: quickly [296].

13. *đđ/đđgnan*: Frequent. of *fgnak*. (Intensivum: *iitgnak*).

15. *enkōlubak*: I cover my eyes, hold my hands before my eyes. *kṭkadak*, see Voc. "care." The spoon and pestle changed to food, or rather: meat and rice dropped from them into the pot. pestle: a small "potato-masher."

16. *inkikṅgaoak*: I peep through my fingers, held before my eyes. *sanguyān pan*: how quickly! *minsangūyanak*: I hasten, I do something busily; synon.: *kamūek*, I hasten. "*sanguyān pan is mangđēbam is nan tāfay!*" "how quickly you are making the spear!"

17. *ālikayū'd*: accent! *sina* = *isna*.

18. *pa(b)faldæk*: I make go out, I take out of a box, a cover.

ay paděngdeng: see Voc. "jars, kinds of."

The rat divides: gong and spoon—jar and pestle; this seems to the older brother too partial, the spoon being much more valuable than the pestle. He intends to give the spoon to the younger for the pestle; but he is persuaded by his shrewd brother (who had observed the rat's tricks) to take the jar instead. It seems that the younger hides carefully his magic gifts, while the older carries his presents openly on a "*fatăwıl*," a pole balanced on the shoulder.

kotǽk: advantage; meaning; use.

22. *kánan*: accent!

23. *is ken*: = into the home of... *tsa kökětjèn*: and just then continued to cut, was cutting. [310, *tsa*].

24. *intǽ kay*: for *intǽ pay*.

25. *intǽ mǎn lǎ*: [428]. *nan nangaldána* [*nangaldána*]: his getting-place, his taking. *nan tsǎtja sǽbfan*: their "usual," "frequent," "customary" meat eaten with rice. Voc. food.

27. *mandăwisak* [*mandăowishak*]: I perform a lesser ceremony; *tsaăwǽshek*: I broil meat. *nilumak*: *linumak* in 28.

28. *tjanăman*, and later: *tjenăman*.

31. "She stands there to take out rice from the pot and to distribute it to the guests, using a shovel, a flat spoon."

THE STARS

- S.1 *Wödä nan önash id Falidfid. ümüy san ninköa ay mangila. tsa ed*
 There is sugar-cane at Falidfid. goes the owner to inspect. often then

maangkay nan önash. isäna'd kanän en "ta od aknälak na nan tsa
 is eaten up the cane. Then he says let me watch here the

- 2 *mangangkay is nan önashko ay nay."* – *isäed maläfi ya aknäläna;*
 eater up of my here. Then it was and he watches.
 sugar-cane night

ma/id intjasäna. kasin maawäkkash; isäed kasin maläfi ya itjanäna
 nothing he found again to-morrow; then again night and he finds
 (it is) (it is)

- 3 *tsädlo san mangangkayangkay is san önashna. – ketjeng kanäna en*
 really the eaters of his sugar-cane. Then he says

"nangkö böt tsätönä nan mangangkayangkay is nan önashko!"
 why! – these are the eaters of my sugar-cane!

ketjeng adiköena tjaftja. isäna'd ipäkot nan isang ay tukfifi.
 then he pursues them. then he catches a single star.

- 4 – *isäna'd kanän en "innäkäyu 'sh äpuy is sa, ta ilantäko tja na,*
 Then he says bring light here that we see them

tay tjátōnă bôt nan mangđngkayăngkay is nan ônashko. – *isăna'd* S.5
 be- these (are) the eaters of my sugar-cane. Then he
 cause

kanăn en "padôyentăko ed na!" – isăna'd kanăn en "adîkăyu
 says we ought to kill this Then she says do ye not
 (the Star)

pumadôy!" isătja'd ninfűeg is san ninkôa is nan ônash. et umăytja
 kill (me) then they went with the owner of the sugar-cane; then they go

's đfongna. isăna'd asăwăđen nan ninkôa is nan ônash. isătja'd
 to his house. Then marries (her) the owner of the sugar-cane. Then they

makănaktja 'sh lîmătja. – ketjěng en nangăyu si asăwăđna ya 6
 have children, five. Then had to get wood her husband and
 gone

intsimitsîmid nan tukfîfi is bayăkna. kaăwakaăwăđkash intsîmid is
 she sews, the star, her wings every day she sews

bayăkna. isăed nakatsimîdan is bayăkna. isăed malafî nan tălon.
 her wings. Then she finished sewing her wings then is night the time.

– isăna'd itsăotsao nan băyak is nan đnak ay yűn/a; et patayăăwăđna 7
 Then she gives the wings to the son, the oldest; then she makes him fly

ad tjăya. isăed kanăn san inôtji ken amăna 'n "tjăy pay tinmăyara
 to the Then says the youngest to his father yonder has flown
 sky

nan yűn/ămi." – kasîn đkis malafî nan tălon. masűyesűyep 8
 our oldest Again becomes the time. Fast asleep is
 brother. night

đkis si asăwăđna. ketjěng alăđna đkis nan ĩsa ay anăkna ya
 again her husband. Then she takes again one her son and

patayăăwăđna; patayăăwăđn pay san fafăyi. – ketjěng maăwăđkas ya 9
 makes him fly, makes him fly, she the woman. Then (it becomes) and
 morning

- S.9 *insũdsud san inõtji ken amãna ya kanãna en "tjãý pay ðkis*
 informs the younger his father and says yonder again

- 10 *inpatãyaæ ðna kaæwaãnmi!" - isðed kanãn amãtja en "issãka*
 made fly mother our middle brother. Then says their father you will

fumãngon ken sak/ën, mo alðëna nan ðsa ðkis ay kaæwðanyu; et
 awake me if she takes the one also who is "middle then
 (now) brother"

- 11 *fumangõngka ken sak/ën." - ketjẽng kanãn nan inõtji en "dãæ!*
 awake me! Then says the younger well!

fangofangõnek sika ya adika pããd fumãngon. nay kay lëytjem ngin
 I try to awake you but you do at all wake up here, indeed, you want perhaps
 not

- 12 *ay maïsa is nannay fakilulũta?" - isðed kanãn nan amãna en*
 to be alone on this earth Then says his father

"adtsãdlo fumãngonak, mo fumangõngka ken sak/ën!" ketjẽng
 I (certainly) shall wake up if you awake me Then

malafï ðkis ya patayãæwëna nan ðsang ay ongõnga; ya adï makatãyaæ.
 it is again and she makes fly the one child but not he can fly.
 night

- 13 *- isðed kanãn san inãtja en "ketjẽng makãyadkayũ 'd sina ay tõlõ,*
 Then says their mother Then you are left here three

tjakãyũ ay sinãk/ï ay nay, tay adïkayu makatãyaæ, et adtsakãyu
 you brothers here, as you not can fly then you will
 "remain"

ay sinak/ï, et ad/ikapãntja tjãkayũ is bãldækyu et adtsakãyu
 brothers, then they'll make for you guns then you will be

nan ifuwisan nan tãkæ. ketjẽng tumãyaæ nan inãtja ad tjãya.
 tax-collectors of men. Then flies their mother to the sky.

– *ketjěng tjaĩtja nan nginmǎdjan is Ilókko; ketjěng tjaĩtja nan* S.14
 Then they were changed to Ilocanos, then they were the

ifuwĩsantja nan tákka.
 tax-collectors of the people.

ketjěng pay tji 's okókkaed. Si "Mǎlkod" nan ninókkaed. Mátya.
 Finished here the tale. "Malkod" was the narrator.

EXPLANATORY NOTES

1. *angkáyek*: I use up all, I eat all. *ta od*: *od* for: *ed*. *aknálak*: I watch day and night. *itjasána = itjanána*, he finds.

2. *tsǎdlo*: himself, means also: certainly; really; finally. Cf. 12. (strongly affirmative.)

3. *tsátona*: *tjátona*, these. (plur. of *sftona*.)

6. *mangáyuaak* [*mangáyuaak*]: I get wood in the forest; also: I go to the woods to get auspices, to hear the omen-bird.

8. *masúyesúyep*: intensive and durative.

9. *yún/a*: the oldest; *inótji*: the youngest; *kawwáan*: those between. See Voc. brother.

11. *fangofangónek*: conative and durative: I keep trying to awake you; *adika páad*: you never.. you not at all.. *nay kay*: *kay*, for *pay*, emphasizes *nay*.

12. *fumǎngonak* here in two meanings: 1) intransitive; 2) transitive (but as a personal verb).

13. *kayátjek*: I abandon, leave. *makáyadak*: I am abandoned, I

remain alone. *adtjakǎyu ay sinǎk/í*: you shall remain brothers and shall not become stars (or: *adtsakǎyu*, from *tša*: "you will continue").

ad-i-kaëb-an-tša: they, the people, will make for you [261].

ifuwǎsan, or: *ifubowǎsan*, from: *fǎys*, taxes. (Ilocano)

TILIN

T.1 *Wǒdǎ nan ísa 'y ongǒnga 'y fafǎyi. mo infǎyu si inǎna, kanǎna 'n*
 There is a certain girl when pounded her she says
 (rice) mother,

"inǎka 's mǒting, ina! ta kǎnek." *ketjǐng aktǎna is mǒting san*
 give (me) ricemeal mother that I eat. Then she gives ricemeal

2 *anǎkna. – ketjǐng kasína kanǎn en "inǎka đkis is mǒting, tay*
 to her Then she again says give again ricemeal for
 daughter.

inangkǎyko." *ketjǐng kanǎn nan inǎna en "nǎngkö; mǐd nongnǒngmo,*
 I ate up all. Then says her why! nothing your "value"
 mother

tay adpay angkǎyim nan fǐndyæ." *isǎed inǎka nan ongǒnga. ishǎed*
 as you will eat up the rice. Then cries the child. Then

kanǎn inǎna en "aykǒka tǐlin ta mangǎngka 'sh mǒting?" 'sǎed
 says her mother are you a that you eat ricemeal Then
 ricebird

nakabfayúan si inána. – isáed aláen inána nan saktjúan ya én T.3
 had finished her mother. Then takes her mother the waterjar and goes
 pounding

mandáktjæ. isháed makáyad nan anákna is áfongtja. isáed én
 to get water. Then is left her daughter in their house. Then has
 gone

nandáktjæ si inána. – isáed aláen nan ongóna nan tayáan ya insínot 4
 to get water her mother. Then takes the child the basket and goes

is nan katayáan. isána'd aláen nan lig/ð ya itangébna is nan
 into the basket. Then she takes the cover and puts it on upon the
 (winnowing-tray)

katayáan. ketjéng úmtsán si inána ya pasikpóna nan saktjúan.
 basket. Then arrives her mother and carries in the water jar.

ketjéng isáadna nan saktjúan, anápéna nan anákna. – ketjéng 5
 Then she sets down the jar she seeks her daughter. Then

ibfakábfakána is nan tákæ; ya kanántsa 'n "ma/íd inílami is nan
 she asks everywhere the people and they say nothing did we see of

anákmó." – isáed kasín sümkep is áfongtja. ketjéng tjeng/ngóna 6
 your daughter. Then again she enters their house. Then she hears

nan éngkálotókod is nan katayáan. isána'd lekuáfén nan lig/ð ya
 the noise in the basket. Then she takes off the cover and

ketjéng kasíntja ki-kíng-king. – kanántja en "kìng – kìng – issām 7
 then they again chirped. They say – – you will

inánàk năn mòtíng!" ketjéng iláen inána nan tayáan ya nakáyad
 have as the ricemeal! Then sees her mother the basket and left were
 your
 daughter:

nan tóngan nan anákna. – ketjéng inákna sh' inána ya kanána en 8
 the bones of her daughter. Then cries her mother and says

4. *pasikpǝna* for: *pa/sikpǝna*, lit.: she causes to enter; she carries into the house.

5. Reduplication: she asks eagerly and frequently, "everywhere," many persons; she keeps asking.

6. *kasíntja*: they again; the child is transformed into several birds!

7. *íssam*, which takes here the possessive ending from *inanak(mo)*, as auxil. of future. See [308].

"If you like better to keep your rice, than your child, you shall have the rice as your child henceforth." (This phrase occurs frequently after metamorphoses: K. 10, M. 6, 12.)

8. *aykǝway* or: *aykǝ way*; *way*, syncop. form of *woday*. "is there any one saying that" Or: "who would say that.... who would believe that.... would any one imagine that...." *itǎnoy*: agree, grant a wish, "say yes!" *mo kanakanǎna*: whenever; as many times as: Redupl. *tsak*: often, "each time," I used to...

9. *tja*: collective article [39 ff.] they, whom her mother represents; the family. *mǎngmang*: ceremony, invocation and sacrificing of a chicken. The metre is trochaic; the natural accent yields to the rhythmical ictus! *Ketjǝng tji*: as synon. was given: *naǝǝash*, from *fǝǎshek*, I finish, end.

KOLLING

Wodǎ nan djǝrwa 'y fobfǎllo, nan ísa 'y yǎn/a ya nan anǝtji. K.1
There are two boys the one the older and the younger.

ǝntja nangǎyǝ ay sínǎki. isǎtja'd isǎa nan kinayǝtja.
they go to get wood, the brothers. Then they take home their "wood gotten."

K.1 *isǎed isũnon inǎtja ya adĩ fumĩtjang. isǎed kanǎn inǎtja en*
 Then put into their but not it burns. Then says their
 fire mother, mother

2 *“ngāāg nan kinayōyu!” – nan yǎn/a kanǎna en “tǝngkǎmĩ mangǎyɛ*
 bad (is) your “wood the older says let us go to get wood,
 brought”

si lĩpat!” isǎtja’d umǎy et isǎǎdtja nan kinayōtja ya adĩ fumĩtjang.
 dry Then they go then they take their “wood but not it burns.
 branches home gotten”

isǎed kanǎn inǎtja en “nangkǝ; mĩd nongnǝng nan nangayɛanyu
 Then says their why! nothing the value of your wood-
 mother gathering

3 *tay adĩ fumĩtjang; nan yǎngkay ǎshokna nan ǎngsan.” – isǎed*
 because it does burn only its smoke (is) very much. Then
 not

payyǔen nan yǎn/a nan kalĩn inǎtja. isǎna’d kanǎn is nan
 hurts the older the word of their Then he says to
 mother.

anōtjĩna ’n “ǎnta mamǎlid is nan kamǎnta ta ǎnta alǎen san
 his younger let us two to sharpen our axes that we two to get
 brother go go

inĩlak ay nalǎngolǎngo ay lĩpat, et adtsǎdlo fumĩtjang.”
 which I saw very dry wood and this surely will burn.

4 *– isǎtja’d mamōknak ay sinǎki. isǎtja’d inũmtjan is nan kakǎyɛan.*
 Then they go out to work the Then they arrived at the woodland.
 brothers.

isǎed kanǎn nan anōtji en “mangayōta ’d ǎsna!” isǎed kanǎn
 Then says the younger let us two get wood here Then says
 brother

nan yun/ǎna ’n “ǎnta ’sh nan tjǎi ’y kǎɛwad nan ǎntjoǎntjo ay
 his older brother let us go to yonder place of the very high

5 *fǎadang. sfa tji ’s ǎnta umǎla is aɛwĩdta.” – isǎed kanǎn nan*
 trees. right there we must go to get our load. Then says the

inōtji en "taddō adfta ūmtjan, mo intō nan kanām en umālanta K.5
 younger how long, we not arrive, where you say (is) our "getting"
 place

is aæwīdta." *isāed kanān nan yūn/a en "ēnta 'sh nan kōkkōkōdnā!"*
 for our load. Then says the older let us go to the nearer place
 (a shorter distance).

isātja'd ūmtjan is nan kāæwad nan āntjoāntjo ay fādang.
 Then they arrive at the place of the very high trees.

– *isāed fōlādjīn nan yūn/āna nan wānisna, isāed nan dikāmna* 6
 Then unties the older his breechcloth, then his shell

ya nan sangkitāna ya nan soklōngna ya nan fobangāna ya nan
 and his girdle and his hat and his pipe and

kātjingna ya nan tjokāæna. isāna'd kanān is nan anōtjīna en
 his brass-chain and his pouch. Then he says to his younger
 brother

"īīgnam nan tjokāæko, nan wanīsko, nan katjīngko, nan soklōngko,
 hold my pouch, my breechcloth, my chain, my hat,

nan dikāmko ya nan fobāngak." *isāed kumālāb nan yūn/a ad tōngtjæ.*
 my shell and my pipe. Then climbs the older high up.

– *'shānad sibōen nan pānga ya kanāna 'n "ngāk! ngāk!" ya isāna'd* 7
 Then he cuts off a branch and says – – and then he

kanān ken anōtjīna en "sānā kāy!" isāed padānen nan anōtjīna 'sh
 says to his younger "right Then receives his younger
 brother now!" (catches) brother

koāpna. – isāed kanān nan anōtjīna en "nāngkō; ēpom nā mo!" 'sāed
 below. Then says the younger why! your leg this, truly! Then
 brother

kanān nan yūn/a en "fakōn! līpat pay ay nalāngolāngo!" kasīna
 says the older "not so!;" wood, indeed, very dry again he
 brother

K.8 *kanān en "ngāk! ngāk! sǎnǎ kāy si līpat ay nalǎngolǎngo!"* — —
 he says — — "right wood very dry (I throw down)
 now!"

"nǎngkō; kadūan nan ēpom nǎ mo!" "fakōn! kadūan nan
 why! the other your leg (is) this "not so!" another

pǎnga sha 'y nalǎngolǎngo!" — "oh!" *isǎed kanān nan inótji,*
 branch, this, very dry. oh, then says the younger,

"aykī siya na 'sh pǎnga? nǎngkō; ēpom tja nǎ mo!" —
 is this here (to be) a branch? why! your legs, these verily!

"ngāk! ngāk! sǎna kay; si nalǎngolǎngo 'y fǎnǎnig ay pǎnga!"
 — — "right very dry small twigs
 now!"

'sǎed kanān nan inótji en "nǎngkō; līmam nǎ mo!" "fakōn!" isǎed
 Then says the younger why! your arm this verily! no; then

10 *kanān nan yǎn/a; "pǎnga sha 'y ningkalǎngo!"* — *ishǎed inkuīkok*
 says the older twigs these, very dry Then shrieked

nan yǎn/a; kanāna 'y inkuīkok en "kūkūiko! kūkūiko!" isǎna'd
 the older he says, shrieking — — — — — Then he

kanān is nan inótjina en "isǎam nan wǎnis, nan kǎtjing, nan sǒklong,
 says to his younger take home the breech- the brass-chain, the hat,
 brother cloth,

nan sangkītan ya nan fobǎngak ken inǎta; kanām ken inǎta 'n "ǎlaem
 the belt and my pipe to our tell to our take
 mother mother

11 *nannǎy ta inanǎkmo!"* — *'shǎed inǎka nan anótjina; kanāna en*
 these that they be your Then cries the younger he says
 son

"aykōak pay shumǎa? ya ngǎg kotōkko ay makǎyad ken inǎta?"
 shall I really go home and what "is my use" being left alone with our
 mother

nǎngkō; manǎkas si ngǝmǎtsanta'd ay sinǎki is kǝlling." K.12
 why, it is better we transform ourselves we brothers into serpent-eagles(?).

– *isǎed kanǎn nan yǎn/a en "ek umǎyak is fanfanǎwɪ, ta ifuǎgna*
 Then says the older I go to call a hawk that he takes
 along

sǎka id fobfǎy." *isǎed sumǎa nan anǫtji ya kanǎna ken inǎtja*
 you home Then goes home the younger and he says to their mother

– *en "ǎlaǝm nannǎy wǎnis ya sǫklong ya sangkǝtan ya nan fobǎngan* 13
 take this breech- and hat and girdle and the pipe of
 cloth

yǎn/ak, ta inanǎkmo, tay tsatsǎmaka ken tjakamǐ ay sinǎki;
 my older that you have (them) as too-severe-you-are to us brothers.
 brother as your son,

tay mǐd siǎdǝm. ǝngkami mangǎyo et kanǎm en "adǐ fumǐtjang
 for nothing you like. we go to get wood, then you say it does not burn

nan kayǎǝnmi." – *isǎ'd inǎka nan si inǎtja; kanǎna 'y mangwǎni en* 14
 our wood. Then cries their she says saying
 mother

"ngǎg kotǫk tǫshǎ!" isǎed kanǎn nan inǫtji en "sǎa sha nan
 "bad use (thing) this" Then says the younger right this (is)

kinǎnapmo; aykǫka kasǎn inǎka ya kasǎn tsǎan is tomolǎn yǎn/ak
 "your desert" do you again weep and again not for the return of my
 brother

istji? nginmǎtjan is kǝlling!" – ketjǝng inmangmǎngtja. 15
 yonder he is transformed to an eagle. Then they sacrifice a chicken.

isǎed shumǎa san nginmǎtjan si kǝlling is ǎfongtja. isǎed bumǎtong
 Then comes home the "transformed into an eagle" to their house. Then he sits

is nan tabfǫngan nan ǎfongtja. isǎtja'd mǎngan ya itsaotsǎotja
 upon the top of their house Then they eat and they give (him)

K.15 *nan wadwādna ya adīna tsaowāden; apīd yāngkay ēnkokūkok is*
 his meat (share) and he does take; he only shrieks on
 not

16 *tafōngan nan āfongtja. – isāded ināka si inātja; kanāna ay mangwāni*
 top of their house. Then weeps their she says speaking
 mother;

en “banādkā ta mangantāko!” isāded adī; isāded tjākasna ay
 come down that we eat Then he does then he immediately
 not;

tumāyayæ ya ēnkuūkok.
 flies off and shrieks.

Ketjēng tji is okōkæd. Si “Malkod” nan ninokōkæd. Mātyæ
 Ended here the tale. “Malkod” has told it.

EXPLANATORY NOTES

1. *fobfāllo*: sing. for plur., as often! *anōtji*, or: *inōtji*.
kinayōtja: *kāyæ*, wood, with preterite infix: their wood which they had gathered.

isūnon: Nom. actionis: *isūno* and “genitive-indicator” -*n*.

ngāūg: *āā*, drawn and spoken with disgust!

2. *līpad* [*līpat*]: dry branches on trees. (*bāding*: dry wood fallen from trees.) *nan kayēnyu* or: *kaōwinyu*.

3. *payyūen* or: *pa/ayūen*; *pa/ayūek*: I hurt, insult by words.
kāman, Tucucan word for: *pīnang*, an ax. *adtsādlo*: “this very wood,” or: “surely;” *tsādlo* means: self, the same, the very same. Cf. S. 2 and 12.

4. *anōtji* was constantly interchanged with *inōtji*.
sīa tji’s, or *sīyadsis*: therefore.

5. *taddo*.... how long will it take to get there.... [357]
umālanta: our getting-place, of us two: *um-ala-an-ta*.

6. *dīkam*: a large, flat, iridescent shell worn as ornament on the "wanis," i. e. breech-cloth.

7. *sibōen*: i. e. he cut or broke off his limbs, imitating the sound of cracking wood. "*sāna kāy!*" calling one's attention to an object thrown to him: look out, it comes now! [313].

8. *nā mo*: pron.: *nāmo*; *mo*: affirmative particle, emphasizing *na*: here; so: *sāmo*. *fakōn!* no! not any limb but... [323]. *kadūa* [*kādwa*]: second companion.

9. *fanānig*: the only plural form of an adjective obtained.

10. *ta inandākmo*: Cf. T. 7 and Note.

13. *tsatsāmaak*: lit. I am too much; too exacting. *ma/īd siādek*: I like nothing, I am discontented with everything.

14. *nan kinānapmo*: "your seeking," what you sought, brought about; i. e. it is your fault; you deserve it. *andāpek*: I seek, search.

kasīn.... kasīn... the one time you cry, the other time "not any more;" "you cannot help crying now;" idiomat. cf. B.27.

16. *tjākasna* [315].

Si Malkod: the narrator must be named; if he is unknown, "Malkod" must be named as the imaginary inventor of the tale; for: "*mo nan ninokōkād si Malkod, et adīm iitāwēn*:" if "Malkod" is the narrator, you do not dream (of the story). [In Otto Scheerer's "The Nabaloi Dialect" (Idiom of the Ibaloi in Benguet), Ethnol. Survey Publications, Vol. II, Part 2, Manila, 1905, p. 167, the word *malkut* is said to mean: the spec-ters of dead people.]

nan nafǎngösh ay mǎkan yǎina is nan lalǎki ya nan kawis ay mǎkan M.3
 the rotten rice she to the boy and the good rice
 brings

is nan anǎkna 'y fafǎyi. – ketjǎng nan lalǎki ay ǎnak nan kinabiduǎna 4
 to her daughter. Then the boy, as son of the man with second
 wife,

tsǎna tsaowǎdén nan shengǎdna, tsǎna ikǎ/up; shǔmya yangkay
 as often receives his meal, so often buries it; only (it is)
 as he he

nan ǎnak nan fafǎyi ay tsǎma 'y mangamǎngan.
 the daughter of the woman who much eats.

– mafikod san lalǎki, tay nafǎngösh nan tsa yǎöy nan kasna 5
 emaciated the boy, because rotten is “the usual bringing” of his
 (is)

innina. isǎed kanǎn amǎna en “tek ed flaén nan midlǎgna!”
 stepmother. Then says his father I must to see “sonny”
 go

ketjǎng ǎmüy si amǎna; umǎy et ya ibfakǎn san lalǎki ken
 Then goes his father, he goes then, and tells the boy to

amǎna nan shengǎdna ay nafǎngösh. – ketjǎng kanǎna en “issam 6
 his father of his meal that is rotten. Then (the boy) says you will

inǎnak nan tsam inpayǎi ay shengǎdko.” ketjǎng kanǎn amǎna en
 have your sending which my meal Then says his father
 as son usual is

“ngǎg nan inmad is nan shengǎdko?” – ketjǎng kanǎn nan anǎkna 7
 what happened to your meal Then says his son

en “nan mǎadjǎ tsam inpayǎi ken inak ay shengǎdko'd ya
 forsooth, you often made bring my mother, that my meal was
 (should be)

nafǎngösh.” – ketjǎng kanǎn amǎna en “ya nan pay tsak inpayǎi 8
 rotten. Then says his father well, that I used to send

- M.8 *ay shēngēdmo'd mākan et mabādabadāngan is nan tsak anāban ay*
 as your meal, rice and meat added to it from (that) I often hunted
 (should be)
- 9 *lāman ya nan ōgsa."* – *ketjēng kanān san anākna 'n "pāsīg pay*
 wild pig and deer. Then says his son thoroughly
- 10 *nafāngösh nan shengēdko ay tsam payāi."* – *ketjēng kanān amāna*
 rotten was my meal which you often have sent. Then says his father
- 'n "kanāipan! amfuyākash si nafīkodka! nāngkō pōt olōlāy nan*
 "Why! is that so?" therefore you are thin why! evil (is) the
- 11 *ikākan nan kasīm innīna!"* – *isāed kanān nan amāna en "sāāta 'd*
 acting of your step-mother. Then says his father let us two
 go
- id fobfūy!" ketjēng adī; kanāna ay mangwāni en "sāāka 'd*
 home Then (the son) does not he says, speaking you may go
 (consent) home,
- man."* *ketjēng kanān amāna 'n "sāāta'd maadjī ay sināma."*
 indeed. Then says his father let us go home, forsooth, as father and
 son.
- 12 – *ketjēng ālan san anākna ya kumālab is nan fādang. ketjēng*
 Then "the direct of his son is climbing on high trees. Then
 way"
- inīkak; kanāna ay ōnīkak: "hāg! hāg!" "īssam inānak nan*
 he screams, he says screaming – – you will have as child the
- ānak nan kinabīduam ya nan tsam inpayāi ay shengēdko 'y*
 child of your second wife and your usual sending, my meal that
- 13 *nafāngösh."* – *ketjēng ināka si amāna ya ketjēng ōnoōnōtjīna san*
 was rotten. Then weeps his father and then he follows
- 14 *anākna. ināktsaāktsang is nan fādang. – ketjēng tsā kanān nan*
 his son he jumps "always" on the trees. Then keeps saying

amāna 'n "būmanādkā man, ta intotoyāta, ta sumādata ad fobfāy et M.14
his father come down let us two talk, let us two return home then

admadgēnta is nan fānfanīg ay āfong." – *adī san anādkna; kanāna* 15
we two shall live in a little house. (he does) his son he says
alone not,

ay mangwāni en "ēngka 'd, āma, tay sak/ēn ngamādsanak is
speaking you should go! father, because I am transformed into

kā/ak." *ketjēng sumāda s' amāna is nan lafī ad fobfāy.*
a monkey. Then returns his father in the night home.

– *ketjēng kānan asāwāna* 'n "ēngka man malafīlafī ay?" 16
Then says his wife why do you, pray, come in the night

– *ketjēng kanān san asāwāna ay lalāki en* "lafīn tōnā 'sh! kanaīkapān 17
Then says the husband night this "miserable" you
(you say?)

si fafāyi! nangkōka mangīsu is fafāyi. nangkōtāko ōōshden
woman why! you are a wicked woman. why! we do provide enough

nan shengēdtja 's amīn nan anāktā!" – *ketjēng tsāna pintjaytjāyan* 18
meal for all our children Then he many kicks
times

san asāwāna ay fafāyi. ketjēng inttsangtsa. san anādkna ay
his wife. Then they are divorced. His son who

nginmādsan is kā/ak et ōna amōngēn nan kā/ak ay
was transformed into a monkey then goes to assemble the monkeys,

angāngsan is nan ēmātja.
great many into their garden.

Ketjēng tji 's okōkæd.
This is all of the tale.

Si Malkod nan ninōkæd.
"Malkod" is the narrator.

Mātyæ ya Falōnglong.
and

EXPLANATORY NOTES

1. *infōlu* or: *infōylu*.
2. "shēnged," carried to the field in the basket "tōpil," consists of rice with "bādang," a piece of meat placed on the rice. *lāman* and *ōgsa* [*ōgsha*]: see Voc. food.
amōngēna: lit. "she assembles," i. e. she takes all the meat out of her stepson's share, "she picks it all together out," for her own child.
3. *ay sināki*: in apposition with *-tja*. their, namely of the...
 The boy has no meat at all and gets besides only rotten rice.
4. *sūmya* [*shūmya yāngkay*]: Ex. *sumyāka yāngkay ay manūbla*: you alone are smoking; *sumyāka yāngkay ay kārwiś nan kōam*: you alone take the good things for yourself. *sumyātja yāngkay ay inkāēb is fānga*: only they are making pottery. *tsāma*: much (unreduplicated only here).
5. *ībfakak*: I ask, and: I answer a question, I tell. (Person. in cas. obliq.)
6. Formula: *īssam inanak....* see: T.7; K.10; infra. 12. *yāik*: I bring; *pa/yāik*: authoritatively: I order to bring, I send out. *ngāg nan īnmad?* "what is the matter with.." from *ūmad*, it happens.
8. *mabādabadāngan*: "richly" provided with meat; much meat placed on rice.
9. *pāsīg*: pure, without any admixture; *pāsīg fālfdog*: it is all gold, pure gold.
10. *kandīpan*: an exclamation of angry surprise when discovering the cause of some evil. See 17, where *kanai* has a personal suffix.
amfuyākash.. is: for this reason; therefore. *amfuyākash is ma/īdka 'sna*: "for this reason you were not here!" (used mostly in exclamations). *olōlāy*: still stronger than *ngāāg*, bad, mean.
11. *sāāta'd*: hortatory mood, with infix *-um-* omitted; dual.
mā ādji: "donc," "gehen wir also;" *sināma*: [60].

12. *ǎla*: the direct way; the immediately following action [318].
“hǎg!” interjection of the monkey language. *issam...* see Note to 6.

13. *inaktsaǎktsang*: he jumped from tree to tree; frequent. form.

14. *tsā kanan*: he says often, several times, keeps saying. (*tsa*, not *tsǎna*, because the “subject” follows the verb.)

mǎdgěnak: I live without wife, in celibacy.

16. *kǎnan*: accent! but in 17: *kanǎn*. *malafilafīak*: [413].

17. *lafīntōnǎsh*: this (you call) night? *tjenǎmtonǎsh?* this you claim to be water? *asǎntonǎsh?* you call this a dog? (ironically)

ö/ǎshdek: I keep well, give enough and never miss to give; I provide with plenty; I treat well, care for.

kanǎkapaǎn: “how miserable, wicked you are!” Ex.: *kanǎtjapan*: how bad they are! *kanǎkayupan*: how bad you are! [*kanǎkǎyu pan*].

18. *pintjaytjǎyan*, or: *böntjaytjǎyan*: “kick quickly.” *ǎna*: from *ek*, I go; *ǎna* or: *ǎna*.

PALPALAMA AND PALPALAKING

P.1 *Tja Palpalǎma ken Palpalǎking ěntja insǎib. si Palpalǎma*
 (They,) Palpalama and Palpalaking go to dam off a river. Palpalama

saǎpěna nan palupǎ. si Palpalǎking kanǎna ken Palpalǎma en
 dams off the fast running water. Palpalaking says to Palpalama

- P.1 *"saǝpenta sa ay djǝa!" isǝed kanǝn Palpalǝma en "saǝpek na ay*
 let us two that "together" Then says Palpalama I dam off this
 dam off

tsang." isǝed kanǝn Palpalǝking en *"tek saǝpǝn nan pǝshong."*
 alone. Then says Palpalaking let me dam off the stagnant
 go to water.

- 2 – *isǝed sinǝib Palpalǝma nan palǝpo. ǝngsan nan inǝǝna ay kǝtjǝu.*
 Then dams off Palpalama the current. many he catches small fish.

- 3 *si pay Palpalǝking ma/ǝd inǝǝna is kǝtjǝu. – isǝed kanǝn Palpalǝking*
 Palpalaking nothing catches, fish. Then says Palpalaking

en "inǝka 's ǝsa 'sh kǝtjǝu!" isǝed kanǝn Palpalǝma en "ngǝg
 give (me) one fish Then says Palpalama what is

kotǝkko ay mangitsǝotsao ken sǝka? aykǝ ngǝg ta alǝǝm nan ǝsa ay
 my to give (one) to you why ought you to one
 "advantage" get

- 4 *kǝtjǝu?" – isǝed kanǝn Palpalǝking ken Palpalǝma en "yǝka;*
 fish Then says Palpalaking to Palpalama well then;

yǝim nan kǝweng nan katjǝo mo!" isǝed kanǝn Palpalǝma en
 give (me) the ear of a fish Then says Palpalama

- 5 *"ngǝg kotǝkko ta alǝǝm nan kǝweng nan kǝtjǝu?" – isǝed kanǝn*
 what is my use that you get the ear of a fish Then says

Palpalǝking en "yǝka; yǝim man nan kǝweng nan tjǝlǝd." isǝ'd
 Palpalaking well then; so give (me) the ear of a "tjalid." Then
 (of a fish:)

kanǝn Palpalǝma 'n "aykǝ ngǝg ta alǝǝm nan kǝweng nan tjǝlǝd?
 says Palpalama why ought you to get the ear of a tjalid

- 6 *sak/ǝn ngin ya fakǝnak?" – "yǝka; yǝim man nan apǝngoy si*
 I (am) perhaps "not myself" well then; give (me) the leg

ǎgkǎmǎ!” *isǎed kanǎn Palpalǎma en* “*aykǎ ngǎg ta alǎem nan* P.6
of a crab Then says Palpalama why ought you to get the

apǎngoy si ǎgkamǎ?” – *isǎed ǔmüy si Palpalǎking is nan atǎto.* 7
leg of a crab Then goes Palpalaking to the ato-resting-place.

isǎna'd ilǎen nan akfǎb; isǎna'd kǎnèn nan akfǎb. isǎna'd kanǎn en
Then he sees a fruit then he eats the fruit. Then he says

“*fǎb! – fǎb! – mǐd kankǎnènǎ 's akfǎb!*” *isǎed kanǎn Palpalǎma*
fob! fob! nothing he eats (of) fruit! Then says Palpalama

en “*tak/én mo mǐd kǎnek is akfǎb; ayǎka nan inǎlak ay kǎtjǎu,*
nevermind, if nothing I eat (of) fruit Plenty I have caught fish,

nan tjalǐd, nan ǎgkǎmǎ isǎed nan lǐleng.” – *isǎtja'd sumǎa id fobfǎy.* 8
“tjalid” crab then also “lileng.” Then they go home.

isǎed madǎy si Palpalǎking; nan sangadjǐlna falǐda; nan
Then dies Palpalaking his death-chair (is of) iron rods

tǎktjǎǎna gǎngsa; nan takǐdna kǎtjing. – isǎed kanǎn nan 9
his seat (were) gongs; his rope: brass chains. Then say the

tǎkǎ is nan inǐna en “*susumǎdka 'sna, ta éngkǎmi umǎa is kǎwǐtan*
people to the old woman wait here let us go to get a cock

is otǎngna ad Kalǎwǐtan.” *isǎtja'd kǎmǎan. – isǎed kanǎn* 10
for death-ceremony at Kalawitan. Than they went away. Then says

nan nadǎy is san inǐna en “*ofǎtjim sak/én!*” *isǎed kanǎn nan*
the dead man to the woman untie me Then says the

inǐna en “*aykǎ ngǎg ta ofǎtjek sǐka?*” *isǎna'd kanǎn en* “*ofǎtjim*
woman why should I untie you Then he says untie

P.10 *sak/én pay; mo adika umöbfat ken sak/én, pinpadäak sika!"*
 me if you do not untie me, I quickly strike you

11 – *isána'd ofátsén san nadöy. isáed lumáyax san inína. isáed úmtsán*
 Then she unties the dead. Then runs away the woman. Then arrive

nan ipækäx ay en inmála is kaæwítan is nan otóngna ad
 the people who went getting a cock for his death-ceremony at

12 *Kalaæwítan. isátja'd tjipápén san nadöy. – isátja'd kanán en*
 Kalaowitan. Then they catch the dead. Then they say

"tjerkóna! tolnokantáko 'd nan kowéngna, mo adí engkä/ítjén."
 – – – let us drive a wedge his ear if he does flinch.
 into not

ketjéng tolnókantja nan kowéngna ya kä/ítjén ay engkä/ítjén.
 Then they "pierced" his ear and he flinched "very much."

13 *Ketjéng fumágon. – isáed kanán Palpaláma en "yáim nan ísa 'y*
 Then he revives. Then says Palpalama give (me) one

gángsa!" isáed kanán Palpaláking en "aykð ngäg ta aláem nan
 gangsa (gong) Then says Palpalaking why ought you to get

14 *gángsa? san kinatjöðmo 'd igáaka inmáktan ken sak/én."* – *"yáka;*
 a gong your "fishing" you did not share with me well then

yáim man nan ísa 'y falída!" "no! aykð ngäg ta aláem? – –
 so give me one iron rod no! why ought you to get it?

san kórweng si tjalíd et adím itsáotsao ken sak/én ya."
 the ear of "tjalid" you would not give to me

Ketjéng tji is okókæd.
 Ended here the tale.

Si Malkod nan ninokókæd.
 Malkod is the narrator.

Mátyæ and Falónglong.

EXPLANATORY NOTES

1. *tja* [*tʃa*], coll. art. [39]. *saʃpek* [*saʃpek*], Person. vb. *insáibak*: I dam off a part of a river to catch fish. *palupǝ*: the waves, rippling, caused by a stony bed, the current. *pǝshong*: a stagnant part of a river (and: the sea).

2. *inána* for: *inálaana*. *ǎngsan...* lit.: much was his catching, namely *káttjǝu*.

3. *is ísa'sh*: [396]. *aykǝ ngǎg ta...* Idiom: what is it that.. "why should I, you, he etc.?" *ngǎg kotǝkko*: of what advantage, use, is it for me?

5. *káttjǝu*, *tjalǝd*, *lǝleng*: see Voc. fish.
sak/ǝn ngin fakǝnak? "I have to look out for myself; why should not I myself come first?" "am I perhaps not I?"

7. *atáto*: flat stones, as resting place for people coming to an ato.
akfǝb? *fob*: a sound imitating swallowing. The metre of this verse is trochaic. *tak/ǝn*: "I do not care; it matters not; synonym.: *ǝlǝi*.

8. *sangǎdjil*: J. XLI, Somkad's death-chair.

9. *inána*: an old woman guarding the dead.

11. *tjipǎpén*: the dead is supposed to have regained life and to have run away.

12. "*tjerkǝna!*" an exclamation, "not in Igórot language," as was claimed. *tolnǝkak*: I drive a wedge, a pointed piece of wood, a spike into the ear of a person to convince myself of his death. *káttjen ay..* [293].

13. *kinatjǝǎmo*: *káttjǝu*, fish, with preterite infix *-in-*. "Your former catching fish."

14. *no!* pron. as Engl.: naw. *kǝweng*: "ears" i. e. gills.

VARIA

V.1 — — *Mo infalognǐdtja, ɛn/ngǎɛtja nan tǎkɛ ya nan fǎsɛl. nan*
 When they go to battle, shout the men and the enemies. The

lalalǎki fakǎkɛntja nan lǎta, (ya infǎkɛtja) ta umǎtan
 men strike (with battle-axes) the ground and call that shall come on

nan fǎsɛl. nan fafafǎyi umögiǎdtja is nan alǎn nan fǎsɛl ya
 the enemy the women are afraid of the coming of the enemies and

is nan mamǎwǎntsa is nan ɭi. siǎdsi nan intafǎnantja is nan
 of their burning the town. Therefore their hiding in the

pǎgpag; ifuǎgtja nan ǎnanǎktja. nan lalalǎki fukǎɛwantja ay
 woods they take (along) their children. the men exclaim

mangwǎni en “ɭkǎyu man! mǎd lumǎyǎɛ! fulǎlau! sinǎka'sh ay
 saying come on, then! nobody shall flee! forward! who are you,

umögiad? — mangösimadöytǎko! adiköǎntǎko tja na!” —
 coward? let us all die together! let us pursue these here

intatǎ/otja ya fekǎshɛntja nan fǎlfeg is nan fǎsɛl.
 they spring and throw the spears at the enemies.

Notes: *ta umalfan*: a Nomen actionis? that "it is coming-time" or: "coming-place?" *fakākentja*: they hit the earth and stroke it with the blades of their axes, their blades being held flat on the ground; the warriors pretend to sharpen them. *mamæwǎntsa*: Nomen agentis of *pǎak*, I burn, destroy by fire.

fulǎlau! battle cry of attack; "hurrah!" *mangösimadöytǎko*: "let us all kill each other [112]." *ʔadikǎek*: pursue, or: catch running after. *intatǎ/oak*: I leap continually, on the same spot, a little forward or to the sides to dodge spears, stones, and to keep my body ever ready for attack and defense.

— *Mo inǎd/ǎd nan ǎlom, et ǎngka pashǔbok nan awǎkmo* V.2
 If aches your head, then go to have "blown" your body,
 (throbs)

tay insakǎt. umǎli nan insǔbok ya subǎkǎna nan ǎlom, et makǎan
 as it is ill. comes the "conjurer" and blows at your head then removed is

nan inǎd/ǎd is nan ǎlom. nan insǔbok kanǎna 'y mangwǎni en
 the aching in your head. The "conjurer" says saying

"stnu nan nǎngyu ken sikǎ?" [paymǎ: si Wǎnnak nan nǎngyu
 who is the one making ill you or Wannak has made ill

ken sikǎ. — paymǎ: si Kidkǎtjǎy nan nǎngyu ken sikǎ!] ǎni 'd
 you or Kikitjǎy has made ill you soon

makǎan. — "subǎkak sǎka is nan sǎyag nan ǎkyu!" ǎni 'd makǎan.
 it is removed. I blow you into the rays of the Sun! soon then it is removed
 (i. e. healed.)

Notes: The "healing blower," the conjuror, removes an evil spirit that has caused illness, an "*anǎto*," as those of "*Wǎnnak*" and "*Kidkǎtjǎy*." I cause sickness: *öy/yǎwek*, or: *iyǎwek*; with the Nom. agentis: *mǎngyu* [*mǎngǎü; mǎngǎyü*]. Observe: *sikǎ* and *sǎka*. *sǎyag* and *sǎyag*: the "morning-rays." *sǎka*: I blow you, *anǎto*, into...

- V.3 — — *Nan lřmam řmřy is nan mřstřřm. nan lřmam ya tsaktsřki*
 The "night-mare" goes in the night. The "řmam" is a big

ay třkř. ilekwřbko ya adřak makailřkwab. anřto tři.
 person. I "try to" move and I not can move an anito (is) that.

Notes: *řmam*, a ghost in human form, sitting on the sleeper, night-mare. *ilekwřpko*: I move, try to breathe; *ileklekwřbna nan řřd*: the pulse beats; *anřto*: soul of dead; ghost.

- 4 — — *Ayřwan ad Okřki! sumakřngkřyu tsřdlo řsna, tay nay tsřmi*
 Wild buffalo at Okiki, come together hither, as here we often

řsmek ay mřngřpřy ken třřkřyř, řsna 'd Wakřlan; tay řyam
 think of making sacrifice to you here at Wakalan; because at wedding

si řnanřk nan třřmi mangisřngan ken třřkřyř, et
 of children we always take one of you then

madsa/omřngkayř řdjř!
 multiply, surely!

Notes: "Labad-Ceremony:" Upon the rock: *řřto ad Wakřlan*, "far distant from Bontoc," the rich men (*gadsřngyen*) perform a fire-sacrifice (*mřngřpřy*) and call their choicest game to come "to this very (*tsřdlo*) spot from their home at *Okřki*." *řsmřkko*: I remember, "do never neglect, always think of."

- 5 — — *Nan ongřnga adřna istřř nan adřy si mřnok, tay mo istřřna*
 The young people do not eat the liver of chicken, because if one eats

nan adřy si mřnok, mo intřřtak, et insakřt nan adřyna ya
 the liver of chicken, when he runs then sick his own liver and

umǝgiad. nan ǝngkay amǝm/ma ya nan inǝn/na nan mangǝstja V.5
 he is cowardly. Only old men and old women are the eaters

is nan ǝdǝy si monok, tay lǝrwa is nan ongǝnga.
 of the liver of chicken, because it is wrong for the young.

Notes: *ǝdǝy* and *ǝdǝy* [*ǝdǝy*]: liver; it is forbidden also to eat the heart of chicken. old men: married men who are not affected by the spell.

— — *Mo itǝǝim nan ǝsu ay tsa umǝn/ǝnod ken sǝka, tit/twa* 6
 If you dream of a dog always following you, it is a true sign

ay adumanǝkka.
 that you will have children.

— — *Infagfagtǝtja nan ǝnǝnak si iFǝntok ya nan ǝnǝnak si* 7
 They have sham-battles, the boys of Bontoc and the boys of inhabitants

iSamǝki is nan lǝshlish. alǝǝntja nan fatǝ ya fakǝshǝntja. wodǝ
 Samoki during the "lishlish." They take rocks and throw them. Some inhabitants

nan matoklǝngan is nan ǝlo paymǝ is nan ǝwak.
 are hit on the heads or on the bodies.

Notes: *ǝnǝnak si*. "Bontocboys" [76]. *lǝshlish*: festival after the rice-harvest. *fatǝ* and: *fǝto*, *bǝto*: stone. *toklǝngak*: I hit the head; by zeugma, here also with: *ǝwak*, the body.

— — *Dǝr! sǝka tumgǝyka! lǝytjǝk ay makitotǝya ken sǝka! adǝk* 8
 He! you stop! I want to speak to you I do not

kǝkkǝn nan djǝlan; masǝngutak is nan pǝgpag. iptjǝm nan
 know the trail I have lost my way in the forest. show the

ma/yōi ad Fǎntok paymō mifuǎgka ken sak/én! kad nan umtsǎnanmi
 direction to Bontoc or accompany me when shall we arrive

istjǐ? intō nan mabfǎlǐn ay umǎlǎak is kǎnak?
 there where is it possible that I get something to eat?

mo umǎlika ad Fǎntok, et umǎykami amǐn ay umǎfed ken sǐka is
 if you come to Bontoc, we go all to meet you

nan sakōn nan wǎnga.
 near by the river.

aykǐ way tǎkǎ 'sna? intō pay si ǎmam adwǎni? aǎǎy nget
 Is anybody here? where your father now? probably
 (at home) (is)

wodǎ's ǎfong. kǎmǎanak aswǎkas; adadǐk flaén sǐka aswǎkas.
 he is in the house. I shall leave to-morrow, I shall not see you to-morrow.

adǐka éngkǎkalǐ is ǎlǎi ngǎg si sa kén tōdǐ. sǐnu nan nangwǎni si
 do not tell anything of this to him(her). who said

sa? nan nimnǐmko aǎǎy ngēt sǐya 'y fǎfǎyi.
 so? as to my thinking perhaps she.

léytjénmi nan ǐlǐmi ya padǎyénmi nan fǎshǎlmǐ!
 we love our country and we kill our enemy!

SONGS

The following Songs have been collected with extreme difficulty. Many words and phrases of these belong to a "Song-Dialect;" their exact meaning could sometimes not be ascertained and frequently different Igórot differed greatly as to their meaning; and yet this "Song-Dialect," with its "words of the old folks," must be of greatest interest to Ethnologists and Philologists! The following Songs have been revised carefully. When they are sung, it requires much practice to recognize the single words in their often repeated, disconnected single syllables, or in their connection with syllables of subsequent words, or separation by meaningless sounds and words. The structure of the verses is strictly rhythmical; the ictus falls usually on the 2, 4, 6 syllable, sometimes on the 1, 3, 5; so we may call the metre either iambic or trochaic. Rhymes occur usually at the ends of two consecutive verses; most lines end in *-ǎ*, attached to the last word, even if it ends in *a*. In reciting (not singing or chanting) the natural accent of words is completely superseded by the rhythmical ictus.

INDUSTRIAL SONGS (*Ayăweng*)

(Sung when working in the rice-fields)

Tjűwă -ă: *Nintěngan* *nan sikă -ă*
 He has reached the the Sun,
 middle,

entăko 'd mănitsă -ă
 let us go to eat

ann/ô *patsôngna* *shă -ă.*
 certainly this is "stopping time" for it.

Tjishă -a: *ta fàyfayěn* *takă -ă*
 let dig the people

lutà 'y ninăkishfă -ă
 the ground, "hard and tough:"

pabfàyfay *Kàstilà -ă*
 he makes (us) the Spaniard,
 dig,

Kastila 'd Mànilà -ă
 the Spaniard at Manila

kāsì *tay pilangkô -ă*
 it is pitiable to be scorched
 (dried),

mabfikod sî lagfô -ă
 to be lean by working
 for wages

mo *kôna inisă -ă*
 if (Lumawig) had made equal

nan tǝnod nǎn lolǝ -ǎ
the shafts of the working-
poles,

(*ta wáshtjin mìnlagfō -ǎ*
that everyone could earn

nan sǒnog sì 'ngongǎ -ǎ)
the food for his children

ta wəʃtʃin tɛmɔktʃɛ -ǎ
that everyone might sit down
(rest)

's san ilitjà 'sh Tjulyá -ǎ
in their town at Tjulya
(Bontoc-region)

tay sìgang pày sinǎ -ǎ
as it is pitiable, indeed, here

ay mìnťjuàťjuǎ -ǎ
to travel seeking work

fatāwā 'y ànawā -ā
(through) the world, wide;

sumyà ken sǝl'öwǝ -ǎ
it is lucky (?) for my beloved

ay mìnɡitòtəktjə̌ -ǎ
(that she) sits idle with others

's *san* *flitjā* 'sh *Tjulyā* -ā
in their town in Tjulya

nay pày sigàng sindǎ -ǎ
here, indeed, it's pitiable, here

nabõnga 'sh òngongǎ -ǎ
to have become a child

kāsì tay lòngyaiyǎ -ǎ
it is pitiable because -----

longyǎiya 'y tàkũarǎ -ǎ
----- people.

kanò ay sùmangǎ -ǎ
it is said that (we are) lazy,

sumàng ay mintsunǎ -ǎ
(too) lazy to earn by work

tētsàn si òngangǎ -ǎ
the afternoon-meal for children,

Notes: *tjuwǎ -ǎ* and *tjishǎ -a*: words preceding the songs, like invitations to join a singer. *intěngan*: to be in the middle (*tenga*); "it is noon." *sika*: Sun, song-dialect. *manitsǎak*: I eat, lunch.

mo kõna: i. e. *Lumǎwig*, the God of the Igórot; *mo kõna* was asserted most emphatically to be understood to refer to divinity. If He had made equal the working-poles, i. e. the "*kaykay*," the primitive agricultural implement of the Igórot; the pole is said metaphorically of mankind; "if all men had been created equal."

The lines in () are a variante. *Tjǎlyǎ*: the region of Bontoc.

mintjuatjua: "wander about to seek work." *sumya*: "it is lucky" (?); but cf.: M.4 and Notes: *sumyǎak yangkay*. "I only; probably: she, my sweetheart only sits idle, does nothing but sit idle. *mingitotǎktjǎa*: prefix *mingi-*; see [300; *miki-*]. *nabõnga 'sh*: "to be born as a human being" ("ein Menschenkind"); after this verse the (doubtful) line was inserted: *nabfǎlyu si ongǎ -a*: "to be carried as a baby." *longyaiyaa*: a word (or phrase) said to be "without meaning."

A LOVE-SONG

Tsadlònka shàshangǎ -ǎ;
You are very weary

shuy ngìn shangàn sikǎ -ǎ?
for whom are you longing, you?

si ngèt ek sülöuwà -ǎ,
for (perhaps) my beloved,

si sülöuwà 'sh Tjulyà -ǎ.
beloved in Tjulya
(i. e. Bontoc)

shuy ngàyag pŏn tosh sà -ǎ?
whose name is that

si Pǎli wà'sh Tjulyà -ǎ!
Pǎli, who is in Tjulya

siya nàn ninshàngan. sika
she is the longing you

engkà ay èk tsöuwà -ǎ
go! my mind

ta èngka 'nkàkæwǎ -ǎ
go thou to the midst
(of the maidens in the olog)

ibkàntja 'y dìnablà -ǎ
of their resting-place the sleeping-board,

tay òlkoshkò wadsǎ -ǎ
for a sad desire I have,

ay nàtatàkœ 'shnà -ǎ

(I) living here,

's san fàtaœwà 'sh Tjulyà -ǎ.

for the region at Tjulya.

Notes: *tsadlonka*: "you are very" (*tsǎdlo*: intensive and elative). *shashangǎa*: weary, lazy, love-sick, longing; cf. *sumǎngaak*: I am lazy. *shuy*: song-dialect for *sinu*. *ek.?* "Pali:" suggested by *Falǒnglong*.

"The beloved lies down on a sleeping-board in the *ólog*, the girl's dormitory; there go to find her, my heart, in midst the other girls!"

natatakœ 'shna: "I must live far away, while she is in an "*ólog*" at Bontoc.

fatǎœwa: world, or: region, country.

WEDDING-SONG

While performing the ceremony of pounding rice (*inpǎgpag*) at a wedding, men and women sing alternately:

The women: *tà lumàlaytako wày* — — *ǎě* — — *ǎě*
let us go to call some

làlakì's wagsǎllayàn — — *ǎě* — — *ǎě*
man of strength

tà way màngikàœwili — — *ǎě* — — *ǎě*
that some-body carry

pàküytjà 'sh tongtsèn ilì — *ǎě* — — *ǎě*
their rice from above the town

The men: *tà lumàlaytako wày* — — *őě* — — *őě*
 let us go to call some

fàbfayì 's dinìpayày — — *őě* — — *őě*
 woman with strong thigh

tà way màngakàyukyù — — *őě* — — *őě*
 that some- shall weed
 body

pàyyotjà 'sh tongtsən ilì — — *őě* — — *őě*
 their above the town
 rice-fields

Notes: The metre is trochaic. Labor and rhythm coincide also in this song with its interesting melody, called *đyug*. The men sing their part in a standard melody, then the women in a different melody. The same syllables are often repeated, the words torn into syllables; these are sharply scanned and so connected with the syllables of subsequent words that the words become almost indistinguishable. Each line stops sharply, with a strong accent on the last syllable; the pauses are strictly observed by all singers, who stop and rebegin without fail, unisono.

wagsillayan: song-dialect. *ikawwīlik*: I carry a double-basket, a "*kimāta*." *is tongtsən*: the town is in the valley, most rice-patches are on the mountain sides above the town.

tīpay: thigh; upper leg. *kayukyűek*: I weed a field, tear out the grass. Their rice, their rice-fields: i. e. those of the young couple.

ADDENDA CORRIGENDA

PART I

The numbers denote sections, unless preceded by p. (page). Ex. means : example.

- | | |
|---|--|
| 7. <i>Melikano</i> , for <i>Melicano</i> | 192. I must speak, add: I desire greatly to speak |
| 10. <i>kōlosh</i> , for <i>kōlosn</i> | 193. <i>min-</i> seems to be Lepanto-Dialect |
| 18. <i>Likaldso</i> , for <i>Licaldso</i> | 197. S. 1: <i>umaltak</i> , S. 2: <i>umaltam</i> add S. 1 negative: <i>adlk umaltan</i> [320] |
| 32. <i>āsē</i> , for <i>āsē</i> | 199. Ex. 5. Or with possess. Vb.: <i>sisidek si Agp.</i> |
| 43. copula, for coupla | 231. <i>tsublādek</i> or: <i>tjublādek</i> ; <i>ts</i> , as <i>t</i> mouillé, counts for one consonant |
| 56. <i>saktjēan</i> , for <i>saktūan</i> | 257. <i>-an</i> can be added to <i>i-</i> Verbs without prefixing <i>mang-</i> |
| 67. <i>minsusūlad</i> , for <i>minususūlad</i> | 258. last line: three, for four |
| 67. <i>mintotōlfeg</i> , for <i>mintolōlfeg</i> | 262. Ex. 4. better: <i>otōēnyæ nan fināyæ is nan apuy</i> |
| 71, II. appellative, for appelative | |
| 73. put (before “here the article” | |
| 84. a. persons addressed | |
| 89. place colon after “before” | |
| 139. last Ex. <i>kāngnæn</i> means: thing in the house, household utensil | |
| 151. <i>anab</i> “seek,” <i>anāpek</i> “I seek” (not: find) | |
| 180. <i>ninsākitak</i> , for <i>nīnsākitak</i> | |

262. Ex. 14. place *is* before *nan* *āgæb*
279. Ex. 4. let *nan* precede
angsan
283. Before "In this" put)
289. p. 103. Place emphasis, add:
Or: *nan mamadḡyanmi*
292. the last verb: *ēngkāliak*, for
ēngākliak
296. prefix *in*, for *in*
297. p. 114. Pretended action: The
root is geminated; the gem-
ination is sometimes incom-
plete, as the final consonant
is omitted in the gemination
299. Observe inconsistent forms in
H.21; H.22; H.19
300. I go with others: the forms in
[] must be placed after
mikiköyak
301. In this Construction *in-* is the
Prefix for Pers. Verbs; also
mang- may be prefixed to
-asi-
307. p. 122, Ex. 7. the two broth-
ers, for brother
310. p. 124, Ex. 3. from below:
mangākōu, thief
317. p. 136. I continue, add: See
[310]
321. Ex. 11. the meat was not cut
331. The Nom. Agentis with pref.
i-, cf. [348]
336. p. 157, Ex. 6. belongs to [360]
338. First Ex. into *nan nangālān*;
nangālān is contracted from
nangala and *an*
353. p. 171, Ex. 11. *nangtjasānyæ*,
for *nantj.*
353. p. 172, line 7 from below:
present
360. p. 178, Ex. 10. Put ? after
the sentence
- p. 181, line 11. Read: Es war einmal,
for was
- p. 182, Ex. 8, from below: Read is,
for it
- p. 184, Ex. 2. Separate: *katākæn*
tjātōna
- p. 190, the 9th, 10th. *mayga-*, for
maiga
367. last Ex. put who between man
and was
391. Ex. 3. Put I before hold
- p. 227, Ex. 4. sunrise: *faldān*
- p. 230. In the Ex. 2 to 8, that were
obtained and verified in this
form, the Nom. actionis
(with suffix *-an*) [194 ff.]
seems logically preferable,
as used in Ex. 9
- p. 233, Ex. 2, from below: *ēntja*, for
engtja
- p. 252, Ex. 6. *mangānan*, for
mangāyan
449. insert long between as—as
- p. 263, Ex. 6. *sēsēnmēkko*: I re-
membered (thought).

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